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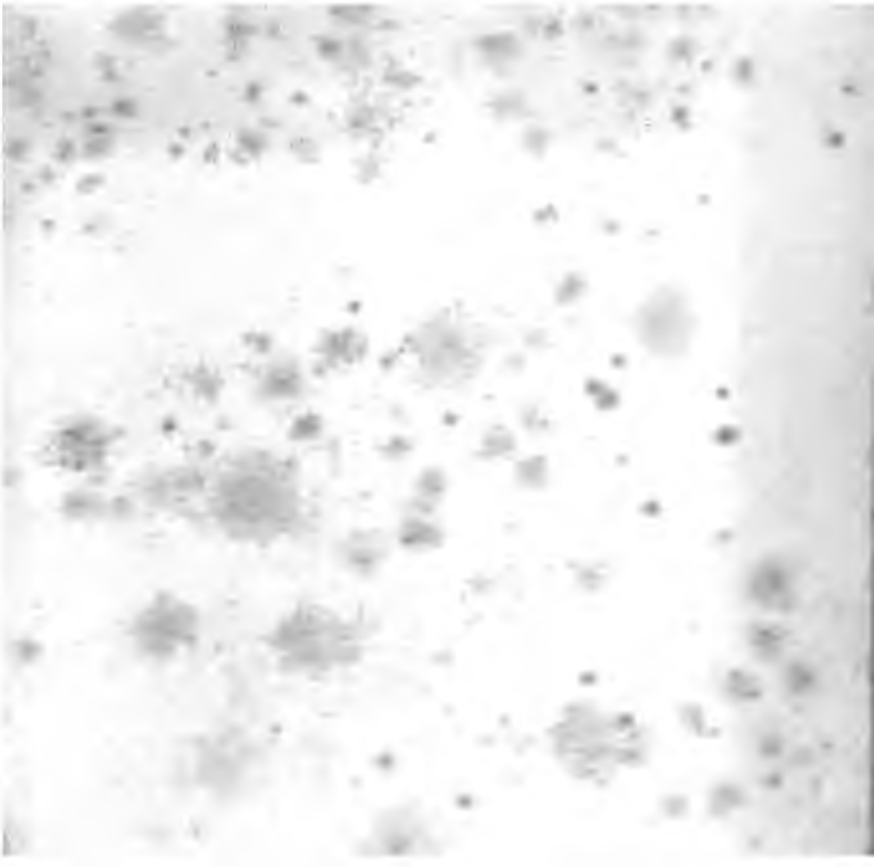

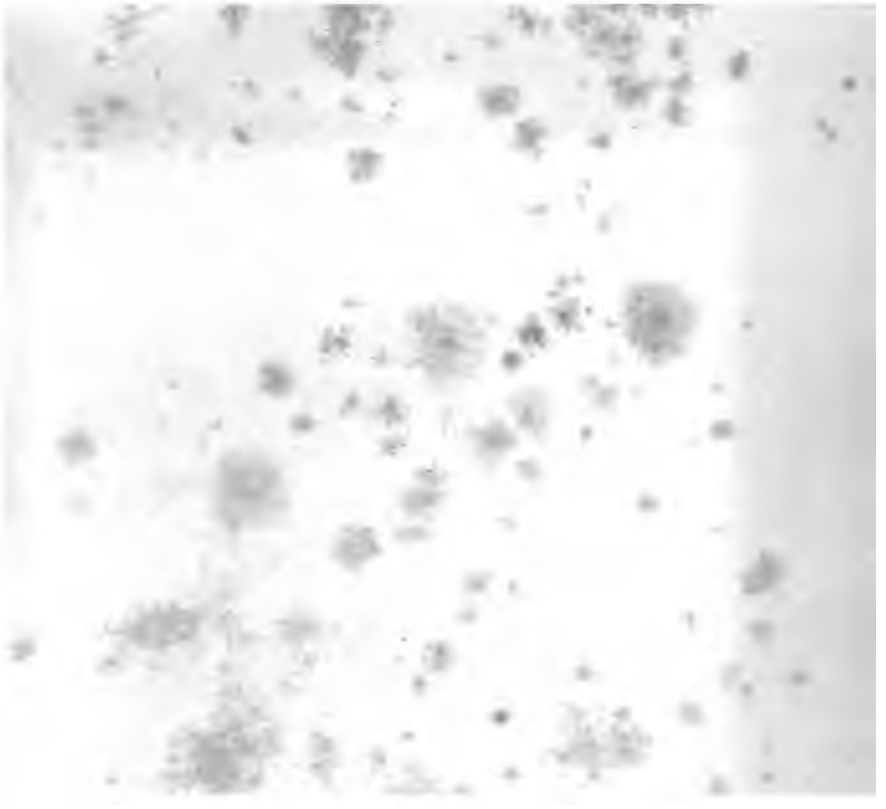

A

SUMMARY

OF

GEOGRAPHY AND HISTORY,

BOTH ANCIENT AND MODERN;

CONTAINING,

An Account of the POLITICAL STATE, and Principal REVOLUTIONS of the moſt Illuſtrious NATIONS in Ancient and Modern Times; their MANNERS and CUSTOMS; the Local Situation of CITIES, eſpecially of ſuch as have been diſtinguiſhed by Memorable Events:

WITH

An Abridgement of the FABULOUS HISTORY or MYTHOLOGY of the GREEKS.

TO WHICH IS PREFIXED,

An Hiſtorical Account of the Progreſs and Improvements of ASTRONOMY and GEOGRAPHY, from the Earlieſt Periods to the time of Sir ISAAC NEWTON: Alſo, a brief Account of the Principles of the NEWTONIAN PHILOSOPHY, occaſionally compared with the Opinions of the Ancients, concerning the GENERAL and PARTICULAR PROPERTIES of MATTER; the AIR, HEAT and COLD, LIGHT, and its effects; the LAWS of MOTION; the PLANETARY SYSTEM, &c.—With a Short Deſcription of the COMPONENT PARTS of the TERRAQUEOUS GLOBE, according to the Notions of the Ancients, and the more accurate diſcoveries of Modern Chemiſts.

Deſigned chiefly to connect the Study of CLASSICAL LEARNING with that of GENERAL KNOWLEDGE.

BY ALEXANDER ADAM, LL. D.
RECTOR OF THE HIGH SCHOOL OF EDINBURGH.

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201. e. 16.

BIBLIOTHECA · BODLEIANA

PREFACE.

THE uſefulneſs of *Claſſical Learning* is univerſally acknowledged; but it has been alledged, that the time requiſite for acquiring it prevents a ſufficient attention from being paid to *General Knowledge*. The moſt effectual method, however, of proſecuting the ſtudy of both, ſeems to be to join them together. The claſſic authors, particularly the poets, cannot be thoroughly underſtood, without a conſiderable acquaintance with thoſe branches of ſcience to which they often allude; geography, hiſtory, philoſophy, aſtronomy, and above all mythology. To connect, therefore, the ſtudy of claſſical learning with that of general knowledge, is the deſign of the following work.

On a ſubject ſo immenſe, it was impoſſible to be minute. The compiler has endeavoured to ſelect ſuch particulars as appeared moſt important; and it is hoped, that few things of conſequence, which are requiſite to illuſtrate the claſſics, will be found omitted. Throughout the whole work, he has borrowed with freedom from every author from whom he could derive information; and where books failed him, he has had recourſe to ſuch perſons as were beſt able to give him aſſiſtance. He owes, on this account, obligations to ſeveral gentlemen, particularly to one, for valuable communications concerning Mathematics and Natural Hiſtory. The hiſtorical account of aſtronomy is extracted chiefly from the elegant work of the unfortunate

M.

M. Bailly; the obſervations on Modern Italy, from *Dr Moore*, and particularly from *Mr Swinburne*, to whom every claſſical ſcholar is obliged for his accurate account of the South of Italy and of Sicily. In the account of the manners of the Germans, which is almoſt entirely taken from Tacitus, he has availed himſelf of the elegant tranſlation of that author by *Mr Murphy:* the deſcription of Modern Syria and Egypt is moſtly copied from the travels of *M. Volney* and *Savary*; the geography of India, from the excellent Memoir of *Major Rennell;* the account of the trade to India and to the New World, of the manners of the Hindoos, and of the native inhabitants of America, from the admired works of *Dr Robertſon.* The ancient hiſtory, geography, and mythology, have been carefully collected from the Claſſics, whoſe very expreſſions have, as nearly as poſſible, been faithfully tranſcribed, and the paſſages referred to correctly quoted. When the fact is curious or important, the quotations are more numerous. The greateſt care has been uſed to omit nothing which might ſerve to illuſtrate any paſſage in a claſſic author; and in this part of the work in particular, the compiler has frequently had his labour repaid, by accidentally meeting with explanations or illuſtrations of many paſſages, which he never before underſtood. For a more ample account of ſeveral particulars in ancient mythology, on which he has been very ſhort, he refers the reader to *Lempriere's Claſſical Dictionary*, to *Natalis Comes*, and other larger works on that ſubject; for a fuller deſcription of the antiquities of Greece, to the *Travels of Anacharſis*, by the *Abbé Barthelemi*, and to *Potter's Greek Antiquities;* concerning ancient geography in general, to *Cellarius*, *Cluverius*, and *D'Anville.*

It was originally intended to inſert proper maps, both ancient and modern, which are highly requiſite in a work of this kind; but the book has ſwelled to ſo great a ſize, that this has been found impracticable. It is therefore

therefore propoſed to print the maps ſeparately, in ſuch a form, that they may ſerve as a ſmall Atlas, at a moderate price. But as they are not yet ready, it muſt in the mean time be left to the bookſeller to furniſh the beſt he can procure.

That the work might be included in one volume, it has been judged proper to print a great deal of important matter in the manner of notes; which, it is hoped, will be found no leſs accurately compiled than if they had been to appear in the moſt ſplendid form. The great object has been, to condenſe as much uſeful information as poſſible within moderate bounds. The compiler imagines, that in another volume a pretty accurate though brief account might be given of all the moſt important facts of ancient and modern hiſtory, and of every thing moſt curious in every country of the globe. A ſmall abridgement, containing merely what is requiſite for the learner to commit to memory, may perhaps by ſome be deemed neceſſary: if ſo, it may be eaſily accompliſhed; and if any number of teachers ſignify their deſire, the compiler will execute it to the beſt of his ability. But with regard to the additional volume, it muſt be a work of time. And he now means, if the public approve of his preſent attempt, to direct his attention to another undertaking, in which he has already made conſiderable progreſs, the compiling of a ſhort but comprehenſive Latin and Engliſh Dictionary, upon a new plan. He was led to think of this, by his having found cauſe, in compiling both the preſent work and the Roman Antiquities, to depart in many words from the interpretation given of them by Ainſworth, and all the other Latin and Engliſh dictionaries he has met with. He has a further inducement to proſecute this undertaking, that the reſearches to which it muſt naturally lead him, will afford the beſt means of improving both this and his former works.

He again begs leave to entreat the encouragers of learning, that, if they diſcover any miſtake, or can ſug-

geſt any improvement, they will have the goodneſs to communicate it to him. He hopes the induſtry he has beſtowed, and the evident intention of his labours, will diſpoſe every one who wiſhes to promote the improvement of youth, to favour him with advice and aſſiſtance. The teſtimonies of approbation he has received from ſeveral of the firſt literary characters in the kingdom, and the favourable reception which the *Roman Antiquities* have met with from the public in general, have encouraged him to enlarge the plan of the preſent work, and to exert his utmoſt diligence in improving it, that he might at leaſt ſhew how highly he values the honour they have done him. He will conſider himſelf happy, if his efforts ſhall be thought to merit the continuance of their eſteem.

The editions of the claſſics, which have been conſulted in this work, are mollly the ſame with thoſe mentioned in the Roman Antiquities; *Cæſar*, by *Clarke*, or *in uſum Delphini; Pliny*, by *Brotier; Quinctilian*, and the writers on huſbandry, by *Geſner; Quintus Curtius*, by *Pitiſcus; Dionyſius* of *Halicarnaſſus*, by *Reiſke; Diodorus Siculus*, by *Weſſelingius; Plutarch's Morals*, by *Xylander; Dio Caſſius*, by *Reimarus; Apollodorus*, by *Heyne; Pauſanias*, by *Kuhnius; Strabo*, (who has moſt of all been conſulted), by *Walters*, where the diviſions referred to are marked on the margin of the page; *Ælian*, by *Perizonius; Scriptores Mythographi Latini*, by *Auguſtinus van Staveren*, &c. It is needleſs to mention the editions of ſuch authors as are always divided in the ſame manner.

EDINBURGH,
15th May 1794.

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A SUMMARY OF GEOGRAPHY and HISTORY, Both ANCIENT and MODERN.

Of the FIGURE and MOTION of the EARTH.

GEOGRAPHY is a deſcription of the earth.

The figure of the earth is round.

This might have always been known, from the ſhadow of the earth in an eclipſe of the moon; but it was firſt completely aſcertained by Magellan, a native of Portugal, in the ſervice of Spain, who ſailed round it. Magellan left Seville with five veſſels, 10th Auguſt 1519. He himſelf was killed by the ſavages in Luconia or Manila, one of the Philippine iſlands; but his ſhip returned to Spain after a voyage of 1124 days, or three years and twenty-nine days. The next who ſailed round the world was Sir Francis Drake, *anno* 1577, in 1056 days; and the third, Sir Thomas Cavendiſh, *anno* 1586, in 777 days.

The round figure of the earth may be alſo inferred from the appearance of objects at a diſtance, as we approach or loſe ſight of them, eſpecially at ſea; from the obſervation of the ſtars, eſpecially of the polar ſtar, which riſes as we go north, and ſinks as we go ſouth; and from the level, neceſſary to be obſerved in making a long canal, for conveying water from one place to another, which ſlopes about 8 inches in a mile, 4 times 8 or 32 inches in 2 miles, 9 times 8 or 72 inches in three miles, 16

times 8 or 128 inches in 4 miles, and ſo on, always encreaſing as the ſquare of the diſtance.

The roundneſs of the earth is occaſioned by every thing on it being attracted to its centre, which is called *gravitation* or *attraction*. Mountains bear no ſenſible proportion to the bulk of the earth, no more than a particle of duſt to an artificial globe, and therefore are to be conſidered as trifling inequalities on its ſurface, *Senec. Nat. Quæſt.* iv. 11. the higheſt of them not much exceeding three miles in perpendicular height.

The earth has two motions; the one round the ſun in the ſpace of a year, which occaſions the diverſity of ſeaſons; and the other round its own axis, from weſt to eaſt, in the ſpace of 24 hours, which produces day and night. This laſt motion makes it to be flat at the ends of the axis, and to ſwell out in the middle in the ſhape of an orange. We may form ſome idea of theſe two motions of the earth, by obſerving the motion of a ball on a billiard-table or bowling green.

The diurnal motion of the earth makes us imagine that the ſun and ſtars, which are fixed, move round it. Hence we ſpeak as if this were the caſe. Thus the ſun is ſaid to *riſe*, to *ſet*, and to *culminate*, that is, to be in the meridian or at his greateſt height.

The ancients in general, as the vulgar do ſtill, conceived the earth to be an extended plain, remaining at reſt, while the ſun and ſtars moved round it. In alluſion to which opinion the poets, and ſometimes proſe writers, ſpeak of the ſun as plunging in the ocean, when he ſets, *Virgil. G.* i. 438. ii. 481.; *Æn.* i. 745.; *Florus*, ii. 17. 2.; and emerging from the ocean when he riſes. They repreſent the parts of the torrid zone as more elevated than the reſt, and therefore nearer to the ſun, *Horat. od.* i. 22. 21.; or to the heavens, *Lucan.* ix. 351.; *Plin.* ii. 78. *ſ.* 80. ſo that, ſcorched by the exceſſive heat, they were rendered uninhabitable, *Salluſt. Jug.* 19.; *Ovid. Met.* i. 49. On the ſame principle, the Greeks ſuppoſed Delphi, the capital of Phocis, to be the centre of the ſurface of the earth, (*medium orbis* vel *umbilicus terræ,*) *Liv.* xxxviii. 48.; *Ovid. Met.* x. 168.; xv. 630. To determine this matter, Jupiter is ſaid to have let fly two eagles at the ſame time, the one from the eaſt and the other from the weſt, which met at Delphi, *Strabo* ix. p. 419.; or on the top of Parnaſſus, *Claudian. de conſulatu Theodori, prol.* The Jews had a ſimilar notion concerning Jeruſalem, from *Ezek.* v. 5.; *Pſal.* lxxiv. 12.

The fathers of the Chriſtian church in particular maintained that the earth was a plain, extending an immenſe way downwards,

wards, and eſtabliſhed on foundations, *Lactant*, iii. 24 ; *Auguſtin. de Civ. Dei*, xvi. 9. an opinion, as they thought, favoured by ſcripture, *Pſal.* xxiv. 2.; cxxxvi. 6. Lactantius therefore ſpeaks of thoſe who entertained contrary ſentiments, as ſupporting the groſſeſt abſurdities, *(portenta, mendacia,* &c.) *ibid.* But moſt of the learned believed the earth to be round, as its very name (ORBIS *terræ* vel *terrarum, globus* vel *ſphæra,)* indicates, *Plin.* ii. 64. & 65. Ovid deſcribes it as a globe ſuſpended in the air, and poiſed by its own weight, *(ponderibus librata ſuis,)* Met. i. 12. & 35. the parts of which, as Cicero ſays, are kept together by being all drawn to the centre, *(omnibus ejus partibus in medium vergentibus; id autem medium infimum in ſphæra eſt.)* de Nat. D. ii. 45. ORBIS, however, is ſometimes put for a part of the earth, thus, *Europæ atque Aſiæ orbis*, Virg. Æn. vii. 224.; ORBIS CRETÆ, *Ovid. Met.* viii. 100.; particularly for the Roman empire, or, as we ſay, *the Roman world*, Nep. xxv. 20. *Ab orbe noſtro*, from our part of the world, *Tacit. Germ.* 2. 1. *Toto diviſos orbe Britannos*, i. e. from the continent, or from the Roman empire, *Virg. Ecl.* i. 67. Hence Britain was called *alter orbis*, another world, *Serv. in Virg. ibid.* as we call America, *the new world*, and the other three quarters, *the old world.* But the various opinions both of the ancients and moderns concerning the figure and motion of the earth ſhall be hereafter enumerated.

Of the PLANETS.

THERE are other bodies which move round the ſun in the ſame manner with the earth. Theſe are, MERCURY, VENUS, MARS, JUPITER, and SATURN; and are called *planets*, or *wanderers*, from the apparent irregularity of their motion, which the ancients could not explain, *Horat. Ep.* i. 12. 17. There is another planet lately diſcovered, which has got the name of *Georgium Sidus*, the GEORGIAN STAR.

The path which a planet deſcribes in moving round the ſun, is called its ORBIT, which is not exactly circular, but in the form of what is termed an *ellipſe*, an oval figure, longer than it is broad. The earth and the other planets are retained in their orbits, by being always attracted towards the ſun as their centre, and having a conſtant inclination to fly off from him. Theſe two powers are called the *centripetal* and *centrifugal* force. Mercury and Venus move nearer the ſun than the earth; and are therefore called *inferior*, *interior*, or *inner* planets: the other three are called *ſuperior*, *exterior*, or *outer*

planets, becauſe they move at a greater diſtance from the ſun; or, as it is expreſſed, without the orbit of the earth.

Jupiter and Saturn have other bodies, which move round them as the moon does round the earth, which are therefore called their SATELLITES, *moons*, or *ſecondary* planets to the *primary*. Jupiter has four, and Saturn ſeven. Saturn is alſo ſurrounded by a thin, broad, opaque circle, called his *ring*. The *Georgium Sidus* has two ſatellites.

All theſe bodies are warmed and enlightened by the ſun; and therefore, in conjunction with him, are called the *ſolar ſyſtem*. Their magnitude, their diſtance from one another, and the velocity of their motion, are almoſt beyond our conception, as may be ſeen from the following table.

Planets.	Diameters in Engliſh miles.	Diſtance from the ſun.	Annual periods round the ſun.	Diurnal rotation on its axis.	Hourly motion in its orbit.	Hourly motion of its equator.
			y. d. h	*d. h. m.*		
Sun	890,000			25 6 0		3,818
Mercury	3,000	36,841,468	0 87 23	unknown	109,699	unknown
Venus	9,330	68,891,486	0 224 17	24 8 0	80,295	43
Earth	7,970	95,173,000	1 0 0	1 0 0	68,243	1,042
Moon	2,180	ditto	1 0 0	29 12 44	22,290	9½
Mars	5,400	145,014,148	1 321 17	0 24 40	55,287	556
Jupiter	94,000	494,990,976	11 314 18	0 9 56	29,083	25,920
Saturn	78,000	907,956,130	22 167 6	unknown	22,101	unknown

The proportional bulk of the ſun, compared with the earth, is 877,650; of Jupiter 1,049; of Saturn 586, &c.

There are likewiſe other bodies which move round the ſun, in very long elliptic curves. Theſe are called COMETS, or popularly *blazing ſtars*, ſuddenly appearing and again diſappearing; diſtinguiſhed from other ſtars by a long train or trail of light, always oppoſite to the ſun. When the ſun and the comet are diametrically oppoſite, the earth being between them, this train is hid behind the body of the comet, excepting a little that appears around it in the form of a border of hair; whence the Romans called comets CRINITÆ, ſc. *ſtellæ*, *Plin.* ii. 25. ſ. 22. or CINCINNATÆ, *Cic. de Nat. D.* ii. 5. Ariſtotle imagined comets to be only meteors, generated in the upper regions of the atmoſphere; but others, particularly Seneca, thought them to be real ſtars, *Nat. Quæſt.* vii. 22. They were ſuppoſed to portend ſome ſignal calamity to nations, *Cic. ib.*; *Lucan.*

Lucan. i. 529; *Tibull.* ii. 5. 71. hence called DIRI, *Virg. G.* i. 488.; SANGUINEI, *Æn.* x. 272.

The fixed ſtars are ſo called, becauſe they always keep the ſame place with regard to one another. They have a *twinkling* appearance, and thus are diſtinguiſhed from the planets, which ſhine with a ſteady light.

The fixed ſtars, being at too great a diſtance from the ſun to be affected by his rays, are ſuppoſed to ſhine by their own brightneſs; and each of them to enlighten other ſyſtems; an opinion entertained by ſome of the ancients; *Plutarch. de Orac. defectu* 42.; *de placit. Phil.* i. 5; ii. 13.; *Lucret.* ii. 1069. —1080. v. 529. 1348. which gives the grandeſt idea of the perfections and works of the Supreme Being.

Of the TERRESTRIAL GLOBE.

THE earth is repreſented by an artificial *globe*, ſupported by a frame, on which are marked various lines and circles. The *circumference* of the globe, as of every other circle, is divided into 360 parts, called DEGREES, each of which is ſuppoſed equal to 60 miles. A ſtraight line paſſing through the centre of the globe to any two points of its ſurface, is called its DIAMETER. The wire on which the globe turns, is called its AXIS. The ends of the axis are called the POLES; the one called the *north* or *arctic* pole, becauſe it always points to a ſtar in the conſtellation *Arctos*, or the Bear; and the other, the *ſouth* or *antartic* pole.

EQUATOR.] The line which goes round the globe at an equal diſtance from the poles, is called the *equator*, and divides it into two parts or *hemiſpheres*, the northern and ſouthern hemiſphere. It is likewiſe called the *equinoctial* line, or, by way of eminence, the LINE, becauſe when the ſun appears to move over it, the days and nights all over the earth are of an equal length. This happens twice a-year, about the 21ſt March, which is therefore called the VERNAL EQUINOX; and about the 23d September, called the AUTUMNAL EQUINOX.

The lines which are marked round the globe in the ſame direction with the equator, are called PARALLELS of latitude. The chief of theſe are the two tropics and polar circles.

MERIDIAN.] The braſs ring which cuts the equator ſtraight over, is called the *meridian*, and divides the globe into the eaſtern and weſtern hemiſpheres. This circle meaſures the height of the ſun at mid-day. The circles marked in the ſame direction with the meridian are called *meridional* lines. Of theſe circles there

there are commonly marked 12, or 24 ſemicircles, at 15 degrees diſtance from each other; becauſe the ſun is ſuppoſed to go 15 degrees in an hour, or becauſe a place at the diſtance of 15 degrees caſtward of us has the ſun, or mid-day, an hour ſooner; a place at the diſtance of 30 degrees, two hours ſooner, &c.; and ſo on the contrary, *Manil.* i. 639. &c.

ECLIPTIC.] The line which croſſes the equator obliquely, is called the *ecliptic*, and marks the path of the ſun. It paſſes through the middle of a broad circle or belt in the heavens, which is called the *Zodiac*, becauſe the conſtellations, or cluſters of ſtars, through which the ſun paſſes at the different ſeaſons of the year, were ſuppoſed by the ancients to reſemble certain *animals*. The names of theſe conſtellations, with their marks, are, 1. Aries ♈; 2. Taurus ♉; 3. Gemini ♊; 4. Cancer ♋; 5. Leo ♌; 6. Virgo ♍; 7. Libra ♎; 8. Scorpio ♏; 9. Sagittarius ♐; 10. Capricorn ♑; 11. Aquarius ♒; 12. Piſces ♓.

The ſun enters Aries about the 21ſt March, and ſo on through the reſt.

The ecliptic has its name, becauſe it *declines* ſo far north and ſouth of the equator, namely $23\frac{1}{2}$ degrees. This obliquity of the ecliptic, and the axis of the earth being always directed the ſame way, or, as it is expreſſed, continuing always parallel to itſelf, occaſions the diverſity of ſeaſons, and the different length of the days and nights in the different parts of the earth.

TROPICS]. The parallels which mark how far the ſun goes north or ſouth of the equator, are called *Tropics*, becauſe when the ſun arrives at either of them, he *turns* back to the other. That on the north is called the *tropic of Cancer*, and that on the ſouth the *tropic of Capricorn*. The ſun arrives at the tropic of Cancer on the 21ſt June, which is called by us the *ſummer ſolſtice*; when thoſe who live north of this tropic have the longeſt day and ſhorteſt night, and thoſe ſouth of the equator, the contrary. The ſun arrives at the tropic of Capricorn on the 21ſt December, which is our *winter ſolſtice*.

The length of the day at the equator is always 12 hours. From thence the length of the longeſt day gradually increaſes to 24 hours. The lines which mark the places where the ſun is viſible for 24 hours, are called *polar circles*; the one the *north* or *arctic* polar circle, the other the *ſouth* or *antartic* circle; each of them $23\frac{1}{2}$ degrees from the poles.

CLIMATES.] That ſpace comprehended between two ſuppoſed parallels, where the length of the longeſt day in the one exceeds that in the other half an hour, is called a *climate*. There are 24 climates between the equator and the polar circles; and only 6 between

between the polar circles and the poles, the climates there being computed by months.——Exactly at the poles the ſun is viſible for one half-year together, and not viſible the other. He becomes viſible at the north pole about the 21ſt March, at mid-day, and continues ſo till about the 23d September. The ſouth pole in like manner enjoys the ſight of him for the other ſix months.

HORIZON.] The wooden circle which ſurrounds the globe is called the *horizon*, becauſe it repreſents that line which *terminates* our view. It divides the globe into the upper and lower hemiſpheres. The upper is ſuppoſed to be enlightened by the ſun, the other not. The point in the heavens directly over our heads is called by an Arabic word, the ZENITH; and that diametrically oppoſite below, the NADIR.

The horizon is commonly diſtinguiſhed into *ſenſible* and *rational* or *real*. The *ſenſible* is the circular line which limits our view; the *rational* or *real*, is that which would bound it, if we could ſee at once the one half of the globe; but when both theſe are ſuppoſed to be extended to the heavens the difference between them is trifling, and therefore this diſtinction is juſtly neglected by aſtronomers, who always underſtand by the *horizon*, (FINIENS, *Cic. divin.* ii. 44. vel FINITOR, *Senec. Nat. Q.* v. 17.), that circle which ſeparates the viſible hemiſphere of the heavens from that which is not viſible, and which to us is continually changing. It is the *rational horizon* which is repreſented by the broad wooden circle on the terreſtrial globe.

On the horizon are marked the SIGNS, as they are called, or the conſtellations of the zodiac; and oppoſite to them the months and days of the year which anſwer to them. On the ecliptic are correſpondent marks, by which the ſun's place at any time of the year, and the length of the day and night in any part of the earth, may be found.——But this, with the uſe of the *horary circle*, *quadrant of altitude*, *&c.* and other geographical problems, as they are called, can beſt be ſhown on the globe itſelf.

LATITUDE.] The diſtance of any place, north or ſouth from the equator to either of the poles, is called *latitude*. It never exceeds 90 degrees; and theſe are marked on the brazen meridian. All places under the ſame parallel are in the ſame degree of latitude, and have the ſame ſeaſons, and the ſame length of days and nights.

LONGITUDE.] The diſtance of any place from another eaſt or weſt, is called *longitude*, and is marked on the equator. It never exceeds 180 degrees, which is half the circumference of the globe; becauſe if a place be more than that eaſt of us, we compute

compute weſtwards.——Thoſe under the ſame meridian have the ſame longitude, and mid-day at the ſame time. The extent of a degree of longitude gradually diminiſhes as we advance from the equator to the poles.

In computing longitude, geographers formerly uſed to begin at *Ferro*, one of the *Canary* iſlands, which they called the *firſt meridian*; but now they commonly begin at the capital of their own country.

Several commercial ſtates have propoſed conſiderable rewards for the diſcovery of a certain method of computing the longitude at ſea, which has not yet been diſcovered.

ZONES.] The earth is divided into five *zones* or belts, *Virg. G.* i. 233. *Æn.* vii. 226.; *Ovid. Met.* i. 45. The ſpace round the globe between the two tropics is called the *torrid zone*, 47° broad, which, on account of its heat, was, by moſt of the ancients, thought to be uninhabitable, *Ovid. ib.* 49.; between the tropics and the polar circles, the two *temperate zones*, each 43° broad; and between the polar circles and the poles, the two *frigid zones*.

Thoſe who inhabit the torrid zone, are called by a Greek word AMPHISCII, becauſe at mid-day their ſhadow points either north or ſouth, according to the place of the ſun. When the ſun at mid-day is vertical to them, they are called ASCII, becauſe they have no ſhadow at all; (LOCA ASCIA, *Plin.* ii. 73. f. 75.)

Thoſe who inhabit the other parts of the earth are called HETEROSCII, becauſe at mid-day their ſhadow always points one way north or ſouth. Thoſe within the polar circles, to whom the ſun never ſets, are called PERISCII, becauſe their ſhadow points every way round.

Thoſe who live under the ſame meridian, but in oppoſite parallels, are called ANTÆCI; thoſe who live in the ſame parallel, but under oppoſite meridians, are called PERIÆCI; and thoſe who live under oppoſite parallels and oppoſite meridians, are called ANTIPODES, *Cic. Somn. Scip.* 6.; *Acad.* iv. 39.; *Senec. Ep.* 122. All theſe diſtinctions between the inhabitants of the earth with reſpect to their ſhadow, (σκια, *umbra*,) and habitation, (οικος, *domus*, vel οικησις, *habitatio*,) were known to the ancient geographers. Pliny names only the *Aſcii*, but mentions one place in India, where the ſhadows at noon in ſummer pointed to the ſouth, and in winter to the north; and another place, where the ſun appeared to riſe on their right hand, and the ſhadows fell towards the ſouth, *Plin.* ii. 73. f. 75. Thus Lucan ſpeaks of Arabians in the army of Pompey, who wondered that their ſhadows never

ver moved to the left, (*umbras mirati nemorum non ire ſiniſtras ;*) iii. 248. So Pliny, vi. 22. Strabo recounts from Poſidonius and others, the *Amphiſcii*, *Heteroſcii*, and *Periſcii ;* but the laſt, he thought, did not pertain to geography, as the places within the polar circles were uninhabitable on account of the cold ; ii. *ſub fin.* Achilles Tatius, a mathematician of Alexandria, in his introduction to Aratus, having enumerated all theſe, adds the *Aſcii*, i. e. thoſe who have no ſhadow. *Brachyſcii*, i. e. thoſe who have ſhort ſhadows, *Macroſcii*, having long ſhadows, and *Antiſcii*, having their ſhadows oppoſite to one another, as thoſe in the north and ſouth of the tropics, *c.* 31. To the *Antæci*, *Periæci*, and *Antipodes*, he adds the *Synæci*, who live in the neighbourhood of one another ; *c.* 30. So *Cleomed.* i. The *Periæci* are called by Cicero *Obliqui ;* the *Antæci*, *Averſi* ; and the *Antipodes*, *Adverſi ;* Somn. Scip. 6.

When the poles coincide with the horizon, it is called a RIGHT SPHERE ; when they are in the zenith and nadir, a PARALLEL SPHERE ; when the globe is in any other poſition, an OBLIQUE SPHERE.

The Manner of finding the Latitude and Longitude of Places.

THE latitude of a place is found by bringing it to the brazen meridian, and obſerving what degree is marked over it. All places which paſs under the ſame point of the meridian, in turning round the globe, have the ſame latitude, the ſame length of day, and the ſame ſeaſons. The longitude will be found marked on the equator, where the meridian of the place croſſes it ; and all the places, which come under the ſame meridian, will have noon and midnight, and all the other hours of the day and night, at the ſame time. When any place is brought under the brazen meridian, and it is ſuppoſed to be noon at that place, all places 15 degrees eaſt of it will have 1 o'clock afternoon, and 15 degrees weſt 11 o'clock forenoon : 30° eaſt 2 o'clock afternoon, 30° weſt, 10 o'clock forenoon, and ſo on round the globe. Thus the hour is eaſily found in any part of the earth.

If a perſon ſail round the earth eaſtward, he will gain a day ; that is, when he returns to the place he has left, he will reckon the ſecond day of any month, when the people of the place reckon the firſt. On the contrary, if he ſail weſt he will loſe a day. Thus ſome of our navigators found Europeans keeping Sunday in certain iſlands, to which the firſt inhabitants of thoſe iſlands had ſailed eaſtwards, while the inhabitants of other

iſlands at no great diſtance, to which they had ſailed weſtwards, reckoned the ſame day Saturday. *Dampier's Voyages.*

The longitude is commonly marked eaſtward from the firſt meridian, round the whole globe; but it is uſually reckoned one half eaſtward and the other half weſtward; hence on moſt globes it is marked both ways, the one number above the other.

The *bearing* or ſituation of places with reſpect to one another is determined by a kind of ſpiral lines, called *rhomb* or *rhumb* lines, marked on the globe, and paſſing from one place to another, ſo as to make equal angles with all the meridians they cut.

The terreſtrial globe is ſaid to be *rectified*, when it is placed in the ſame poſition in which our earth ſtands with reſpect to the ſun. This is always varying according to the different declination of the ſun, or his diſtance north or ſouth from the equator, which on ſome globes is ſo marked on the brazen meridian, on each ſide of the north pole, that by bringing that part of the graduated ſide of the meridian, on which the day is marked, to coincide with the broad paper circle, which repreſents the horizon, the globe will be *rectified*, or in the poſition required. If there are no ſuch marks, find the day of the month on which the poſition of the globe is required on the broad paper circle; then find the ſame day, or, in other words, the ſun's place in the ecliptic, and bring it to the graduated ſide of the meridian; and raiſe the north or ſouth pole according to the latitude of the ſun's place for that day, ſo that the point of the meridian which coincides with the ſun's place may be in the zenith, then the globe is *rectified*, or in the poſition required. Thus we may ſee at one view what places of the earth ſee the ſun, and how long; the places which, in turning round the globe, do not riſe above the broad paper circle, or the horizon, never ſee the ſun, and thoſe which do not ſink under it never loſe ſight of the ſun: the height of the ſun to each place at mid-day is exactly according to the height of that point of the meridian under which it paſſes in turning round the globe. If we bring the place at which we are to the graduated ſide of the meridian, and ſuppoſe it mid-day at that place, the part exactly under that point of the meridian over which the ſun paſſes for that day, will then have the ſun vertical to it, and all the other parts under the meridian will then have noon, and the ſun will appear either north or ſouth, higher or lower, according to their reſpective latitudes; all the places on the weſt ſide of the broad paper circle or horizon will have the ſun riſing, and on the eaſt, ſetting; places

18 degrees below the weſtern ſemicircle of the horizon will have the twilight in the morning juſt beginning, and 18 degrees under the eaſtern ſemicircle the twilight juſt ending, and total darkneſs beginning.

The length of the day at any place is found by bringing that place to the weſt ſide of the horizon, and then turning the globe till it reach the eaſt ſide, and marking the hours on the hour-index or hororary circle, or by counting the meridianal lines between one ſide of the horizon to the other.

The terreſtrial globe is uſed for ſolving various other problems, as they are called, the moſt uſeful of which may be underſtood from what has been ſaid, and for the reſt the learner is referred to larger works on the ſubject.

Hiſtorical Account of the Progreſs and Improvements of ASTRONOMY *and* GEOGRAPHY.

THE motion of the heavenly bodies has in all ages and nations attracted the attention of mankind. Aſtronomy is ſaid to have been firſt cultivated by the Chaldæans, the Phenicians, and Egyptians. From them the Greeks derived their firſt knowledge of this ſcience, as of various other things, *Herodot. Euterp.* 32. To aſtronomy is aſcribed the origin of ſeveral fables in their mythology, as of *Prometheus*, *Phaeton*, &c.

The firſt of the Greeks who laid the foundations of aſtronomy was THALES, born at Miletus in Aſia Minor, *b. C.* 641, who explained the cauſe of eclipſes and predicted one, *Herodot.* i. 7.; *Plin.* ii. 12. ſ. 9.; *Plutarch. de placit. phil.* ii. 24. He taught that the earth was round, and divided it into five zones; he diſcovered the ſolſtices and equinoxes, and divided the year into 365 days. Having travelled into Egypt in queſt of knowledge, he meaſured the height of the pyramids from their ſhadow, *D. Laert.* i. 27. He looked upon water as the principle of all things, *Cic. Acad.* iv. 37.; *Nat. D.* i. 10. From him that ſect of philoſophers called the IONIC, derived its origin.

The opinions of Thales were maintained and propagated by his ſcholar ANAXIMANDER, born b. C. 610, who is ſaid to have invented maps and dials, and alſo to have conſtructed a ſphere; *D. Laert.* ii. 1.; *Plin.* vii. 56. He taught, that the ſun was a circle of fire, like a wheel, 28 times bigger than the earth. *Plutarch. pl. phil.* ii. 20.

ANAXIMENES was the ſcholar of Anaximander, born b. C. 554. He taught that air is the origin of all things, *Cic. Acad.*

ii. 57.; *Nat. D.* i. 10. He ſuppoſed the earth to be a plain, and the heavens a ſolid concave ſphere, with the ſtars fixed to it like nails, *Plutarch. placit. phil.* ii. 14. This ſeems to have been the vulgar opinion at that time; whence the Greek proverb, τι ει ὑρανος ἐμπεσοι; *What if the heavens ſhould fall?* to which Horace alludes, *Od.* iii. 3. 7.

ANAXAGORAS of Clazomĕne was the ſcholar and ſucceſſor of Anaximenes, born b. C. 500. In his doctrines we find important truths, mixed with abſurdities. He taught, that the world was made by a being of infinite power, *Cic. Nat. D.* i. 11.; that mind was the origin of motion; that the upper regions, which he called *æther*, were filled with fire; that the rapid revolution of this æther had raiſed large maſſes of ſtones from the earth, which being inflamed had formed the ſtars; that the ſtars were kept in their place and prevented from falling by the velocity of their motion, *Plutarch. plac. phil.* ii. 13. Pliny relates that a ſtone was ſhewn in his time which had fallen from the ſun in the days of Anaxagoras, ii. 58.

This philoſopher ſaid, that the ſun was a maſs of fire, larger than Peloponneſus; of red hot iron, according to Diogenes Laertes, ii. 8.; of ſtone, according to Plutarch, *ibid.* ii. 20.; that comets were compoſed of an aſſemblage of planets; that winds were produced by the air being rarified by the ſun; thunder and lightning from a colliſion of the clouds; earthquakes, by ſubterraneous air forcing its paſſage upwards; that the moon was inhabited, &c. Anaxagoras tranſported his ſchool from Miletus to Athens, which thenceforth became the ſeat of philoſophy.

After teaching there for thirty years, he was proſecuted for his philoſophical opinions, particularly for teaching the exiſtence of one God. When ſentence of death was pronounced on him, he ſaid, *It is long ſince nature has* condemned *me to that.* Pericles, his ſcholar, defended him, and ſaved his life. He was only baniſhed. While in priſon, he is ſaid to have been the firſt who attempted *to ſquare the circle*, i. e. to determine exactly the proportion of its diameter to its circumference; (τὴν τῦ κυκλυ τετραγωνισμον ἐγραψε. *Plutarch.*) He died at Lampſacus, *Cic. Tuſc.* i. 4. Archelaus, his ſcholar, was the maſter of Socrates, *Id.* v. 4.

PYTHAGORAS was another of the ſcholars of Thales, or rather of PHERECYDES; *Cic. Tuſc.* i. 16. and the place of his birth is uncertain; but having ſettled in the iſland Samos, he is commonly reckoned a native of that place. He travelled in queſt

queſt of knowledge through Phœnicia, Chaldæa, India, and Egypt. Meeting with ſmall encouragement upon his return to Samos, he paſſed over into Italy, about the time of Tarquin the Proud, and opened a ſchool at Croto or Croton, a city on the gulf of Tarentum, where he had a number of ſtudents, and gained great reputation. His ſcholars were obliged to liſten in ſilence at leaſt for two years, and if talkative, longer, ſometimes for five years, before they were allowed to aſk him any queſtions; during which time they were named μαθηματικοι, becauſe they were ſet to ſtudy geometry, dialling, (*gnomonica,*) muſic, and the other higher ſciences, (*diſciplinæ altiores,*) called by the ancient Greeks μαθηματα. GELL. i. 9. But the name of *mathematici* was commonly applied to thoſe who predicted the fortunes of men by obſerving the ſtars under which they were born, (*genethliaci* vel *Chaldæi*;) *Ibid.*

Pythagoras firſt aſſumed the name of *philoſopher*, or lover of wiſdom; thoſe before him who applied to the ſtudy of knowledge, were called ſophiſts (*ſophoi*, ſages, or wiſe men.) He was the founder of that ſect of philoſophers called the *Italic*. His memory was held in ſuch veneration by the Romans, that they aſcribed to him the learning of Numa, although many years prior to him, *Liv.* i. 18. xl. 29.; and about the year of the city 411, being ordered by the oracle of Delphi to erect a ſtatue to the braveſt and wiſeſt of the Greeks, they conferred that honour on Alcibiades and Pythagoras, *Plin.* xxxiv. 6.

Pythagoras taught publicly the vulgar doctrine, that the earth was the centre of the univerſe; but to his ſcholars, he communicated his real opinions, which were ſimilar to thoſe afterwards adopted by Copernicus; that the earth, and all the planets move round the ſun, as their centre: which doctrine he is ſuppoſed to have derived from the Indians. He thought that the earth is round, and every where inhabited: hence he admitted, that there might be people whoſe feet were oppoſite to one another, whom Plato is ſaid firſt to have called ANTIPODES; *Diog. Laert.* iii. 24.

Pythagoras was diſtinguiſhed for his ſkill in muſic, which he firſt reduced to certain principles; and for his diſcoveries in geometry. He firſt proved, that in a right angled triangle, the ſquare of the hypothenuſe, or ſide ſubtending the right angle, is equal to the ſquares of the two other ſides; alſo, that of all plain figures having equal circumferences, the circle is the largeſt, and of all ſolids having equal ſurfaces, the ſphere is the largeſt. Upon making any of theſe diſcoveries, he is

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said to have sacrificed an ox to the muses, *Cic. Nat. D.* iii. 36. *Vitruv.* ix. 2. Diogenes says, that he was so overjoyed at discovering the proportions between the sides of the right-angled triangle, that he offered a hecatomb, or 100 oxen, viii. 12. But this can hardly be reconciled to the principles of Pythagoras, who taught the *metempsychosis*, or transmigration of souls, which he borrowed from the Indians; and therefore forbade the slaying of animals, and the eating of flesh, *Ovid. Met.* xv. 72. 116. 127. &c. The same Diogenes, with more probability, ascribes this expression of joy to Thales, upon having, as he says, described a rectangled triangle in a semicircle, i. 25. or rather upon having proved that the angles in a semicircle are all right angles.

Pythagoras likewise taught, that all things were made of fire *Plutarch, placit. phil.* ii. 6; that the Deity animated the universe, as a soul does the body, *Cic. Nat. D.* which doctrine, together with that concerning the transmigration of souls, was adopted by Plato, and is beautifully expressed by Virgil, *Æn.* vi. 724. &c. *G.* iv. 221.—that the sun and moon, the planets, and fixed stars, being all actuated by some divinity, move each in a transparent solid sphere, in the following order; next to the Earth the Moon, then Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and last of all the sphere of the fixed stars; *Censorin. Nat. D.* xiii.; *Macrob. in Somn. Scip.* ii. 4. with a harmony of sound inconceivably beautiful, which our ears cannot comprehend; these eight spheres forming, by their different distances, the seven notes of music, Mercury and Venus making only one note, *Cic. Somn. Scip.* 5. *and Macrob. in loc.*

Empedocles, the chief scholar of Pythagoras, entertained the same sentiments with his master concerning astronomy. He is said to have thrown himself into the mouth of mount Ætna, either because he could not explain the nature of that volcano, or to make himself pass for a god; *Horat. art. poet.* 464.; *De Laert.* viii. 69. One of his iron sandals being thrown up by the volcano, discovered the manner in which he had perished.

Philolaus, the scholar of Pythagoras, and Archytas of Tarentum, *Cic. Or.* iii. 34. first taught publicly the diurnal motion of the earth round its axis, and its annual motion round the sun. This opinion Cicero ascribes to Nicetas of Syracuse, and to Plato, *Acad.* iv. 39.; which passage is said to have suggested to Copernicus the first idea of that system which he established.

METON, born at Leuconæ, a village near Athens, is said to have invented the Lunar Cycle, consisting of nineteen solar years,

years, or nineteen lunar years, and seven intercalary months; and to have published it at the Olympic games. It was received with so great applause, that it was universally adopted through the Grecian states and their colonies, and got the name of the cycle of the *golden number*, to mark its excellence; a name which it still retains.

It was also called the great year, (*magnus annus vel orbis*,) *Ælian.* x. 7. which name was applied to different spaces of time by different authors; by Virgil to the solar year, to distinguish it from the monthly revolution of the moon, *Serv. in Virg. Æn.* i. 273. iii. 284.; by Cicero and others, to the revolution of several ages, when all the stars shall come to be in the same position, with respect to one another, as they were at a certain time before; called also ANNUS MUNDANUS or VERTENS, *Macrob. in Somn. Scip.* ii. 11. *Censorin.* 18. which was supposed to contain 12,954 years, *Serv. ibid.* or 15,000 years *Macrob. ib.* The beginning of this or of any other period was called an EPOCH.

The lunar cycle began 432 years before the commencement of our æra, *Ælian.* xiii. 2.; and according to it the Greek calendars, which determined the celebration of their annual feasts, &c. were adjusted. Meton is thought to have derived his knowledge on this subject from Egypt and Chaldæa.

XENOPHANES, the founder of what is called the *Eleatic* sect of philosophers, who lived 630 b. C. entertained strange notions concerning astronomy; that the stars were extinguished every morning, and illuminated in the evening, *Plut. ib.* ii. 13.; that the sun is an inflamed cloud, *ib.* c. 20.; that eclipses happen by the extinction of the sun, who is afterwards lighted up, c. 24.; that the moon is inhabited, and 18 times bigger than the earth; and there are several suns, and several moons, to enlighten the different climates of the earth, &c. *Plutarch. ibid.; Lactan. Divin. Instit* iii. 23.

The Eleatic school was chiefly distinguished for the study of logic, (*logica, v. dialectica*,) or the art of reasoning, first introduced by Zeno of Elea, *Cic. Orat.* 32 The philosophers of this sect paid but little attention to the sciences, or the study of nature. Philosophy by the ancients was usually divided into three parts, natural, moral, and the art of reasoning, (DIALECTICA, v. LOGICA.) *Plutarch. plac. phil. proæm.*

PARMENIDES, the scholar of Xenophanes, was the author of the opinion, that the earth was habitable only in the two temperate zones, (*Plutarch. de placit. philosoph.* iii. 11. He taught, however, that it was suspended in the middle of the universe,

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in a fluid lighter than air, ſo that all bodies left to themſelves fall on its ſurface, *Ibid.* 15. This had ſome reſemblance to the doctrine of Newton concerning attraction

DEMOCRITUS of Abdera, the ſcholar of Leucippus, who flouriſhed 456 years b. C. was the author of the doctrine of atoms, or at leaſt the publiſher of it, for it is ſaid to have been invented by his maſter Leucippus. Both of them admitted a plurality of worlds. Democritus was the firſt who taught that the milky way is occaſioned by the confuſed light of an infinity of ſtars, *Plutarch. in placit. phil.* iii. 1.; *Manil.* i. 9. 753.; which is the doctrine ſtill maintained by the beſt philoſophers. He extended that idea to comets, which he conceived to be produced by the concurrence of two or more planets, *Plutarch. ib.* ii. the number of which, Seneca ſays, the Greek philoſophers did not know, *Senec. Q. Nat.* vii. 2. and that Democritus ſuſpected there were more planets than we could ſee, *ibid.* 3.; which was alſo the opinion of others, *Gell.* xiv. 1.

Democritus may be conſidered as the parent of experimental philoſophy; the greateſt part of his time was devoted to it, *(ætatem inter experimenta conſumſit, et quæ eſſet expertus, annulo ſignabat*, Pet. Arbiter, 88. and Vitruv. ix. 3.); and he is ſaid to have made many important diſcoveries, *Senec. Ep.* 90. He maintained the exiſtence of a *vacuum*, which Thales had denied; and that the ſea was conſtantly diminiſhing, *Diog. Laert.* He declared that he would prefer the diſcovery of one cauſe in the works of nature, to the poſſeſſion of the Perſian monarchy, *Euſeb.* xiv. 27. Often laughing at the follies of mankind, he was thought by the vulgar to be diſordered in his mind; but Hippocrates being ſent to cure him, ſoon found him to be the wiſeſt man of the age, *Diog. Laert.*; and Seneca reckons him the moſt acute and ingenious of the ancients, on account of his many uſeful inventions; of making artificial emeralds, and tinging them with any colour; of ſoftening ivory, diſſolving ſtones, &c. *Ep.* 41.

PLATO and ARISTOTLE, the chief of the Greek philoſophers, although their principal attention was directed to other objects, yet contributed much to the improvement of aſtronomy. But the moſt famous in this reſpect was EUDOXUS, the ſcholar of Plato, who was alſo remarkable for his ſkill in aſtrology, or foretelling future events by the knowledge of the ſtars, *Cic. divin.* ii. 42. an art which prevailed for many ages, but is now juſtly exploded. Aſtrology was of two kinds, natural and artificial; the one foretold the changes of the ſeaſons, rain, wind, cold, heat, famine, diſeaſes, &c. from a knowledge of

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the cauſes which were ſuppoſed to act on the earth and its atmoſphere: the other foretold the characters and fortunes of men, from the particular ſtar or planet under which each individual was born.

Eudoxus is ſaid to have ſpent a great part of his time on the top of a high mountain to obſerve the motion of the ſtars, *Petron.* 88. He regulated the year among the Greeks, as Cæſar afterwards did among the Romans, *Lucan.* x. 187.

ARATUS, born at Soli, a city of Cilicia, about 276 years b. C. at the deſire of Antigŏnus Gonatas, King of Macedonia, as it is ſaid, put into Greek verſe the aſtronomical ſentiments of Eudoxus; which poem was much admired by the ancients, *Quintilian.* x. 1. and is ſtill extant. Cicero, when a young man, tranſlated it into Latin verſe, *Cic. Nat. D.* ii. 41. as did afterwards Germanicus, the grandnephew of Auguſtus.

The ancient Greek philoſophers formed their opinions concerning aſtronomy rather from conjecture than from the obſervation of facts. Hence Strabo and Polybius treated as fabulous the aſſertion of one Pytheas, a famous navigator to the north, who had ſailed to a country ſuppoſed to be Iceland, where, he ſaid, in the middle of ſummer the ſun never ſets, *Strab.* ii. p. 104. 114. & 115.

But the greateſt improvements in aſtronomy were made by the ſchool of Alexandria, which was firſt founded by Ptolemy Philadelphus, and ſubſiſted near ten ages, till the invaſion of the Saracens. Thoſe who flouriſhed here were chiefly of Greek extraction, the moſt learned men being invited to Alexandria by the liberality of the Ptolemies. The firſt who diſtinguiſhed themſelves were TIMOCHĂRIS and ARISTILLUS, about 300 years b. C. who tried to determine the place of the different ſtars in the heavens, and thus to trace the courſe of the planets. The next was ARISTARCHUS, about 264 years b. C. who taught that the ſun was about 19 times farther diſtant from the earth than the moon, (which, however, was not the 20th part of its real diſtance); but Pythagoras and his followers made it only three times, or one time and a half farther diſtant. Ariſtarchus alſo taught that the moon was 56 ſemi-diameters of our globe from the earth, and little more than one third of its ſize, (which is nearly the truth); but he was not ſo exact in making the diameter of the ſun only 6 or 7 times more than that of the earth.

Ariſtarchus, according to the doctrine of Pythagoras and Philolaus, ſuppoſed the ſun to be in the centre, and the earth to move round it; on which account he is ſaid to have been ac-

cuſed of impiety, as having diſturbed the repoſe of Veſta and of the Lares, *Plutarch. de Luna.* This opinion, however, was not retained by his ſucceſſors in the ſchool of Alexandria. Contrary to the doctrine of the Greek philoſophers, he taught that the ſtars were at different diſtances, and that the orbit of the earth round the ſun is but an inſenſible point in compariſon of the immenſe diſtance of the ſtars. The only work of Ariſtarchus, which remains, is on the magnitude and diſtance of the ſun and moon.

Nearly contemporary with Ariſtarchus was EUCLID of Alexandria, the geometrician; MANETHO, an aſtrologer and hiſtorian; *Aratus*, and *Cleanthes* the diſciple of Zeno, the ſtoic philoſopher.

The ſucceſſor of Ariſtarchus was ERATOSTHENES, born at Cyrēne 276 years b. C. invited to Alexandria by Ptolemy Evergĕtes, ſaid to have been the author of the *armillary ſphere*, an inſtrument or machine compoſed of ſeveral moveable circles repreſenting the equator, the two colures, and the meridian; all of which turned round on an axis directed to the two poles of the world; each of theſe circles was anciently called *armilla*, and the whole machine *aſtrolabus*. But this appears to have been known long before Eratoſthenes, *D. Laert.* i. 119.; he probably perfected it. Every inſtrument which could be contrived to facilitate the ſtudy of aſtronomy was furniſhed at the public expence, and placed in the obſervatory of Alexandria. With theſe inſtruments Eratoſthenes firſt undertook to meaſure the obliquity of the ecliptic, or rather the double of that obliquity, that is, the diſtance of the tropics, which he made to be about 47 degrees; the obliquity, or the half of this diſtance, $23\frac{1}{2}$ °. But his greateſt attempt was that of meaſuring a degree of the meridian, and thus determining the circumference of the earth; which he did with wonderful exactneſs for the time, and by the ſame method which the moderns have followed. He is alſo ſaid to have diſcovered the true diſtance of the ſun and moon from the earth, *Plutarch. placit. phil.* ii. 31.

Contemporary with Eratoſthenes were ARCHIMEDES, the celebrated geometrician of Syracuſe, whoſe engines were ſo terrible to the Romans while beſieging that city; CONON of Samos, who compoſed an account of all the eclipſes obſerved by the Egyptians, *Senec. Q. Nat.* vii. 3.; and APOLLONIUS of Perga, who wrote a treatiſe on conic ſections, or the properties of curve lines ariſing from the ſection of a cone by a plane, and is ſaid firſt to have tried to explain the cauſes of the apparent ſtopping and retrogradation of the planets by cycles and epicycles, as they were

were called, that is, circles within circles, *Ptolemæi Almageſt.* xii. 1.; which opinion took its riſe from the abſurd idea of Eudoxus aſcribing to each planet as many ſolid ſpheres as it appeared to have different motions. Afterwards leſſer circles were ſuppoſed to attend each of the planets and to direct their motion.

The moſt illuſtrious aſtronomer of the ſchool of Alexandria, and indeed of all antiquity, was HIPPARCHUS, who flouriſhed between 160 and 125 years b. C. He firſt reduced the ſcience of aſtronomy to a ſyſtem. He diſcovered that the interval between the vernal and the autumnal equinox is 186 days, about 7 days longer than that between the autumnal and vernal equinox, which proceeds from what is called the *eccentricity* of the earth's orbit. By obſerving the inequality of the ſun's motion he framed tables for calculating what we call the *equation of time*, or the difference between time marked by the ſun or a ſun-dial, and that marked by a well regulated clock. He made conſiderable progreſs in explaining the motion and *phaſes* of the moon, but was not ſo ſucceſsful with reſpect to the planets. His greateſt work was counting the ſtars, marking their diſtances, and aſcertaining their places in the heavens; having attempted a thing, ſays Pliny, difficult even to a divinity, (*auſus rem etiam Deo improbam*, Plin. ii. 26.). He was not, however, the firſt who did ſo; for Pliny ſays that the ancients had marked 1600 ſtars in the 72 ſigns, into which they divided the heavens, ii. 41.

Hipparchus is ſaid to have been induced, by the appearance of a new ſtar, to compoſe his catalogue of ſtars, for the inſtruction of future obſervers.

It is remarkable that Hipparchus ſays nothing of comets; whether he never ſaw any, or confounded them with meteors, which are not an object of aſtronomy, is uncertain. He divided the heavens into 49 conſtellations, 12 in the ecliptic, 21 in the north, and 16 in the ſouth. To one of theſe he gave the name of *Berenice's hair*, in honour of the wife of Ptolemy Soter, who, having conſecrated her hair, which was very beautiful, to Venus, if her huſband ſhould return victorious from a war in Aſia in which he was engaged, hung it up in the temple of that goddeſs. As it ſoon after diſappeared, it was ſaid to have been carried off by the gods; but Catullus, *Ep.* 64. makes Conon the author of this name.

Hipparchus conſtructed a ſphere or celeſtial globe on which all the ſtars viſible at Alexandria were marked, which was doubtleſs depoſited in the *muſæum* of Alexandria, and probably

similar to the Farnese celestial globe, which is still extant at Rome.

Hipparchus, in observing the stars, found them to appear always at an equal distance from one another, but perceived the distance of the moon to be different in different parts of the heavens; for instance, in the horizon and zenith. This he conceived to be owing to the extent of the globe of the earth, and he contrived a method of reducing appearances of this kind to what they would be, if viewed from the centre of the earth: This distance between the *apparent* place of a planet in the heavens, and its *real* place, or what it would be, if viewed from the centre of the earth, is called *parallax*; and the discovery of it was of the greatest importance in astronomy. He took this idea from observing that a tree in the middle of a plain appeared in different parts of the horizon when viewed from different places. So a star answers to different points of the heaven, when viewed by observers placed on different parts of the globe.

Hipparchus connected geography with astronomy, and thus fixed that science on certain principles. He determined the longitude and latitude of places, by observing the stars. He fixed the first degree of longitude at one of the Canaries, from which, till lately, longitude has ever since been generally computed.

The distance from east to west was called *longitude*, and from north to south *latitude*, because the ancients were acquainted with the globe of the earth to a greater extent in the former direction, than in the latter.

The knowledge of geography, was in ancient times very limited. It was indeed greatly extended by the conquests of Alexander, who carried with him two geographers, Diogenes and Beton, to measure and delineate his journies, *Plin.* vi. 17. *f.* 21.; and afterwards still more by the conquests of the Romans, who were always careful to procure the best information concerning the countries in which they carried on war; and when they subdued any country, they used to exhibit in their triumphs, a geographical description of it delineated on a table, and flourished round with pictures. The Roman *Itineraries*, still extant, particularly the book called *Notitia Imperii*, abundantly shew how attentively that people surveyed the different provinces of their empire; but still their knowledge of geography was very confined. It is only in modern times that the most distant seas and regions have been explored; in many places, however, that has been the case only along the sea-coast;

coaſt: for concerning the internal ſtate of various countries, we are as ignorant as the ancients were, and of ſeveral countries, more ſo.

Hipparchus, by the numerous calculations in which he was engaged, laid the foundations of TRIGONOMETRY, both *rectilineal* and *ſpherical*, or the ſcience of meaſuring and calculating triangles. A triangle conſiſts of three angles, and of three ſides; in general, if three of theſe things be known, one may calculate the other three, with this exception, that if the ſides are right lines, among theſe three things requiſite to be known, there muſt be at leaſt one ſide. But if the ſides are arcs of a circle, as thoſe which form the mutual diſtances of the ſtars in the vault of heaven, it is not neceſſary that one of the ſides be known, the three angles are ſufficient for calculating any of the ſides one chuſes, or all the three. The rules of theſe calculations are comprehended in what is called *trigonometry*, a ſcience highly eſſential to aſtronomy.

None of the works of Hipparchus remain, but his commentary or criticiſm on Aratus and Eudoxus.

No aſtronomer of reputation appeared at Alexandria during the interval between Hipparchus and Ptolemy.

Moſt authors place *Geminus* in this period, who wrote a commentary on Aratus, and was the firſt who treated aſtronomy in a methodical or elementary manner.

At Rome, towards the end of the republic, aſtronomy was taught by ſeveral philoſophers; particularly by POSIDONIUS, the Stoic, a native of Apamea in Syria, the ſcholar of Panetius, and friend of Cicero and Pompey; who commonly reſided at Rhodes, *Cic. Att.* ii. 1. *Tuſc.* ii. 25. where he attempted, next after Eratoſthenes, to meaſure the circumference of the earth. He conſtructed a very ingenious moveable ſphere, *Cic. Tuſc.* v. 37. *Nat. D.* ii. 34. He thought that the ſtars were formed of etherial fire, and animated bodies, always moving in circles. He attributed the extraordinary bulk of the ſun and moon, when near the horizon, to the vapours of the atmoſphere, which breaking the rays, and turning them from their direct line, amplified the images of objects, which we call *refraction*, *Strab.* iii. 138. He explained the tides from the motion of the moon, *ib.* 173; and eſtimated the height of the atmoſphere at 400 *ſtadia*, or furlongs, each ſtadium conſiſting of 125 paces or 625 feet, nearly the ſame with what it is reckoned by the moderns; *Plin.* ii. 21. *f.* 23. He thought that from the region of the clouds to the moon, was two millions of ſtadia, and from the moon to the ſun, five hunrded millions, *Ibid.* and *Cleomed.* ii. 4.; *Strabo*,

bo, ibid. Posidonius was a Stoic in practice, as well as principle, *Cic. Tusc.* ii. 25. We are indebted for the knowledge of his opinions to Cleomedes, who lived soon after him. In his book on the theory of celestial bodies, he affirms, that the earth seen from the sun, would appear only like a point; but from the stars, it would not be visible, even when enlightened by the sun; whence he concludes, that the stars are much bigger than the earth.

The science of astronomy seems to have been studied at Rome at a more early period. For Sulpicius Gallus foretold an eclipse, which happened the night before the battle in which Perseus, king of Macedonia, was conquered by Paulus Æmilius; and by warning the soldiers that such an appearance was to happen, prevented their being frightened, and thus contributed to the victory, *Liv.* xliv. 37.; *Plin.* ii. 12.

But the person among the Romans who contributed most to the advancement of astronomy, was JULIUS CÆSAR, not only by the reformation of the Roman calendar, but also by his knowledge of the principles of that science. Hence he is extolled by *Lucan.* x. 184.

VARRO was the first who made use of eclipses to regulate chronology. *Censorin. de die Nat.* 2. He is said, in his book *de astrologia*, to have likened the figure of the earth to an egg, *Cassiodor.* Others, according to Pliny, resembled it to a pine-nut, ii. 55. Seneca compared it to a ball, *Nat. Q.* iv. 11.

Under Augustus flourished HYGINUS, who wrote a description of the constellations; MANILIUS, who composed a poem called *Astronomicon*, containing an account of ancient astronomy and astrology; GERMANICUS CÆSAR, who translated Aratus; and VITRUVIUS, who has preserved to us much valuable information concerning astromomy. SENECA, in his natural questions, has many curious and useful observations on this subject, particularly concerning comets. But the Romans in general paid but little attention to astronomy, and the sciences connected with it. Astrology, although ridiculed by philosophers, *Cic. divin.* ii. 42. *Geminus in Uranologion.* 14. had more credit among the people.

The last illustrious astronomer and geographer of the Alexandrian school was PTOLEMY, born at Ptolemais, in Egypt. He flourished under Adrian, and the Antonines. His works, particularly that called the great *Syntaxis*, by the Arabs ALMAGESTUM, or the *grand composition*, served for many ages as a directory to such as applied to astronomical studies. He supposed

poſed the earth to be in the centre, and the heavenly bodies to move round it. The diverſity of their motions he ingeniouſly explained by cycles and epicycles, but in a manner not eaſily underſtood.

The ſchool of Alexandria ſubſiſted for about 500 years after Ptolemy, till that city was taken by the Arabs, and its famous library deſtroyed, *anno* 642. Amrou, general of the Arabs, being conjured by the philoſopher *Philopŏnus* to preſerve it, conſulted the Calif Omar, who returned for anſwer, *If theſe books are conformable to the Alcoran, they are uſeleſs; if they are contrary to it, they are deteſtable.* That precious collection ſerved as fuel for ſix months to heat the baths of Alexandria. The ſciences and learning periſhed along with it.

But the Arabs, in leſs than a century after they had burnt the library, and diſperſed the learned men of Alexandria, began to have a taſte for literature, and lamented the loſs of what their fathers had deſtroyed. They collected with care the manuſcripts which had eſcaped the flames and their barbarity. During the reigns of *Almanzor*, *Haroun al Raſchid*, and his ſon *Almamon*, Bagdad, their capital city, became the ſeat of learning, as Alexandria had been under the Ptolemies. It is recorded to the honour of ALMAMON, that in granting peace to Michael III. Emperor of Conſtantinople, he made it an expreſs condition, that he ſhould have liberty to collect all the books on philoſophy which could be found in Greece, that he might cauſe them to be tranſlated into Arabic.

HAROUN AL RASCHID is ſaid to have ſent, as a preſent to Charles the Great, a clock of curious workmanſhip, which was put in motion by a *Clepſydra*, an inſtrument uſed by the ancients to meaſure time by water running out of a veſſel. The invention of clocks, ſuch as we have, is aſcribed to *Pacificus*, archdeacon of Verona, who died 846; firſt known in England a. 1368; improved by the application of pendulums by Huygens, a Dutch mathematician and aſtronomer, a. 1657.

But the Arabs merit praiſe rather for having preſerved the light of knowledge, than for having improved it. They tranſmitted the ſciences nearly as they received them, without making almoſt any memorable diſcovery. That kind of arithmetic called ALGEBRA, in which numbers, lines, and quantities are repreſented by ſigns and ſymbols, commonly by letters, was derived from the Arabs, who are ſuppoſed to have borrowed it from the Perſians, and they from the Indians; alſo the numerical characters or figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0; the firſt nine called *ſignificant figures*, and the laſt a *cypher*,

or

or *zero*; any number below ten is called a digit, from counting on the fingers, (*digiti.*) The Arabs were exceedingly addicted to judicial aſtrology.

Aſtronomy, and particularly aſtrology, have long been, and ſtill are in great eſtimation among the Perſians. They were in former times cultivated alſo by the Tartars. The deſcendants both of Zengiſkan and Tamerlane invited to their courts ſuch as were diſtinguiſhed for this kind of knowledge, furniſhed them with inſtruments, and ſupported them with royal munificence.

But the Indians and Chineſe were moſt remarkable for their knowledge in aſtronomy. They appear to have been long acquainted with the moſt celebrated diſcoveries of the Europeans; the motion of the earth round the ſun, the obliquity of the ecliptic, the calculation of eclipſes, the equation of time, the lunar period of nineteen years, which we call the *lunar cycle* or *golden number*, &c.

Even the ſavages of America were found to have paid attention to aſtronomy; and, what is ſurpriſing, are ſaid to have given the ſame names to ſeveral of the ſtars that we do.

Among the barbarous nations of Europe aſtronomy was ſtudied, particularly by the Druids in Britain, *Cæs. B. G.* vi. 13.

After the overthrow of the Roman empire, the firſt encourager of learning was CHARLES the Great. But little could be done in his time; and after his death the former ignorance and barbariſm returned.

BEDA or *Bede*, called *Venerabilis* from his modeſty and the ſanctity of his life, and his ſcholar ALCUINUS, the preceptor of Charles the Great, both natives of England, to their other immenſe learning, joined the knowledge of aſtronomy, ſuch at leaſt as could be procured in that age. To Alcuinus is aſcribed the inſtitution of academies or univerſities. He ſuggeſted the plan of them to Charlemagne, or Charles the Great, who eſtabliſhed two, one at Paris, and another at Pavia.

The firſt ſtep towards the revival of knowledge was the tranſlation of the aſtronomical elements of ALFERGAN the Arab, by order of FREDERIC II. choſen Emperor of Germany in 1212; who eſtabliſhed and endowed ſeveral univerſities about the year 1230. Much about the ſame time ALPHONSO X. King of Caſtile, aſſembled from all parts the moſt able aſtronomers, who, at his deſire, compoſed what were called the *Alphonſine tables*, founded on the ſame hypotheſis with thoſe of Ptolemy.

About the ſame time alſo JOHN SACROBOSCO, or *Holywood*, a native of Halifax, in Yorkſhire, and educated at Oxford, who taught

taught philoſophy and mathematics at Paris, made an abridgement of the Almageſt of Ptolemy, and of the commentaries of the Arabs, which was long famous as an elementary book under the title of *De Sphæra mundi*. He died at Paris, an. 1235.

In the ſame age ROGER BACON, an Engliſh Franciſcan friar, made aſtoniſhing diſcoveries in ſcience, for the time in which he lived. He perceived the error in the calendar of Julius Cæſar, and propoſed a plan for the correction of it to Pope Clement IV. a. 1267. He is ſuppoſed, from his writings, to have known the uſe of optical glaſſes, and the compoſition and effects of gun-powder. He believed, however, in aſtrology, and the tranſmutation of metals, or the *philoſopher's ſtone*, which, by its touch, was ſuppoſed to convert baſe metals into gold. On account of his vaſt knowledge in aſtronomy, mathematics, and chemiſtry, he was called *Doctor Mirabilis*; but for the ſame reaſon he was ſuſpected of magic, or of holding communication with inviſible ſpirits, and performing his operations by their aſſiſtance. Under this pretext, while at Paris, he was put in priſon by order of the Pope's Legate. After a long and ſevere confinement, he was at laſt, by the intereſt of ſeveral noble perſons, ſet at liberty, returned to England, and died at Oxford, a. 1292, aged 78.

In the 15th century two events happened which changed the face of the ſciences; the invention of printing, about the year 1440, and the taking of Conſtantinople by the Turks, in 1453. The learned men of that city having eſcaped from the cruelty of the victors, fled into Italy, and introduced into that country a taſte for claſſical literature, which was greatly promoted by the munificence of the Emperor Frederic III. Pope Nicolas V. and particularly of COSMO de MEDICIS, who juſtly merited the name of *Father of his country*, and *Patron of the muſes*.

The moſt diſtinguiſhed Greeks, who fled from Conſtantinople into Italy, were *George of Trebizond*, *Demetrius Chalcondylus*, *Theodore Gaza*, *John Argyrophilus*, *John* and *Conſtantine Laſcaris*, and the famous Cardinal *Beſſarion*.

The reſtoration of aſtronomy began in Germany. The firſt who diſtinguiſhed himſelf was George PURBACH, born at Purbach, a ſmall village on the confines of Auſtria and Bavaria, a. 1423. who was cut off in the flower of his age, only thirty-eight years old. He was ſucceeded by a ſcholar more ſkilful than himſelf. JOHN MULLER, born at Koningſberg, in 1436, called from the Latin name of that place, *Regiomontanus*,

nus, who taught mathematics and astronomy with great reputation at Vienna. In February 1471, appeared a comet, on which he published his observations. Being called to Rome by Pope Sextus IV. to assist in correcting the calendar, he was cut off by the plague, a. 1476. BERNARD WALTHERUS, a rich citizen of Muremberg, his friend and associate, succeeded him, who is said first to have made use of clocks in his astronomical observations, a. 1484, and to have been the first of the moderns, who perceived the effects of the refraction of light.

FRACASTORIUS, born at Verona in 1483, was a celebrated poet, and eminent philosopher. He made considerable discoveries in astronomy; and, with all his absurdities, may be considered as the forerunner of Copernicus.

NICOLAS COPERNICUS, the restorer of the Pythagorean doctrine, and the author of the rational or true system of astronomy now universally received, under the title of the COPERNICAN SYSTEM, was born at Thorn, a city of Royal Prussia, 19th February 1473. Having learned the Latin and Greek languages in his father's house, he was sent to Cracow to be instructed in philosopy and physic, where he was honoured with the degree of Doctor. But he always shewed a greater fondness for mathematical studies than for medicine. His uncle by the mother's side was a bishop, who gave him a canonry, upon his return from Italy, whither he had gone to study astronomy under Dominic Maria at Bologna, and had afterwards taught mathematics with success at Rome. In the repose and solitude of an ecclesiastical life, he bent his chief attention to the study of astronomy. Dissatisfied with the system of Ptolemy, which had prevailed for fourteen centuries, he laboured to form a juster one. What chiefly led him to discover the mistakes of Ptolemy, was his observations on the motion of Venus. He is said to have derived his first notions on this subject from certain passages of the classics, which mention the opinion of Pythagoras and his followers, particularly *Cic. Acad.* iv. 39. *Plutarch. vit. Numæ, & Placit. philos.*; as indeed he himself acknowledges in his address to Pope Paul III. He established the rotation of the earth round its axis, and its motion round the sun; but to explain certain irregularities in the motion of the planets, he retained the epicycles and eccentrics of Ptolemy. His work was first printed at Nuremberg in 1543, a short time before his death.

The doctrine of Copernicus was not at first generally adopted,

ed. The moſt eminent profeſſors in Europe adhered to the old opinions.

Among the aſtronomers of this period, the Langrave of Heſſe deſerves particular praiſe, who erected a magnificent obſervatory on the top of the caſtle of Caſſel, and made many obſervations himſelf, in conjunction with Chriſtopher Rothman and Juſtus Byrge, concerning the place of the ſun, of the planets and ſtars.

But the perſon who enriched aſtronomy with the greateſt number of facts of any modern who had yet appeared was TYCHO BRAHE, a Dane of noble extraction, born in 1546, deſigned by his parents for the ſtudy of the law, but attracted to the ſtudy of aſtronomy upon ſeeing an eclipſe of the ſun in 1560, at Copenhagen, whither he had been ſent to learn philoſophy. He was ſtruck with aſtoniſhment in remarking that the phænomenon happened at the very moment it had been predicted. He admired this art of predicting eclipſes, and wiſhed to acquire it. At firſt, for want of proper inſtruments, he fell into ſeveral miſtakes, which, however, he afterwards corrected. Having early perceived that his future improvements depended on inſtruments, he cauſed ſome to be conſtructed larger than uſual, and thus rendered them more exact. On the 11th November 1572, before ſupper, he perceived a new ſtar in Caſſiopeia, which continued without changing its place till ſpring 1574, equal in ſplendor to Jupiter or Venus. At laſt it changed colours, and entirely diſappeared. Nothing ſimilar to this had been obſerved from the time of Hipparchus.

Tycho, in imitation of that illuſtrious ancient aſtronomer, conceived the deſign of forming a new catalogue of the ſtars. To ſecond his views, the King of Denmark ordered a caſtle to be built in Huen, an iſland between Scania and Zeland, which Tycho called URANIBOURG, *the city of heaven*, and where he placed the fineſt collection of inſtruments that had ever yet exiſted; moſt of which had either been invented or improved by himſelf. He compoſed a catalogue of 777 ſtars with greater exactneſs than had ever been done before, and conſtructed tables for finding the place of the moſt remarkable ſtars at any given time. He was the firſt who determined the effect of refraction, particularly of horizontal refraction, whereby we ſee the ſun or any ſtar above the horizon, before it is ſo in reality; as we ſee the bottom of a veſſel when filled with water, which, in the ſame poſition, we do not ſee when empty. He made ſeveral other important diſcoveries, which he publiſhed in a work intitled *Progymnaſmata*. The labours of Tycho attracted the

attention of Europe. The learned went to consult him, and the noble to see him. James VI. King of Scotland, when he went to espouse the sister of Frederic King of Denmark, paid Tycho a visit with all his retinue, and wrote Latin verses in his praise.

But these honours were of short continuance. After the death of King Frederic, his protector, the pension assigned him was retrenched, and he was obliged to banish himself from his native country. Having hired a ship, he transported his furniture, books, and instruments to a small place near Hamburgh, a. 1597. The Emperor Rhodolphus invited him into his dominions, settled a large pension on him, gave him a castle near Prague, to prosecute his discoveries, and appointed Longomontanus, a native of Jutland, and the celebrated Kepler to assist him. But Tycho was not happy in this situation. He died 14th October 1601, repeating several times, *I have not lived in vain.*

Tycho adopted neither the system of Ptolemy nor of Copernicus. He supposed the earth to remain at rest, and the sun and moon to move round it; but the other planets to move round the sun. This opinion, however, had but few followers.

Tycho is said to have been influenced in forming his system by this consideration, that it might not contradict the scriptures, for he was very religious. He was a firm believer in astrology, which prevailed greatly in that and the following age, when the predictions of astrologers, from natural appearances, often produced the most serious alarms. Kings and great men used to keep astrologers in pay. By act of parliament of the 23d of Elizabeth, it was made felony to cast the nativity of the Queen, or by calculation to seek to know how long she should live. It is only in the present century that the light of knowledge has banished this credulity, together with the belief of apparitions, witches, &c.

KEPLER, who was one of the greatest philosophers that ever lived, ought justly to be regarded as the discoverer of the true system of the world. He was born in Germany at Wiel near Wirtemberg, 27th December 1571. He early imbibed the principles of Copernicus from his master, Mæstlin. After the death of Tycho, he was employed to finish the tables which Tycho had begun to compose from his observations. Kepler took twenty years to finish them. He dedicated them to the Emperor, under the name of the *Rodolphine* tables.

Kepler united optics with astronomy, and thus made the most important discoveries. He was the first who discovered that the planets move not in a circle, but in an ellipse; and that,

that, although they move ſometimes faſter and ſometimes ſlower, yet they deſcribe equal areas in equal times; that is, that the ſpaces through which they move in different parts of their orbit in equal times, although of unequal length, yet when two ſtraight lines are drawn from the extremity of each ſpace to the centre of the ſun, they form triangles, which include equal areas. He likewiſe demonſtrated, that the ſquares of the periodical times of the revolution of the planets round the ſun, are in proportion to the cubes of their diſtances from him—a theorem of the greateſt uſe in aſtronomical calculations: for if we have the periodical times of two planets and know the diſtance of one of them from its centre, we can, by the rule of proportion, find the diſtance of the other.

Contemporary with Kepler was GALILEO, born at Piſa in Italy in 1564, illuſtrious for his improvements in mechanics, for his explanation of the effects of gravity, and for the invention, or at leaſt the improvement of teleſcopes.

The uſe of ſpectacles or reading glaſſes, (convex for long-ſighted, and concave for ſhort-ſighted perſons,) had been invented by one Spina, a monk of Piſa, in 1290; or, as others ſay, by Roger Bacon. The uſe of teleſcopes, or of glaſſes for viewing objects at a diſtance, was firſt invented by Zachary Janſſen, a ſpectacle-maker at Middleburgh, as it is ſaid, from the accidental diſcovery of a child. The honour of this invention is aſcribed alſo to others. It is certain Galileo firſt improved them ſo as to anſwer aſtronomical purpoſes. He alſo firſt made uſe of the ſimple pendulum for meaſuring time in making his obſervations; to which he was led by conſidering one day the vibrations of a lamp, ſuſpended from the vaulted roof of a church. He likewiſe diſcovered the gravity of the atmoſphere, from the riſing of water in a pump, by the action of a piſton; which led the way to the invention of the barometer by his ſcholar Toricelli.

The uſe of teleſcopes opened, in a manner, a new world to Galileo. He obſerved with aſtoniſhment the increaſed magnitude and ſplendor of the planets, and their ſatellites formerly inviſible; which afforded additional proofs of the veracity of the Copernican ſyſtem, particularly the ſatellites of Jupiter, and the phaſes of Venus. He diſcovered an innumerable multitude of fixed ſtars which the naked eye could not diſcern, and what greatly excited his wonder, without the leaſt increaſe in their ſize or brightneſs.

About this time, John Napier baron of Merchiſton, in Scotland, invented what are called the LOGARITHMS, firſt publiſhed

ed at Edinburgh in 1614, afterwards improved by Mr Briggs, profeſſor of geometry at Oxford; in which, by a very ingenious contrivance, addition is made to anſwer for multiplication, and ſubtraction for diviſion; an invention of the greateſt utility in aſtronomical calculations.

Kepler made much uſe of logarithms in framing the Rhodolphine tables. This great man died in poverty 15th November 1631, at Ratiſbon, whither he had gone to ſolicit the arrears of his penſion, which had been very ill paid. He left nothing to his wife and children but the remembrance of his virtues.

GALILEO was afflicted not with poverty, but with perſecution. At ſeventy years of age, he was called before the inquiſition for ſupporting opinions contrary to ſcripture, and was obliged formally to abjure them, 11th June 1633, to avoid being burnt as a heretic. The ſyſtem of Copernicus had yet gained but few converts; and the bulk of profeſſors and learned men in Europe, attached to the philoſophy of Ariſtotle, ſupported the old doctrine. Galileo was condemded to priſon, and confined to the ſmall city Arcetri or Arcetn, with its territory, where he conſoled himſelf by the ſtudy of aſtronomy. He contrived a method of diſcovering the longitude by the ſatellites of Jupiter, which, however, has not been productive of all the advantages he expected. He died happy in his priſon, or rather in exile, a. 1642.

There were a number of aſtronomers contemporary with Kepler, and Galileo, but none of them made any conſiderable diſcoveries. John BAYER of Auſbourg, introduced the cuſtom of marking the ſtars in each conſtellation, by the letters of the Greek and Latin alphabets. This he borrowed from the Jews, who to avoid the figures of animals, forbidden by their law, had uſed the letters of their alphabet.

In the year 1631, aſtronomers were very attentive to obſerve the tranſit of Mercury and Venus over the diſc of the Sun, which Kepler had predicted, as a confirmation of the ſyſtem of Copernicus. Mercury was obſerved by Gaſſendi in France, and ſome others; but the tranſit of Venus did not then take place.

The tranſit of Venus was firſt ſeen by JEREMIAH HORROX, at Hool, an obſcure village fifteen miles north of Liverpool, on the 24th November 1639, and at the ſame time, according to his directions, by his friend William Crabtree, at Manchester. Horrox was born 1619, and died 1641, in the twenty-third year of his age. He wrote an account of his obſervations, which was publiſhed ſeveral years after his death, under the title

title of *Venus in sole visa*, by Hevelius; and his other writings, by Flamstead and Wallis, in the philosophical transactions, 1675.

The Copernican system was first publicly defended in England, by Dr Wilkins, 1660; in France by Gassendi, the son of a peasant in Provence, who published many valuable works on philosophy. He was born 1592, and died 1655. He was violently opposed by Morin, a famous astrologer.

DESCARTES, descended from a noble family, the son of a counsellor of Brittany in France, born at Haye in Touraine, 31st March 1596, early distinguished himself by his knowledge in algebra and geometry. He attacked and overturned the philosophy of Aristotle in his own country. He established certain principles which he took for granted, and by which he accounted for all appearances. He imagined all space to be filled with corpuscles, or atoms, in continual agitation, according to the opinion of Democritus, *D. Laert.* ix. 44. and denied the possibility of a vacuum. He explained every thing by supposing *vortices*, or motions round a centre, according to the opinion of Democritus, *Diog. Laert.* ix. 31. & 44. and thus discovered the centrifugal force in the circular motion of the planets. But the system of Descartes, not being founded on facts or experiments, did not subsist long, although at first it had many followers. His notions of astronomy were much the same with those of Copernicus.

Although the lively imagination of Descartes led him into error, yet his exalted views contributed to the improvement of science. Men were led to observation and experiments, in order to overturn his system, and astronomy was cultivated by persons of ability in various places; by Bouillaud at Paris, from the year 1633; by Ward at Oxford, 1653; and by HEVELIUS at Dantzic, from 1641, who constructed a fine observatory, made several improvements in glasses, and collected a great number of facts, by his long and assiduous observation for fifty years, during which he made many discoveries concerning the planets, the fixed stars, and particularly concerning comets. Colbert, in name of Lewis XIV. sent him a sum of money and a pension.

Hevelius published a catalogue of the fixed stars, entitled, *Firmamentum Sobeskianum*, dedicated to John Sobieski, King of Poland, at that time justly famous for having raised the siege of Vienna, when attacked by the Turks, a. 1683. In honour of whom Hevelius formed a new constellation between Antinous and Serpentarius, which he named *Sobieski's shield.*

But

But the moſt diſtinguiſhed aſtronomer at this time was CHRISTIAN HUYGENS, Lord of Zuilichem, ſon to the ſecretary of the Prince of Orange, born at the Hague 14th April 1629, and educated at Leyden under Schooten, the commentator of Deſcartes—famous for the application of pendulums to clocks, and of ſprings to watches, for the improvement of teleſcopes and microſcopes, and for the great diſcoveries which, in conſequence of theſe improvements, he made in aſtronomy.

The eſtabliſhment of academies or ſocieties at this time contributed greatly to the advancement of ſcience.

The *Royal Society* at London was firſt begun in 1659, but did not aſſume a regular form till 1662. Its tranſactions were firſt publiſhed 1665.

The *Academy of Sciences* at Paris was founded in 1666, by Lewis XIV. who invited to it Roemer from Denmark, Huygens from Holland, and Caſſini from Italy.

CASSINI was born at Perinaldo, in the county of Nice, 8th June 1625; came into France in 1669, and was appointed firſt profeſſor in the royal obſervatory at Paris, where he proſecuted his diſcoveries till his death 1712; and was ſucceeded by his ſon. He was aſſiſted by Picard, Auzout, and la Hire.

By the direction of the academy of ſciences at Paris, a voyage was undertaken by Richer and Meuriſſe, at the King's expence, to the iſland Caïenne, in South America, almoſt under the equator, a. 1672, to aſcertain ſeveral philoſophical facts; the refraction of light, the parallax of Mars and of the Sun, the diſtance of the tropics, the variation in the motion of pendulums, &c.

The parallax of the ſun is the angle under which an obſerver at the ſun would ſee the ſemidiameter of the earth. This Caſſini fixed at nine ſeconds and a half; and the angle under which we ſee the ſun, at ſixteen minutes and ſix ſeconds or 966 ſeconds; hence he concluded, that theſe ſemidiameters, are as 9½ to 966, or as 19 to 1932. So that, according to Caſſini, the ſemidiameter of the earth is 100 times leſs than that of the ſun; and conſequently the ſun is a million of times bigger than the earth.

The parallax of the ſun has ſince, from the tranſit of Venus 6th June 1761, and 3d June 1769, been diſcovered to be but about eight ſeconds; and conſequently his comparative bulk to that of the earth, and his diſtance from it, to be proportionally greater. This method of finding the diſtance of the earth from the ſun, and conſequently of the other planets,

was

was firſt propoſed by Dr Halley; who had never ſeen, and was morally certain he ſhould never ſee this appearance.

Meuriſſe died in the voyage, Richer returned in 1673. His anſwer on the parallax of Mars was not ſatisfactory. Caſſini calculated it at fifteen ſeconds.

The diſtance of the tropics was found to be 46° 57′ 4″.

But the chief advantage of this voyage was aſcertaining the variation of the pendulum. In 1669, Placard remarked that clocks with a pendulum went ſlower in ſummer, and faſter in winter; owing, as it was afterwards diſcovered, to this, that heat dilates bodies, and conſequently lengthens the pendulum; but cold contracts them, and therefore ſhortens the pendulum. Richer found that the pendulum of a clock made 148 vibrations leſs at Caïenne than at Paris; that is, went 2 minutes 28 ſeconds a-day ſlower. Hence to adjuſt it, he was obliged to ſhorten the pendulum.

The ſame thing was confirmed by Halley while at St Helena, in 1676. But the motion of the pendulum is ſuppoſed to be alſo retarded near the equator, by its gravity being diminiſhed on account of its greater diſtance from the centre of the earth, than near the poles.

About this time the French Jeſuit miſſionaries having got admiſſion into China, contributed to the improvement of aſtronomy. Father Schaal, one of their number, on account of his merit, and particularly of his ſkill in this ſcience, was ſo highly honoured at the court of China, that the Emperor, upon his death-bed, named him preceptor to his ſon and ſucceſſor Can-hi. Schaal reformed the Chineſe calendar, a matter of great importance in that country. It was ſtill farther improved by Verbieſt, who ſucceeded Schaal about the year 1670.

The moſt eminent aſtronomers in England, during this period, were Flamſtead, Halley, and Hook.

FLAMSTEAD was born at Derby, 19th Auguſt 1646. He compoſed a new catalogue of the fixed ſtars, containing about 3000. He made his obſervations firſt in private, and afterwards in the royal obſervatory of Greenwich, founded in 1675. He died in 1719.

HALLEY was born at London, 8th November 1656. He co-operated with Flamſtead, in compoſing the catalogue of ſtars. In 1676, he was ſent to St Helena to take a catalogue of the fixed ſtars which do not riſe above our horizon. Theſe he formed into conſtellations, and to one of them gave the name of *the Royal oak*, in memory of that tree in which Charles II. ſaved himſelf from his purſuers. Halley was the firſt who

made an accurate observation of the transit of Mercury over the disk of the sun, which had been obscurely seen by Gassendi in 1631, by Huygens and Hevelius in 1661. In trying to calculate from this observation the parallax of the sun, he perceived that it would be more exactly ascertained by the transit of Venus, which he knew would not happen before 1761. He, however, pointed out a method for this purpose, which astronomers have found of the greatest advantage. Under King William, Halley was sent on several voyages, to observe the variations of the compass, and for other scientifical purposes. He succeeded Flamstead in the Royal observatory in 1719 and died 1742.

HOOK invented several astronomical instruments. He was of great service to Mr Boyle in completing the invention of the air-pump. Being appointed one of the surveyors for rebuilding London, he acquired a large fortune. He published several curious experiments which he had made to explain the motion of the earth and planets, on the principles afterwards adopted by Newton. He died in 1702.

Sir ISAAC NEWTON was born at Woolstrope, in the county of Lincoln, 25th December 1642, and studied at Cambridge. The rapidity of his progress in mathematical knowledge was astonishing. He perceived the theorems and problems of Euclid, as it were by intuition. At the age of twenty-four, he had laid the foundation of his most important discoveries. He was the first who gave a rational and complete account of the laws which regulate the motion of the planets, on the principles of the attraction of gravitation, now almost universally adopted. He is said to have been first led into his speculations on gravitation, as he sat alone in a garden, by observing some apples fall to the ground. Newton was as remarkable for his modesty, as for the superiority of his genius. It was with difficulty he was prevailed on by the solicitations of Halley to publish his PRINCIPIA, or, *Mathematical Principles of Natural Philosophy*, in 1686, a work which was considered as the production of a superior intelligence. In 1704, he published his Optics; in 1711, his Fluxions, a new mode of arithmetical calculation, of great use in the higher parts of mathematics, the invention of which is disputed with him by *Leibnitz*, a German; and in 1728, his Chronology, which he endeavoured to adjust by calculating the periods of eclipses. He received in his lifetime the honour due to his singular merit. In 1703, he was elected president of the Royal Society; in 1705, he was knighted by Queen Anne. He was twice

twice member of parliament. In 1669, he was made maſter of the mint, which place, together with the preſidency of the Royal Society, he held till his death in 1726. His funeral was celebrated with great magnificence; the Chancellor and five other peers ſupported the pall. He was buried in Weſtminſter Abbey, where a monument is erected to his memory.

The principles of Newton were illuſtrated and confirmed in France, by Giraldi, Caſſini, Hire, Deliſle, Louville, M. de la Lande, Maupertuis, Fontenelle, Mairan, M. de la Caille, &c. ——In Britain, by Flamſtead, Halley, Whiſton, Gregory, Deſaguilliers, Molyneux, Bradley, Keil, Mercator, Mitchell, Long, Maclaurin, &c.

PRINCIPLES *of the* NEWTONIAN PHILOSOPHY, *occaſionally compared with the Opinions of the Ancients.*

AS Sir Iſaac Newton made all his diſcoveries for explaining the motions of the planets, by reaſoning from experiments or known facts, it will be requiſite that the learner know the general principles on which he proceeded. Theſe chiefly reſpect the properties of matter, and the laws of motion.

I. GENERAL PROPERTIES *of* MATTER.

THE inherent properties of matter, or of body in general, are *ſolidity*, *inactivity*, *mobility*, and *diviſibility*.

1. SOLIDITY and EXTENSION.—All matter has length, breadth, and thickneſs; hence every body is comprehended under ſome ſhape or figure, and hinders all other bodies from occupying the ſame part of ſpace that it poſſeſſes, which is called *impenetrability*. If a piece of wood be placed between two plates of metal, it never can be ſqueezed ſo hard, as to allow the plates to come into contact; and a ſmall quantity even of water or air, if fixed between two bodies, can by no force be ſo compreſſed, as to permit the bodies to meet one another, till the water or air be removed. Thus, if a globe of the hardeſt metal, with a hollow in the middle full of water,

be ſtrongly compreſſed, the water will ooze through its pores, and appear on the ſurface.

Space void of matter is called a *vacuum*, the exiſtence of which, in oppoſition to Deſcartes, Newton maintained.

2. INACTIVITY, paſſiveneſs, or the *vis inertiæ*, i. e. the want of power in body to move itſelf.—Every body endeavours to continue in the ſtate it is in, whether of reſt or motion. Bodies on this earth, when ſet in motion, ſoon ſtop from the action of gravitation, from the reſiſtance of the air, or of friction. But if a body were carried to a certain diſtance from the earth, and there projected in a particular direction, and with a certain velocity, it would continue for ever to move round the earth, without falling to it; as is the caſe with the moon.

3. MOBILITY, or the property in body, that it may be moved from one place to another.

4. DIVISIBILITY *ad infinitum*, or without end, that is, no part of matter can be conceived ſo ſmall but there may ſtill be a ſmaller.—Certain bodies may be divided into very minute parts. A grain of gold may be beaten into a leaf 50 inches ſquare, which may be divided into 500,000 parts, viſible to the naked eye: if viewed with a microſcope, that magnifies the object only ten times, the fifty millionth part of a grain may be ſuppoſed viſible. Mr Reaumur computes, that a grain of gold may be extended on a ſilver wire upwards of half a mile in length; and cover a ſurface of 1400 ſquare inches; ſo that the thickneſs of the gold will be no more than the fourteen millionth part of an inch, that is, about 1200 times the thinneſs of ordinary gold leaf, which gold leaf is about 39 times thinner than thin poſt paper.

But this is nothing to the ſubtilty of parts in odoriferous bodies, and to the minuteneſs of certain microſcopic animals, and their parts.

Similar notions concerning the infinite diviſibility of matter were entertained by ſome of the ancients; *Cic. Acad.* i. 7.; *Plutarch. de placit. phil.* i. 16. This property, however, exiſts only in idea; for infinity in minuteneſs, as well as magnitude, is altogether beyond our conception.

A body not eaſily pierced or broken, or whoſe parts cannot be eaſily divided, is ſaid to be *hard*; the contrary, *ſoft*.

A ſolid body, eaſy to be broken in pieces, is ſaid to be *brittle*; that which may be bent, pulled, or twiſted, without breaking, is to ſaid be *tough*.

A body whoſe parts yield to any impreſſion, and are eaſily moved

moved in reſpect to each other, is called a *fluid*; as *water*, *melted metals*, &c.

There is a fifth property of matter, called ATTRACTION; of which there are ſeveral kinds, *cohesion*, *gravitation*, *magnetiſm*, *electricity*, &c.

1. The attraction of COHESION is that by which the ſmall particles of matter are made to ſtick and cohere together. Of this kind of attraction theſe are ſome of the effects.——If a ſmall glaſs tube, open at both ends, be dipped in water, the water will riſe up in the tube to a conſiderable height above its level in the baſon, owing to the attraction of the tube. Hence water may be emptied from a veſſel to a ſmall depth, by means of capillary tubes of about one tenth of an inch bore, or by putting one end of a liſt of cloth into the veſſel, and letting the other end hang over the ſide. So liquids will aſcend between contiguous planes, or in a tube filled with aſhes. Thus, a piece of loaf-ſugar will draw up a fluid, and a ſponge will ſuck in water. On the ſame principle, ſap, according to the opinion of ſome naturaliſts, aſcends in trees.

We ſee in all liquors that the parts attract one another, from the round figure which the drops always aſſume.—If two drops of ſilver are placed near each other, they will run together, and become one large drop.—Two poliſhed plates of marble or braſs, when their ſurfaces are brought into contact, will ſtick ſo cloſely together, that it will not be eaſy to diſjoin them.—If two pieces of cork, equal in weight, be placed near each other in a baſon of water, they will move equally faſt toward each other, with accelerated motion, till they meet; and then if either is moved it will draw the other after it. If the corks are of unequal weight, their motion will be proportionally different. But this kind of attraction does not extend far

When the ſphere of attraction ends, a repulſive force begins. Thus water repels moſt bodies till they are wet. Hence a ſmall needle, if dry, will ſwim on water; and flies walk on it without wetting their feet.—The repulſive force between water and oil is ſo great, that it is almoſt impoſſible to mix them ſo as not to ſeparate again; ſo water will riſe conſiderably above the edges of a cup, if they are dry, before it overflow; which is owing both to the coheſion of the water, and the repulſion of the cup.

The power of attraction and repulſion in vegetables is ſo ſtrong, that in ſome inſtances it ſeems to reſemble *ſenſation*, the diſtinguiſhing property of animals.

Thus

Thus the ſenſitive plant, on the ſlighteſt touch, ſhrinks back, and folds up its leaves, as a ſnail retires within its ſhell. One of theſe plants, called *Dionæa*, if a fly perch upon any of its leaves, cloſes inſtantly, and cruſhes the inſect to death. Many plants expand their flowers and leaves in good weather, or while the ſun ſhines, and cloſe them in dark or cloudy weather. Some plants follow the ſun, others turn from it; which things were obſerved by the ancients; *Plin.* ii. 41. Plants often direct their roots to procure food; and when forced from their natural direction, are endowed with a power to reſtore themſelves. A hop-plant twiſting round a pole directs its courſe from ſouth to weſt, as the ſun does; untwiſt it, and tie it in the oppoſite direction, it dies. Leave it looſe in the wrong direction, it recovers its natural direction in a ſingle night. Thus trees, if at freedom, grow upwards; *Salluſt. Jug.* 93. Lay a wet ſpunge near a root laid open to the air, the root will direct its courſe to the ſpunge; change the place of the ſpunge, the root varies its direction. Thruſt a pole into the ground at a moderate diſtance from a ſcandent plant, the plant directs its growth to the pole, lays hold of it, and riſes on it to its natural height. Of the *Plantæ contortæ*, or ſuch as twiſt round other plants, ſome in climbing follow the direction of the ſun; as the ſcarlet kidney bean, &c. others in climbing follow a contrary direction, as the black bryony. The former kind are wholeſome and nutritive, the latter noxious, and generally poiſonous.

2. GRAVITY, or the attraction of *gravitation*, is that property or power by which diſtant bodies tend towards one another. Thus ſtones fall, and bodies are kept to the ſurface of the earth. All bodies, on whatever ſide of the earth, are attracted in lines perpendicular to its ſurface; ſo that on oppoſite ſides they fall towards its centre in oppoſite directions. Hence its rotundity, about which the opinions of the ancients were various: but the very name *orbis* or *globus terræ*, ſhews the general belief; *Plin.* ii. 64. 65. The attraction of mountains has lately been proved, by their drawing the plummet line of philoſophical inſtruments from the perpendicular.

All bodies that we know have gravity or weight. This is demonſtrated by experiments made with the air-pump, even in ſmoke, vapours, and fumes. The ſmoke of a candle, which aſcends to the top of a tall receiver when full of air, upon the air's being exhauſted, falls to the bottom. In an exhauſted receiver a feather and a guinea will fall from the top to the bottom in the ſame time. So a piece of wood, when immerſed

immerſed in a jar of water, riſes to the top, becauſe it has a leſs degree of weight than its bulk of water has; but if the jar is emptied of water, the wood falls to the bottom.

Gravity in all bodies is in proportion to the quantity of matter they contain, that is, to their weight.

All bodies are full of pores; even gold itſelf, the heavieſt of all known bodies, is ſuppoſed to contain a greater quantity of open ſpace than of matter.

A body is ſaid to have double, triple, &c. the denſity of another body, when, ſuppoſing their bulks equal, it contains a double or triple quantity of matter.

A body every where of the ſame denſity is ſaid to be *homogeneous*, or *homogeneal*; a body of unequal denſity in different parts, or of an oppoſite or diſſimilar nature, is called *heterogeneous*.

The gravity of a body conſidered with relation to its bulk, is called its *ſpecific gravity*. The comparative ſpecific gravity of bodies is moſt exactly aſcertained by weighing them in water.

A ſolid body of the ſame ſpecific gravity with water, when immerſed in it, will neither riſe nor ſink. A body lighter than water will riſe to the top, and take up ſuch a ſpace below the ſurface, that the weight of water which that ſpace would contain, will be equal to the weight of the body. Thus a ſhip diſplaces a bulk of water equal to the weight of the veſſel and lading. Fiſhes have within them a bladder of air, by compreſſing or dilating which, and thus diminiſhing or enlarging their bulk, they are enabled to ſink or riſe in the water at pleaſure. Fiſhes which want this bladder, remain at the bottom; as *flounders*, *eels*, &c.

A ſolid body heavier than water, when immerſed in it, diſplaces a quantity of water equal to its own bulk, and loſes as much of its weight as is equal to the weight of that bulk of water.

By weighing metals in water, we can diſcover their adulterations or mixtures with tolerable exactneſs without injuring them. Thus a real guinea and a counterfeit one or a braſs counter, if weighed in air, will appear both of the ſame weight. But if weighed in water, the real guinea will loſe only the 19th part of its weight, and the braſs counter the 8th part.

The inſtrument uſed for weighing metals in water is called the *Hydroſtatic Balance*; ſaid to have been invented by Archimedes, from an obſervation which he made while bathing, that the water roſe in proportion to the part of his body immerſed; whereupon he is ſaid to have been ſo tranſported

ed with joy, that he ran out crying, (εὕρηκα, εὕρηκα), "I have found it, I have found it."

The cauſe of this exultation is ſaid to have been owing to the following circumſtance.

Dionyſius the tyrant of Syracuſe had employed an artiſt to make him a crown of gold, which, although of the weight required, he ſuſpected to be mixed with alloy, and applied to Archimedes to aſcertain the fact. From the impoſſibility of doing this any other way, without injuring the crown, than by the hydroſtatic balance, and from the anxiety of Archimedes to ſolve ſo curious and uſeful a point, we may conceive his joy on the diſcovery. He firſt found how much the crown loſt of its weight when weighed in water; next how much a piece of gold equal in weight to the crown loſt of its weight; and ſo detected the fallacy.

As we can thus diſcover the ſpecific gravity of different ſolids, by plunging them into the ſame fluid, ſo we can diſcover the ſpecific gravity of different fluids by plunging the ſame ſolid bodies in them. For in proportion as the fluid is heavy, ſo much will it diminiſh the weight of the bodies immerſed in it. Thus a ſolid that ſwims in water, will ſink in ſpirit of wine; and a ſolid will ſink in water, which ſwims upon ſpirit of nitre.

The inſtrument for meaſuring the lightneſs or weight of different fluids is called an *Hydrometer*. Liquids of different gravity may be contained in the ſame veſſel without mixing.

That ſcience which teaches the art of conveying water is called *Hydraulics*; and any machine made for this purpoſe, an *Hydraulic*, or *hydraulical engine*.

By the gravity or force of water various kinds of mills and wheel-engines are moved. Fluids may be conveyed in bended pipes, over hills and vallies, to any height not greater than the level of the ſpring whence they flow; of which the ancients were not altogether ignorant, as is commonly ſuppoſed; *Plin.* xxxi. 6. *f.* 31. So jets of water, or *jets d'eau*, would riſe to the height of the reſervoirs from which the water comes, were it not for the effects of friction on the ſides of the machine, and the reſiſtance of the air. Making allowance for theſe, water from a reſervoir 5 feet 1 inch high will riſe 5 feet, from 10 feet 4 inches to 10 feet, from 33 feet to 30 feet, from 72 feet to 60 feet, from 117 feet to 90 feet, from 133 feet 4 inches to 100 feet, &c.

II. PARTICULAR PROPERTIES *of* MATTER.

CERTAIN bodies have properties peculiar to themſelves. Thus the *Loadſtone* attracts iron and ſteel only, which force (from its Latin name, *(magnes, -etis)* is called MAGNETISM; and, what is remarkable, communicates its properties to a piece of ſteel, when rubbed on it, without loſing any of its own force. When ſuſpended by a thread, it conſtantly turns one of its ſides to the north, and another to the ſouth; whence the invention of the *magnetic needle*, of ſo much uſe in navigation. This property of the magnet is found to vary a little in different places, which was firſt obſerved by Columbus, in his voyage to diſcover America, and greatly perplexed him; nor has it yet been properly accounted for. The cauſe of magneti ſm, and the laws by which it acts, are equally involved in obſcurity.

Amber, glaſs, jet, ſealing wax, and ſome precious ſtones, have a peculiar property of attracting and repelling light bodies, when rubbed; which is called *electrical attraction*.

ELECTRICITY was hardly known to the ancients, although they appear to have been acquainted with the electrical properties of amber, *(Adtritu digitorum acceptâ caloris animâ, ſc. ſuccina vel electra, trahunt in ſe paleas ac folia arida, quæ levia ſunt; ut magnes lapis, ferrum, Plin.* xxxvii. 3. *ſ.* 12.) as early as the days of Thales, who aſcribed the attractive power of the magnet, and of amber, to their being animated by a living principle, *D. Laert.* i. 24.; and the word *electricity* ſeems to be derived from the Latin name of amber, *electrum*. They alſo knew the electric ſhock of the *torpedo*, *Plin.* ix. 42. *ſ.* 67. xxxii. 1. *ſ.* 2.; *Cic. de nat. D.* ii. 50. although ignorant of the cauſe of it, which indeed ſeems hardly yet ſufficiently aſcertained, although it is proved to be of the ſame nature with electricity. Some ſuppoſe that the ancients even underſtood the method of drawing down the electric fire from the clouds; whence, as they ſuppoſe, the name of Jupiter *Elicius*; and that, in attempting to do this, Tullus Hoſtilius loſt his life, *Liv.* i. 20. But theſe opinions ſeem to be founded merely on conjecture.

The firſt who made any diſcoveries of importance concerning electricity was Dr W. Gilbert, which he gave an account of in

a book entitled *De Magnete*, publiſhed at London in the year 1600; after him Mr Boyle and others.

But this curious ſcience has been chiefly cultivated in the preſent century, by Mr Haukſbee, Grey, Muſchenbroek, Dr Franklin, and Dr Prieſtley. Mr Richman, a profeſſor at Peterſburgh, loſt his life in making experiments on it, 6th Auguſt 1753.

Electricity and magnetiſm are thought to have a ſtrong reſemblance to one another. On the principles of electricity, thunder and lightning are rationally accounted for, which by the ancients were thought to be darted by the immediate hand of Jupiter; aſcribed by Cicero to the colliſion of the clouds, *Div.* ii. 19.; ſo Pliny, although he attributes them alſo to other cauſes, ii. 43. and alſo Seneca; *Nat. Q.* ii. 54. The cauſe of electricity, however, as of magnetiſm, ſtill remains unknown.

Another property in certain bodies is ELASTICITY, whereby they return to their former figure or ſtate, after it has been altered by any force. Thus *animal fibres*, *muſical cords*, and all *ſpringy* ſubſtances.

This, among others, is one remarkable property of air, that it dilates itſelf upon the removal of any force by which it was before compreſſed.

AIR.

AIR is that inviſible fluid with which this globe is every where ſurrounded, *Cic. de Nat. D.* ii. 36.; on which depends the life of all animals, and the growth of vegetables, which gravitates to the earth, revolves with it in its diurnal motions, and goes round the ſun with it every year.

That ſcience which treats of air is called PNEUMATICS.

The ancient Stoics believed that air pervaded every thing, earth, ſtones, &c. *Senec.* v. 16.; and that the ſun, moon, and ſtars were nouriſhed by the air exhaled from the earth. *Ibid.*

The elaſticity of the air was firſt aſcertained by Galileo, and its weight by Bacon. But theſe things were alſo known to the ancients, although leſs perfectly. Ariſtotle mentions this proof of its gravity, that a bottle or bladder inflated weighs more than one quite empty, *de Cæls.* iv. 1. Seneca deſcribes both its weight and elaſticity, *Quaſt. Nat.* v. 5. & 6.

The whole body of air is called the *Atmoſphere*, the height of which uſed to be computed at 45 miles; but it is now found that

that the height of the atmoſphere cannot be exactly aſcertained, from various cauſes, chiefly from the force of the electric fluid, which is thought to increaſe in proportion to the diſtance from the earth.

Beyond the atmoſphere there is ſuppoſed to be a rare fluid, or ſpecies of matter, called ETHER, infinitely more pure and ſubtile than the air we breathe, of an immenſe extent, according to Locke and Newton, filling all the ſpaces where the celeſtial bodies roll, yet making no ſenſible reſiſtance to their motions; ſuppoſed by the Stoics to be the origin of all things; (*Quatuor ſunt genera corporum, viciſſitudine quorum mundi continuata natura eſt. Nam ex terra aqua; ex aqua oritur aer; ex aere æther: deinde retrorſum viciſſim, ex æthere aer; ex aere aqua; ex aqua terra infima*, Cic. de Nat. D. ii. 33. So Ovid, *Met.* xv. 239. &c.); particularly of the ſun, moon, and ſtars, *Cic. ibid.* 36. & 40.

The air next the earth is more denſe than at a diſtance from it, becauſe it is preſſed down by the whole weight of the air above.

The air near the ſurface of our earth poſſeſſes a ſpace about 1200 times greater than water of the ſame weight; and therefore a column of air 1200 feet high is of equal weight with a column of water of the ſame breadth, and but one foot high. But a column of air reaching to the top of the atmoſphere is of equal weight with a column of water about 33 feet high; for that is the greateſt height that a pump, which acts by the weight of the atmoſphere, can draw up water. The ſucker of a pump has no force on water at more than that diſtance, and ſeldom at much above 32 feet.

The weight of the atmoſphere at the earth's ſurface is found, by experiments made with the *Air-pump*, (a machine invented by Gueric, a Pruſſian, about 1672, and greatly improved by Boyle,) alſo by the quantity of mercury which the atmoſphere balances in the barometer, (invented by Toricelli, the diſciple of Galileo, and profeſſor of mathematics at Florence, a. 1643.) in which at a mean ſtate, the mercury ſtands 29½ inches high. Hence it appears that the preſſure of the atmoſphere upon every ſquare inch of the earth's ſurface is equivalent to about 15 pounds; and as the air, like other fluids, preſſes equally up and down, and on all ſides, it is computed that a middle-ſized man, whoſe body contains about 15 ſquare feet of ſurface, is preſſed by 32,400 pound weight of air all around. But becauſe this enormous weight is equal on all ſides, and counterbalanced by the ſpring of the air diffuſed through all parts of our body, it is not in the leaſt degree felt by us.

The air becomes gradually more thin as we riſe above the ſurface of the earth, in ſuch exact proportion, that the height of mountains may be meaſured with great preciſion, from the ſinking of the barometer as we aſcend, eſpecially at ſmall heights, as the mercury ſinks at the rate of an inch for 800 feet of height to which it is carried; but in great heights, this method of calculation was found liable to great uncertainty from various cauſes, chiefly the different temperature of the atmoſphere. Theſe uncertainties M. de Luc of Geneva has, with much labour, endeavoured to account for, and to remove; and Mr Playfair, profeſſor of mathematics in the univerſity of Edinburgh, has ingeniouſly reduced them to mathematical calculation.

The air is commonly ſaid to be heavy, when it appears thick and foggy; but then it is evidently lighter than uſual, from the mercury's ſinking in the barometer, and the clouds and vapours which compoſe them, deſcending.

The operation of ſeveral *Hydraulic* machines depends on the preſſure or gravity of the air, as the common pump invented by Cteſibius, a mathematician of Alexandria, about 120 years b. C.; *Plin.* vii. 37. *Vitruv.* ix. 9. and greatly improved ſince the real cauſe of its action, namely, the gravity of the air, was diſcovered by Galileo. Before that, its action was aſcribed to nature's abhorrence of a *vacuum*.

Cteſibius alſo invented a muſical inſtrument, which went by the force of water, (*Hydraulos*, v. *-es*, v. *hydraulicum organum*,) *Ibid.* & *Athenæ.* iv. ſomewhat ſimilar to that which goes by the force of air, called *Æolus's harp*.

For decanting liquors, a ſiphon or bended pipe is uſed, with two unequal legs. The ſhorter leg being immerſed in a veſſel, and the air being ſucked out of the other, the liquor will flow till the veſſel is emptied as far down as the ſiphon is immerſed. On this principle, *intermitting*, or *reciprocating ſprings* may be accounted for.

As various ſubſtances ſwell in moiſt weather, and ſhrink in dry, hence inſtruments have been contrived for meaſuring the degree of dryneſs or moiſture of the atmoſphere, called HYGROMETERS; 1. from the lengthening or ſhortening, or from the twiſting or untwiſting of ſtrings; 2. from the ſwelling and contraction of certain ſolid ſubſtances, eſpecially thoſe which are moſt regularly ſwelled by moiſture and contracted by dryneſs; 3. by the increaſe or decreaſe of the weight of ſuch ſubſtances as abſorb the humidity of the atmoſphere, as *ſponges*, certain kinds of *paper*, &c. But few machines have been attempted of this

this ſort with any degree of ſucceſs; nor indeed has any hygrometer yet been contrived, which exactly anſwers the purpoſe.

The elaſtic force of the air is proved in a ſtriking manner from the air-gun, a machine contrived to diſcharge bullets with great violence.

The elaſticity of the air is encreaſed by heat, which dilates or expands it, and diminiſhed by cold, which condenſes it. On this quality of the air is founded the conſtruction of the air-pump, whereby air may be drawn out of any veſſel; which ſhows that animals cannot live without air, and are killed by noxious air.

Birds have innumerable air-cells in their bones, and other parts of their body, which render them lighter by being inflated, and heavier by being compreſſed. Fiſhes alſo have an air-bag, the expanſion or contraction of which alters their bulk, and conſequently their relative weight to water.

By filling a bag with inflammable air, greatly lighter than common air, is formed what is called an AIR BALLOON; the invention of two brothers named *Montgolfiers*, proprietors of a paper manufactory at Annonay in the Vivarais, about 36 miles ſouth of Lions, in France. The firſt experiment was exhibited at Annonay, 5th June 1783. The firſt who aſcended with a balloon was M. Rozier, at Paris, 15th October 1783. After which it was attempted by various perſons, who got the name of *Aeronauts*.

Every impreſſion made upon air makes it vibrate every way circularly like waves on a plain ſurface of water, when a ſtone or any ſuch thing is thrown into it.

This undulatory motion of the air agitating the *tympănum* or drum of the ear, excites in our minds the ſenſation of ſound; and its celerity, like that of the vibrations of a pendulum, is increaſed or diminiſhed in proportion to the force impreſſed; hence the diverſity of ſounds, and their intenſity when heard at different diſtances.

There is alſo a difference in ſound, from the number of vibrations in the body, which produces the ſound; as the mind receives a different ſenſation, according to the different percuſſions made upon the ear. Hence all the pleaſing varieties of muſic.

A muſical tone depends upon the number of vibrations, which is ſaid to be the more *acute*, according as the returns in the air are the more frequent, and the more *grave*, the leſs the number of the waves is.

Concords ariſe from the agreement between the different motions

tions of the air which affect the auditory nerves at the ſame time.

If two tremulous bodies perform their vibrations in equal times, there will be no difference between their tones; and this agreement, which is the moſt perfect of all, is called *Uniſon.* If the vibrations are as 1 to 2, the conſonance or agreement is called an *Octave*; as 2 to 3, a *Fifth*, or *Diapente*; as 3 to 4, a *Fourth*, or *Diateſſaron*; as 4 to 5, *Ditonus.*

Pythagoras was the firſt who aſcertained the proportions between muſical ſounds; to which he is ſaid to have been accidentally led, by obſerving the different ſounds produced by the hammers of ſome ſmiths who were beating out a bar of iron; this diverſity of ſound he found to be owing to the different weight of the hammers. Then having adjuſted hammers to expreſs the different notes of muſic, he next tried to produce the ſame proportions between the tones of muſical ſtrings, by applying different weights to ſtretch them, *Macrob. in Somn. Scip.* ii. 1.

Air is the proper vehicle of ſound; in an exhauſted glaſs receiver, a bell will emit no ſound. Sounds are conveyed through water nearly with the ſame facility as through air: Hence a bell ſounds in water as well as in air, but with a deeper or duller ſound. Some ſay that fiſhes have a ſtrong perception of ſound; while others aſſert that they are totally deaf: But Dr Monro has lately ſettled the diſpute, by deſcribing the auditory organs of fiſhes, and the manner in which they are affected by ſound.

All ſounds, loud or ſoft, move equally faſt, at the rate of a mile in 4¾ ſeconds, about 13 miles in a minute.

The velocity of ſound is to that of a briſk wind, as fifty to one. Some idea may be formed of the celerity of ſound, at leaſt in compariſon with that of light, by obſerving the diſcharge of a cannon at a diſtance, and the difference of time when we ſee the flaſh and hear the ſound.

Smooth and clear ſounds proceed from bodies that are homogeneous, and of an uniform figure; harſh and obtuſe ſounds, from ſuch as are of a mixed matter, and of an irregular form.

The ſtrength of ſound is greateſt in cold and denſe air, and leaſt in that which is warm and rarified. There are inſtances of ſounds being heard at the diſtance of near 200 miles in northern regions, and above 100 miles in ſouthern.

Sound ſtriking againſt ſome objects is reflected, as an image from a glaſs; hence different echoes. When reflected from

ſeveral

ſeveral places, like light, it may be collected into one point, as into a focus, and thereby encreaſed; hence the *whiſpering gallery*, the *ſpeaking trumpet*, and *auricular tube*, to aſſiſt the hearing of thoſe whoſe organ is enfeebled. On theſe principles, various entertaining experiments are exhibited.

Air was anciently thought a ſimple fluid, and convertible into water. Its common operations were aſcribed to its heat or cold, its moiſture or dryneſs; any other effects of it were thought ſupernatural.

Van Helmont, a Dutchman, firſt explained the nature of air extracted from different bodies by means of fire, fermentation, &c. which he called *Gas*, from the Dutch *Gheſt* or *Geeſt*, ſpirit. Dr Hales tried to determine the qualities of air in different bodies, whence he ſuſpected that the briſkneſs and ſparkling of certain waters, as thoſe of Seltzer and Pyrmont was owing to the air they contain; which was confirmed by M. Venel of Montpelier, in France, in 1750. Dr Black diſcovered in certain ſubſtances, a kind of fluid called *fixed air*, which has led the way to many diſcoveries. The component parts of the air we breathe were but lately aſcertained, and are as follow:

Suppoſe the atmoſphere divided into 100 parts, 26 of theſe are vital air, 73 bad or *azotic* air, and 1 fixed air. This was firſt diſcovered by Scheele, a German, ſettled as an apothecary at Upſal, in Sweden; and further confirmed by Lavoiſier, in France.

It has been found that nitrous or bad air diminiſhes the bulk of common atmoſpheric air, in proportion to its ſalubrity; hence an inſtrument has been contrived for trying the ſalubrity of the air, called an *Eudiometer*.

Air impregnated with the fumes of certain vegetable and mineral ſubſtances prove fatal to animals, ſometimes almoſt inſtantaneouſly; as the fumes of liquors in the act of fermentation; of iron, copper, or any other heated metal. Hence the unwholeſomeneſs of hot climates. But air proceeding from animal putrefaction, occaſioned either by diſeaſe or death, is particularly noxious. Hence that moſt dreadful of human calamities, the plague.

A child at birth has no air in its lungs; but after reſpiration has commenced, the lungs are never after wholly emptied of air. It has been computed that in an adult of middling ſtature, 109 cubic inches of air remain in the lungs after the fulleſt expiration, and 179 after an ordinary expiration; and at each ordinary reſpiration, ſuch an adult draws in 40 cubic inches of air. Thus the proportion of the dilatation of the lungs

lungs before and after an ordinary inſpiration, is as 179 to 219 cubic inches. In a minute the ſame adult ordinarily breathes 14 or 15 times, whilſt the pulſations of the heart and arteries amount to 60 or 70 in the ſame time.

Of air breathed at once, a 20th part of the pure portion is found to be wanting, and its place ſupplied by an equal quantity of fixed air. When an animal is obliged to breathe the ſame air a ſecond time, more of the pure diſappears, and more fixed air is found in its place. Hence an animal confined in a ſmall ſpace ſoon periſhes; and the air in which the animal has died being examined, is found to have loſt very nearly the whole of its pure portion, and in its place to contain as much fixed air; that is, one fourth part of the whole air breathed conſiſts now of fixed air, inſtead of pure are; the other three-fourth parts remain unaltered, being *azotic* or bad air.

Two inſeparable qualities of the air are heat and cold.

HEAT, *and its Effects.*

HEAT is that by which all bodies are expanded or enlarged in their dimenſions; fluid ſubſtances are carried off in vapour; ſolid bodies become luminous, and are likewiſe diſſipated in vapour, or if incapable of being evaporated, become fluid, and at laſt are converted into glaſs. On heat animal and vegetable life are thought to depend, and by it the moſt important operations of nature to be performed. Different metals are differently expanded by heat. A machine for meaſuring this expanſion is called a *Pyrometer*. An iron rod 3 feet long is about one 70th part of an inch longer in ſummer than in winter.

It is the opinion of Newton and his followers, that FIRE is nothing elſe but an agitation or undulatory motion in the parts, whereby the body is heated, and emits flame; hence that the ſun and ſtars are only great earths vehemently heated.

But others conſider fire as an original element, or a particular kind of fluid, which exiſts in all bodies.

Some have ſuppoſed fire to be the ſeparation of what is called *Phlogiſton*, or *the principle of inflammability*, from inflammable bodies. But the exiſtence of *phlogiſton*, which was thought to be an eſſential component part of all inflammable bodies, is now denied; and fire, in the opinion of moſt philoſophers at preſent, is the effect of the union of pure air with a body when ſufficiently heated. For no ſubſtance will burn without pure air, and pure air is always diminiſhed by a burning body.

As

There was a certain compoſition invented by Callinicus, an architect, ſuppoſed to conſiſt of ſulphur, pitch, gum, bitumen, &c. which burnt even under water, and that with greater violence than out of it, called *Wild-fire*, *marine-fire*, or *Greek-fire*, (in French, *Feu Gregeois*,) becauſe firſt uſed by the Greeks, about the year 660, under Conſtantine Pagonatus, againſt the Saracens, near Cyzicus in the Helleſpont, with ſuch effect, that they burnt the whole Saracen fleet, in which were 30,000 men.

But concerning the true nature of this compoſition the moderns are altogether unacquainted. The Greeks kept the manner of preparing it as an impenetrable ſecret, and thus the knowledge of it has been loſt; which is the caſe with many other arts of the ancients; as the art of dying purple, of preſerving dead bodies, or of making mummies, of making paper from the papyrus, of rendering glaſs malleable, ſaid to have been known only by one individual, whom Tiberius ordered to be put to death, *Plin.* 36. 26.; *Petron.* 51.; *Dio.* lvii. 21.; *Iſidor*, xvi. 15.

EVAPORATION.

When the parts of any ſubſtance, either ſolid or fluid, are diſſipated into air in the form of ſmoke or otherwiſe, in an inviſible manner, it is called EVAPORATION; if naturally, *ſpontaneous evaporation.*

Evaporation is greatly promoted by heat. When fluids are heated to a certain degree, their evaporation is attended with a great internal motion, called *Boiling.*

The boiling points, as well as the freezing points, of different fluids are very different.

Both fluidity and evaporation are thought to depend on heat; and all fluids are ſuppoſed to contain, beſides their *ſenſible* heat, or that which we perceive, alſo a degree of *latent* heat, which eſcapes our notice. This latent heat is thought to operate in the act of freezing; and by means of it water, whether hotter or colder than air, is evaporated.

Evaporation by means of heat, is one of the chief operations of chemiſtry.

Theſe parts of bodies rarified by heat, and thus made ſpecifically lighter than the atmoſphere, in which they riſe to a conſiderable height, are called *Vapours.*

Many kinds of vapours are unfriendly to animal life; eſpe-

cially ſuch as ariſe from metallic ſolutions. In ſome places the earth exhales vapours which prove inſtantly fatal to ſuch animals as breathe them; thus the *Grotto del Cani*, near Naples, ſo called becauſe the experiment is commonly made with dogs, *(canes.)*

CLOUDS.

From the aqueous vapours raiſed by the heat of the ſun, from the ſea and ſurface of the earth, are formed the clouds, which being condenſed by cold, deſcend in rains, fogs, and dews; *rain* in drops of a conſiderable ſize, which is found to increaſe as they approach the earth; *fogs* in ſmall ſphericles, very little heaver than air; and *dews* ſo ſmall as to be inviſible. Fogs are ſuppoſed to be produced by vapours, which being condenſed by cold are brought down to the earth, before they have aſcended far in the atmoſphere. So that fogs are only clouds in the loweſt region of the air, as clouds are nothing but fogs raiſed on high. Dews are formed either by the deſcent of ſuch vapours as have been raiſed during the day-time, or from the vapours aſcending from the earth during the night.

The ancients ſuppoſed the clouds to be formed not merely from evaporation, *(liquore egreſſo in ſublime,)* but alſo by the converſion of air into water, *(ex aere coacto in liquorem,) Plin.* ii. 42.

When the aqueous particles are frozen in the atmoſphere, they deſcend in ſnow, hail, and hoar froſt.

To the rain and melting of the ſnows which fall on the tops of mountains, ſome aſcribe the origin of SPRINGS. But this is not ſufficient to account for them, as the depth of rain which falls one year with another in different parts of Europe, amounts only from between 19 or 20 inches, to between 40 and 50 inches perpendicular, not nearly equal to the quantity raiſed by evaporation. Dr Halley therefore more juſtly ſuppoſes the riſe of ſprings to be chiefly owing to the dews that fall on the tops of mountains, by which they are attracted.

By experiment he found, that in a certain degree of heat, the 60th part of an inch of water is exhaled every 2 hours, and conſequently one 10th of an inch in 12 hours. Hence allowing the Mediterranean ſea to be 40 degrees long, and 4 degrees broad, at a medium, and its whole ſurface to be 160 ſquare

ſquare degrees, it will in 12 hours, or a day's time, yield 5,280,000,000 tuns of water; which deſcending in rains and dews, &c. is more than ſufficient to ſupply all the ſprings, rivulets, and rivers which run into that ſea.

Some have thought the origin of ſprings owing to waters brought from the ſea by abſorption, or by ſubterraneous ducts or canals, which loſe their ſaltneſs by percolation or filtration, as they paſs through the earth. This was the opinion of Seneca, *Q. Nat.* iii. 5. & 15.; Lucretius, v. 269.; and, as it is thought, of Solomon, *Eccleſiaſt.* i. 7. It is ſuppoſed to be confirmed by the quantity of water iſſuing from ſprings always remaining the ſame; being neither diminiſhed by drought, nor increaſed by rain. Beſides, it is certain that in moſt parts of the earth, water is found at a ſmall depth from the ſurface, which may be ſuppoſed to be derived from the ſea below ground, as well as from the rains and dews which fall from the atmoſphere. Ariſtotle imputed the origin of ſprings to the air contained in the caverns of the earth, condenſed by cold near its ſurface, and thereby changed into water, which iſſued forth where it could find a paſſage.

In Egypt and Peru it ſeldom or never rains; and in ſome places under the equator it is ſaid to rain for one half of the year, and to be fair the other. *Varen.* i. vi. 19. *prop.* 42.

Sometimes clouds are highly electrified, and in ſouthern regions produce the moſt fatal effects. A cloud of this kind in the iſland of Java in the Eaſt Indies, on the 11th of Auguſt 1772, deſcended on a mountain in the night-time, and deſtroyed every thing near the top of it; about 2140 people, and a vaſt number of cattle were killed. Another cloud of the ſame kind at Malta, 29th October 1757, deſtroyed many houſes and ſhips, and about 200 people.

The height of clouds is commonly not very great. The ſummits of very high mountains are uſually free from them; as *Ætna*, the *Alps*, &c. and hence, from the top of theſe, a perſon may, in perfect ſecurity, hear the thunder roll, and ſee the lightning flaſh from the clouds far below him, which is one of the moſt ſublime and awful ſcenes in nature.

But the moſt dreadful effects of fire and heat, are exhibited in earthquakes and volcanos or burning mountains.

Earthquakes *and* Volcanos.

Earthquakes were ſuppoſed by the ancients to be produced by immenſe quantities of inflammable air contained in the caverns of the earth, which being greatly rarified by internal fires, and finding no outlet, forces a paſſage through whatever oppoſes it; *Senec. Quæſt. N.* vi. 11. 12.; *Plin.* ii. 79. 80. 81. &c. Hence they are moſt frequent in the neighbourhood of volcanos.

But although earthquakes produce the moſt dreadful effects of any thing in nature, the hiſtory of them is very incomplete. The deſtruction they occaſion engroſſes the attention of people too much to permit them to examine accurately the appearances which occur.

Earthquakes are uſually preceded by a general ſtillneſs in the air; the ſea ſwells and makes a great noiſe, the fountains are troubled and ſend forth muddy water; the birds ſeem frightened, as if ſenſible of the approaching calamity, &c.

The ſhock comes on with a rumbling noiſe, like that of carriages or of thunder; ſometimes the ground heaves perpendicularly upwards, and ſometimes rolls from ſide to ſide. A ſingle ſhock is but of very ſhort duration, ſeldom laſting a minute; but the ſhocks frequently ſucceed each other at ſhort intervals, for a conſiderable length of time. During the ſhocks, chaſms are made in the ground, from which flames, but oftener great quantities of water, are diſcharged. The chaſms are ſometimes ſo wide, as to overwhelm whole cities at once. Often the earth opens and cloſes again, ſwallowing up ſome people entirely, and ſqueezing others to death caught by the middle. Sometimes perſons have been ſwallowed up in one chaſm and thrown out alive by another. Sometimes houſes are ſhuffled from their places, and yet continue ſtanding; and farms have been removed half a mile from their places, without any conſiderable alteration. Sometimes whole iſlands are ſunk, and new ones raiſed; the courſe of rivers is changed; ſeas break into the land, forming gulfs, bays, and ſtraits, tearing iſlands from the land, or joining them to the continent, &c.

Theſe and various other circumſtances are enumerated in the deſcriptions we have of earthquakes in ancient times, *Plin.* ii. 79. *f.* 81.—94. *f.* 96.; *Senec. Nat. Q.* vi. 1. &c.; *Marcellin.*

xvii.

xvii. 7. and in modern times, of that which happened in Jamaica a. 1692, when Port-Royal was deſtroyed; in Calabria a. 1638, when the town Euphemia was totally ſunk, and nothing but a diſmal and putrid lake to be ſeen where it ſtood; in Sicily, a. 1693, when the city Catania was deſtroyed; and of 18,900 inhabitants ſcarcely 900 ſurvived; at Liſbon, 1ſt November 1755, when almoſt the whole city was laid in ruins; which earthquake was felt alſo at various other places, and at ſome of them with equal deſtruction. Its effects are ſuppoſed to have extended over a conſiderable part of the globe.

Earthquakes have been accounted for from the power of electric matter contained in the bowels of the earth; which is alſo ſuppoſed to be the cauſe of volcanos. Pliny aſcribes earthquakes to the ſame cauſe which produces thunder; *Neque aliud eſt in terra tremor, quàm in nube tonitruum: nec hiatus aliud, quàm cum fulmen erumpit: incluſo ſpiritu luctante, et ad libertatem exire nitente*, ii. 79. *ſ.* 81. and concludes his deſcription of ſubterraneous effuſions with this beautiful remark; *Quibus in rebus quid poſſit aliud cauſæ afferre mortalium quiſquam, quàm diffuſæ per omne naturæ ſubinde aliter atque aliter numen erumpens? Plin.* ii. 93. *ſ.* 95. The force of volcanos is ſuppoſed to be the greateſt of any thing yet known in nature. In the great eruption of Veſuvius in 1779, a ſtream of lava, of an immenſe magnitude, is ſaid to have been projected to the height of at leaſt 10,000 feet above the top of the mountain.

COLD.

The cauſe of cold is as uncertain as the nature of fire. Some maintain that it is only the abſence of heat; but others, that it is a real ſubſtance. At a certain diſtance below ground, where there is a free circulation of air, there is an uniform temperature; whence it is thought that the atmoſphere is the ſource of cold as the ſun is of heat. For the rays of the ſun heat the atmoſphere only by reflection; and where that cannot reach, an intenſe degree of cold is always found to take place. When the cold is moſt intenſe, it is found only to affect the ſurface of the ground.

Some ſuppoſe cold to conſiſt in certain ſaline or nitrous particles; becauſe a mixture of water with ſaline ſubſtances is conſiderably colder than either the water or the ſalt unmixed. Others attribute cold to the action of the electric fluid, becauſe the

the readieſt conductors of it moſt eaſily tranſmit heat and cold; thus, *metals*: whereas *wool*, *hair*, *ſilk*, &c. which will not conduct this fluid, are found to be the beſt preſervatives againſt both heat and cold; but glaſs, which is the beſt non-conductor, very readily tranſmits heat.

CONGELATION.

WHEN fluids are changed by cold into a ſolid ſtate, it is called *congelation*, or freezing.

The inſtrument made uſe of for meaſuring the different degrees of heat and cold in the atmoſphere by means of the elaſtic and expanſive power of fluids, is called a THERMOMETER; the invention of which is attributed to different perſons. Air was the fluid at firſt made uſe of for this purpoſe. Spirit of wine was firſt uſed by Ferdinand II. Grand Duke of Tuſcany, or by the members of the academy *Del Cimento*, under his protection. *Boyle* firſt introduced the thermometer into England.

The fluid now univerſally preferred is quickſilver or mercury, as being more uniformly heated or cooled than any other with which we are acquainted, and which, till lately, it was thought could not be congealed.

Thermometers are adjuſted to the boiling and freezing points, according to the method propoſed by Fahrenheit, a celebrated artiſt of Amſterdam. But thoſe points were not aſcertained without great difficulty, and after much labour beſtowed by the moſt eminent philoſophers.

Thermometers are not uniformly marked in the ſame manner in the different countries of Europe. Some perſons and ſocieties mark them in one way, and ſome in another.

Different degrees of cold are requiſite for the congelation of different fluids. Water congeals when Fahrenheit's thermometer is at 32 degrees above 0; vinegar at 28°, wine at 20°, brandy at 7° below 0, light ſpirit of wine, not till it has ſunk to 34° below 0, and mercury, as is thought, at 48° below 0, a decree of cold, of which, in this country, we have no conception.

The action of congelation is always inſtantaneous. Although all known ſubſtances, and water among the reſt, are conſiderably diminiſhed in bulk by cold; yet after water is arrived at the freezing point, the congelation which then inſtantly takes place, makes it ſuddenly expand itſelf about $\frac{1}{9}$ of its bulk, which has been lately found to be owing to an innumerable quantity of

of ſmall bubbles, with which the ice is filled. Hence ice is lighter than its bulk of water, being as 8 to 9, and therefore floats on the ſurface.

Water is moſt eaſily frozen when it has been boiled; and more ſo when it is a little moved, than when quite at reſt. What is ſtrange, water in the act of freezing becomes a little warmer; the thermometer when immerſed in it ſinks below 32, but immediately returns to its former ſtate.

Water mixed with ſalts, and melted ſnow or ice, will not freeze till the thermometer is conſiderably below 32°; but if a glaſs of pure water be immerſed in this mixture, it will immediately freeze.

Various cauſes for froſt have been aſſigned, but all of them liable to ſome objections.

The force with which water expands itſelf in the act of congelation is prodigious; it will burſt the ſtrongeſt cannon. Hence the reaſon why the ſtones of a pavement or of a building are looſened after froſt.

The ice in northern countries is harder than in more ſouthern climates. In 1740, a palace was built of ice at Peterſburgh, 52 feet long, and 20 feet high. Even cannons were made of it, from one of which a ball went through an oak plank 2 inches thick, at the diſtance of 60 paces; and the piece did not burſt with the exploſion.

Froſt proceeds from the upper part of bodies downwards; but how deep it will reach in earth or water is uncertain; ſeldom above 2 feet in the ground, and 6 in water.

Artificial ice may be made by pounded ice or ſnow mixed with any ſalt, particularly with ſal-ammoniac. In the Eaſt Indies ice is produced without the aſſiſtance of ſnow or ice of any kind, between 25½ and 23½ degrees of north latitude, where natural ice is ſeldom or never ſeen, ſimply by the effect of the air on water placed in pits ſunk a little below the ſurface of the ground in a particular poſition; and by means of a ſolution of nitre in water.

Among the various effects of heat and cold on the atmoſphere, one of the moſt important is wind.

WINDS.

Winds are produced by an agitation of the air, occaſioned chiefly by the variations of heat and cold, by which it is either rarefied or condenſed. Thus Pliny, *Ventus nihil aliud quam fluxus*

fluxus aeris, &c. ii. 44. So Seneca, *Ventus eſt aer fluens*; Nat. Q. v. i. and Cicero, *de nat. D.* ii. 39.

As the air is ſubject to the laws of gravitation, like other fluids, it has a conſtant tendency to preſerve its equilibrium; ſo that if it is by any means more rarified or rendered lighter in one place than another, the weightier air will ruſh in from all parts to that place; which currents of air, if ſtrong, are called *winds*; if gentle, *breezes* or gales. Thus the air is conſtantly carried from the polar regions towards the torrid zone, where it is alſo affected by the diurnal motion of the ſun from eaſt to weſt. The winds, therefore, for a conſiderable ſpace north of the equator, about 30 degrees in the open ſea, blow from the north-eaſt, and as far ſouth of the equator, from the ſouth-eaſt. Theſe are called TRADE-WINDS, from their facilitating *trading* voyages.

In the day time the air above the land is much hotter than above the ſea, whoſe ſurface being conſtantly evaporated keeps the air cooler. Hence in the day-time a breeze always blows from the ſea, more or leſs ſtrong in proportion to the heat. But at night, when the influence of the ſun's rays is withdrawn, the falling of the dews renders the air at land colder than at ſea; whence a land breeze, or a current of air from the land, ſucceeds, increaſing gradually like the ſea breeze, but never ſo ſtrong. Theſe land and ſea breezes are not confined to the torrid zone. The ſea breeze in particular, during the ſummer ſeaſon, is as ſenſibly felt along the coaſts of the Mediterranean as within the tropics.

The currents of air from the north and ſouth meeting where the ſun is vertical, by their oppoſition darken the atmoſphere, and occaſion heavy rains; hence in the torrid zone they have then the coldeſt and moſt inconſtant weather, which they call *winter*. For they make ſummer to conſiſt in a clear ſky; and winter in wet weather and a little cold; ſo that under the equator they have two winters and two ſummers in the year.

In the Indian ocean, from its particular ſituation and that of the lands which ſurround it, the trade-winds blow one half of the year in one direction, and another half in an oppoſite direction: theſe are called MONSOONS. From April or May, to October or November, the wind blows from the ſouth-eaſt or north-eaſt; and during the reſt of the year from the oppoſite quarters. The changing or ſhifting of the monſoons is generally attended with terrible ſtorms of rain, thunder, and lightning; in ſome places with calms and variable winds.

As the trade-winds always blow from the eaſt, it is eaſy to ſail weſtwards in the Atlantic and Pacific oceans; but to ſail eaſtwards

eaſtwards it is neceſſary to go far north or ſouth to meet with variable winds. If the ſame conſtant trade-winds had taken place in the Indian ocean, it would have been impoſſible to ſail eaſtwards north of the equator, as the continent of Aſia would have prevented ſhips from going far enough north to meet with variable winds.

In certain parts of America, particularly in the bays of Honduras and Campeachy, and that of Panama, the wind ſhifts regularly at certain ſeaſons, although not ſo remarkably as on the African and Aſiatic coaſts. In *Jamaica* and the *Caribbee* iſlands, there are violent ſtorms of wind, called HURRICANES, uſually in July, Auguſt, or September; the wind during the hurricane frequently veering, and blowing in every direction.

In the Gulph of Perſia, particularly at Ormus, during the months of June and July, a hot ſuffocating wind ſometimes blows from the weſt, for a day or two together, which ſcorches up and deſtroys any animal expoſed to it. On this account the people of Ormus then leave their habitations, and retire to the mountains.

Winds ſimilar to this in kind, although not in degree, are ſometimes felt on the coaſt of Coromandel, where they are called *Terrenos*; and likewiſe on the Malabar coaſt.

On the coaſt of Africa, north of Cape Verde, during the months of December, January, and February, an eaſterly wind ſometimes blows for a day or two, called by ſailors *Harmattan*, ſo intenſely cold, as to be almoſt as deſtructive as the weſt winds at Ormus.

In the temperate zones the wind blows from all quarters at different times. In moſt countries, however, the wind, at certain ſeaſons of the year, blows from a particular quarter; and more cold or warm from one part than from another. Thus Pliny obſerves, that periodical winds, called ETESIÆ, uſed to begin in Italy about the riſing of the dog-ſtar, and blow from the north for about 40 days, ii. 47. xviii. 34. ſ. 77.; So Seneca, *Nat. Q.* v. 10. 11. 18. ſerving to moderate the exceſſive heat, *Cic. Nat. D.* ii. 53. There were certain winds, which preceded them, called PRODRŎMI, their forerunners, *Plin ib.* But *Eteſiæ* (i. e. *anniverſarii* ſc. *venti*) ſeem to be put for any periodical winds: thus they are mentioned as blowing from the weſt, *Cic. Att.* vi. 7.; *Fam.* xii. 25.; *ad Brut.* 15.; *Tacit. hiſt.* ii. 98.; *Liv.* xxxvii. 23.; and in different countries from different quarters; *Plin.* ii. 47. There were periodical weſt winds in ſpring, to mitigate the cold, (*hibernum molliunt cælum*;) called by the

Greeks ZEPHYRI, by the Latins, FAVONII, *Plin.* xxiii. 34. or CHELIDONII, *(ab hirundinis viſu,)* becauſe they began when ſwallows firſt appeared; *Id.* ii. 47.; *Horat. ep.* i. 7. 13.; *Virg. G.* i. 44.

There is very often in ſummer, on the coaſt of Naples, for ſeveral days together, a very enfeebling wind from the ſouth-eaſt, called the *Sirocc.* The properties of the different winds in Italy are deſcribed by Pliny, ii. 47. ſ. 48.

The ancients obſerved only four winds; called VENTI CARDINALES by Servius, *in Virg. Æn.* i. 131. becauſe they blow from the four cardinal points, *Plin.* ii. 47. Homer mentions no more, *Odyſſ.* E. 295. than EURUS, the eaſt; NOTUS, the ſouth; ZEPHYRUS, the weſt; and BOREAS, the north wind. So in imitation of him, Ovid. *Met.* i. 61.; *Triſt.* i. 2. 27.; and Manilius, iv. 589. Afterwards intermediate winds were added, firſt one, and then two, between each of theſe. Moſt writers make only eight winds, and Vitruvius informs us that the Athenians built a marble tower in the form of an octagon with the eight winds marked, every one on that ſide which faced it, i. 6. In naming the winds, authors differ not only from the poets above mentioned, but alſo from one another; thus, SEPTENTRIO vel *Græcè* APARCTIAS, the north; AQUILO, *Boreas*, v. *Cæcias*, the north-eaſt; SUBSOLANUS, *Solanus*, v. *Apheliōtes*, the eaſt; EURUS v. *Volturnus*, the ſouth-eaſt; AUSTER v. NOTUS, the ſouth; AFRICUS vel *Libs* v. *Lips*, the ſouth-weſt; ZEPHYRUS vel *Favonius*, the weſt; CORUS, *Caurus*, *Argeſtes*, v. *Japix*, the north-weſt. Seneca and others make twelve winds. The names of the additional four are *Cæcias*, between *Boreas* and *Solanus*; *Euronōtus*, *Phœnicias* v. *Phœnix*, between *Eurus* and *Notus*; *Libonōtus*, between *Notus* and *Africus*; and *Thracias* vel *Circius*, between *Caurus* and *Septentrio*, Senec. Q. Nat. v. 16.; Plin. ii. 47.; Gell. ii. 22. Oppoſite or contrary winds were ſaid *reflare alter alteri*, or *adverſus flare*; Plin. and Gell. ib. Cic. Att. vi. 7.

There were ſome winds peculiar to certain countries; as *Atabŭlus* to Apulia, *Senec. Nat. Q.* v. 17. (ἀπο τῦ ἄτην βαλλειν, *quod peſtem immittat;*) *Scholiaſt. in Horat. Sat.* i. 5. 77. *Japix*, to Calabria, *Senec. ib.* Gellius ſays it blows from Apulia; ii. 22. whence Apulia is ſometimes called *Japygia*, eſpecially by the poets, *Sil.* i. 51. But Strabo makes Japygia the ſame with Calabria; vi. *p.* 191. SCIRON, to Athens; CIRCIUS, to the *provincia Narbonenſis* in Gaul, &c. *Senec. ib.*; *Plin.* ii. 47.

The moderns make 32 winds, the 4 *cardinal* winds 90° diſtant, and 28 *collateral or intermediate*, 11 *deg.* and 15 *min.* diſtant

tant from each other, of which, thoſe in the middle between two *cardinals*, are 45° diſtant from each *cardinal*. This diviſion, with the ſeveral names of each point, was made by the Germans, as moſt commodious; but theſe names are not eaſily expreſſed in other languages. They are thus marked in Engliſh; N. ſtanding for north, S. for ſouth, E. for eaſt, and W. for weſt.

North.	Eaſt.	South.	Weſt.
N and by E	E and by S	S and by W	W and by N
N N E	E S E	S S W	W N W
N E and by N	S E and by E	S W and by S	N W and by W
N E	S E	S W	N W
N E and by E	S E and by S	S W and by W	N W and by N
E N E	S S E	W S W	N N W
E and by N	S and by E	W and by S	N and by W

But ſome make as many points on the compaſs, and as many winds, as there are degrees on the horizon, namely, 360.

The beneficial effects of the wind are manifold. It purifies the air, conveys the clouds from one place to another, promotes vegetation by agitating the plants, connects the different parts of the earth by commerce, &c.

The velocity of the wind near the earth is very unequal, from the frequent interruptions it meets with; but, at ſome diſtance from the earth, it appears, from the motion of the clouds, to be ſteady and uniform. This has been meaſured, and calculated to be in a ſtrong wind, 61 miles an hour; in a briſk gale, 21 miles; and in a gentle breeze, about 9 miles.

Of the various beneficial uſes of the air, one of the moſt important is the tranſmiſſion of light.

LIGHT.

The nature of light is very little known. It is generally ſuppoſed to conſiſt, according to the opinion of Newton, of an infinity of inconceivably ſmall particles, iſſuing from all points of a luminous body, ſomewhat like ſparks from a coal, in ſtraight lines and in all directions. Theſe particles entering the eye, excite in our minds the idea of light. Des Cartes thought that light is occaſioned by the vibrations of a ſubtile fluid.——We can trace the properties of light, as of fire, from

its effects, but the nature and cauſe of both are involved in obſcurity.

That ſcience which treats of the nature and properties of light, and of the laws of viſion, is called *OPTICS*.

The velocity of the rays of light, from the ſurface of a luminous body, is no leſs ſurpriſing than their minuteneſs. This velocity is eſtimated, by obſervations on the ſatellites of Jupiter, to be about 95 millions of miles in 7 or 8 minutes.

We commonly connect the ideas of fire and light together, and ſuppoſe a body that emits light to be burning. In general, a conſiderable degree of heat is requiſite to the emiſſion of light from any body, but not always; and ſome think that light in itſelf has no heat.

Light is found to proceed both from animal and vegetable ſubſtances in a putreſcent ſtate, from various inſects and fiſhes. Thus alſo a certain chemical preparation, called *Phoſphŏrus*, ſhines in the dark.

That appearance called *Ignis fatuus*, or *Will with a wiſp*, viſible chiefly in damp places, in burying grounds, and near dung-hills, is of the ſame nature with light produced from putreſcent ſubſtances. Some have thought it owing to ſhining inſects; and others account for it on the principles of electricity. Newton calls it a vapour ſhining without heat.

A body which emits light is called *lucid* or *luminous*. A ſucceſſion of the particles of light in a ſtraight line is called a *ray* or *beam* of light. Any tranſparent body through which the rays of light can paſs is called a *medium*; as *air*, *water*, *glaſs*, &c A vacuum alſo tranſmits light.

The rays of light always proceed in ſtraight lines, unleſs they are turned aſide by ſome intervening body.

When the rays of light, paſſing from one medium to another, are inflected or diverted from their rectilineal courſe, they are ſaid to be *refracted*; and this property of light is called its *refrangibility*.

The ancients knew that a ray of light was bent when it paſſed from one medium to another. To this they were led by obſerving the appearance of a ſtraight ſtick, when immerſed in water, of a ring or circle when ſeen below water, (on which Archimedes is ſaid to have written a book), and of a ſmall coin or the like becoming viſible at the bottom of a bowl when filled with water, to a perſon ſtanding at a certain diſtance, where he could not ſee it when the bowl was empty.

Ptolemy ſeems to have been well acquainted with refraction. For he ſays, that the light of the ſun, moon, and ſtars, falling obliquely

obliquely upon the groſs atmoſphere that ſurrounds the earth, are turned out of their rectilineal courſe; which cauſes thoſe luminaries to riſe ſooner, and to appear to us higher in the heavens than they would otherwiſe do: and alſo makes the diſtances between the ſtars to appear greater, when near the horizon than in the meridian. He aſcribes the remarkably larger apparent ſize of the ſun and moon, when near the horizon, to the ſame cauſe; and alſo to the idea we conceive of their diſtance, from the multitude of intervening objects.

The true doctrine of refraction was firſt diſcovered by *Snellius*, profeſſor of mathematics at Leyden; and the cauſe of it more fully explained by his contemporaries, *Des Cartes* and *Leibnitz*. *Grimaldi*, an Italian painter, firſt obſerved, that the coloured image of the ſun refracted through a priſm is always oblong, and that colours proceed from refraction. But the complete illuſtration of this ſubject, together with the different refrangibility of the rays of light, was reſerved for Newton, who is ſaid to have been led to that diſcovery while grinding optical glaſſes in 1666.

When the rays of light are thrown back by any oppoſing body, they are ſaid to be *reflected*, and the bodies which reflect them are called *opaque* bodies, or *reflecting ſurfaces*. When the rays are abſorbed by penetrating the ſubſtance of any body, they are ſaid to be *loſt* or *extinguiſhed*.

The rays of light are ſubject to the laws of attraction like other ſmall bodies. If a ſtream of light be admitted by a ſmall hole into a dark room, and made to paſs by the edge of a knife, it will be diverted from its natural courſe, and inflected towards the edge of the knife.

Refraction ariſes from this, that the rays are more attracted by a denſe than by a rare medium.

Rays proceeding from the ſame point as a centre, and continually receding from each other, are ſaid to be *divergent*. The point from which they proceed is called the *Radiant point*.

Rays which approach nearer and nearer one another, and concur in one point, or would concur if they were continued, are ſaid to be *convergent*. The point of concourſe is called the *Focus*.

Parallel rays paſſing out of one medium into another of different denſity, and ſeparated by a plane ſurface, will alſo be parallel after refraction.

But rays which come converging from a denſer medium into a rarer, become more convergent; if from a rarer medium to a denſer,

denſer, leſs convergent. So diverging rays going out of a denſer medium into a rarer, become more diverging.

A ray of light, when it enters a different medium, is called *an incident ray;* and the angle it forms with the ſurface of that medium, *the angle of incidence:* While it paſſes through the medium after being inflected or diverted from its former courſe, it is called a *refracted ray;* and the angle it forms with the ſame ſurface, *the angle of refraction.*

If a ray of light enter a denſe medium from a rarer one, its velocity only is ſuppoſed to be increaſed by the force of attraction; but it moves on in the ſame line and is not refracted: If it enter obliquely, its direction becomes leſs oblique to the ſurface of the medium; or, as it is otherwiſe expreſſed, *is refracted towards the perpendicular;* that is, ſuppoſing a line drawn perpendicularly to the ſurface of the medium, through the point where the ray enters, and extended every way, the ray, in paſſing the ſurface, is refracted or bent towards the perpendicular line; or, what is the ſame thing, makes a leſs angle with the perpendicular than it did before.

The *twinkling* of the fixed ſtars is aſcribed to the unequal refraction of light, in conſequence of inequalities or undulations in the air, or of the agitation of the vapours or ſmall particles floating in the atmoſphere; but this twinkling ſeems rather to be owing to the immenſe diſtance of the ſtars, and the faint light which they tranſmit to us: For the undulation of the atmoſphere has not the ſame effect on the planets, which do not twinkle, but always ſhine with a ſteady light.

The apparent concavity of the ſky is only an optical deception; owing to the incapacity of our organs of viſion to take in very large diſtances; and its blue colour, to a mixture of the white light of the ſun, blended with the black ſpace beyond the atmoſphere, where there is neither refraction nor reflection. Others impute this to vapours diffuſed through the atmoſphere, or to the conſtitution of the air itſelf.

To the refraction of light is owing the twilight, and the ſun and ſtars appearing to riſe ſooner and ſet later than they do in reality, which is particularly remarkable within the polar circles, where, by this means, the length of their ſummer is greatly increaſed, and of their winter diminiſhed.

But the refraction of the rays of light is chiefly remarkable, when the mediums through which they paſs are ſeparated by a ſpherical ſurface.

That part of optics, which treats of refraction and the laws

of

of it, is called *Dioptrics*; and glaſſes made uſe of for aſſiſting the ſight in viewing diſtant objects are called *Dioptrical glaſſes*.

In nothing have the moderns excelled the ancients more than in their diſcoveries concerning light, and the invention of optical inſtruments.

Convex glaſſes for collecting the rays of light into a point, or concave ones for making them diverge, are called *Lenſes*, from their reſemblance to the ſeeds of a *lentil*, (*lens*,) a kind of pulſe.

Of *lenſes* there are five kinds; 1. a *plano-convex*, that is plain on one ſide and convex on the other; 2. convex on both ſides, or a *double convex*; 3. a *plano-concave*; 4. a *double concave*; 5. a *miniſcus*, or *concavo-convex*; i. e. concave on one ſide and convex on the other, like a watch-glaſs.

An oblong glaſs, with at leaſt three plain ſides bounded by parallel lines, and both its ends ſimilar and parallel, is called a *Priſm*.

In paſſing through glaſſes plain on both ſides, the direction of the rays is not changed. In paſſing through convex lenſes, the rays converge towards one another in proportion to the greatneſs of the convexity of the glaſs; and in concave lenſes, the contrary: oblique rays, however, more ſo than direct rays. Convex lenſes alſo become *burning-glaſſes*. With theſe the ancients were well acquainted; *Ariſtoph. in Nub.* ii. 1. 140; *Plin.* 36. 67.—37. 10.; *Lactant. de ira Dei. c.* 10. and are thought by means of them to have lighted their ſacred fire. Archimedes is ſaid to have contrived burning glaſſes, which are ſuppoſed to have been of the reflecting kind, made of metal, of ſuch amazing force, as to deſtroy the fleet of Marcellus, lying before Syracuſe, at the diſtance of a bow-ſhot. And Zonaras ſays the ſame thing was done at the ſiege of Conſtantinople, by one Proclus under Anaſtaſius.

When the rays of light paſſing through a ſingle or double convex lens are brought into their ſmalleſt compaſs, that point is the *focus* of the lens.

By placing a convex lens in a ſmall opening through the window of a dark room, with a white paper at a proper diſtance oppoſite to it, is formed the *Camera obſcura*; and by placing a concave lens in a lamp of a particular conſtruction, are repreſented the wonders of what is called the *Magic Lantern*. In this laſt there is uſually a combination of lenſes.

From the effects of convex glaſſes in collecting into a point the rays of light which paſs through them, and thus forming the images of objects, we may conceive the manner in which images

images are formed on the *retina*, a thin membrane ſpread like net-work on the bottom of the eye.

If a ſmall piece be cut out of the back part of the coat of the eye, and a piece of thin paper put in its place, and the eye directed towards any object, an inverted picture of that object will be ſeen on the paper: whence it is ſuppoſed that children, or blind perſons when they recover their ſight, at firſt ſee objects inverted: but this does not follow; for there is no more connection between an idea in our mind and an erect figure, than an inverted one. The truth is, the doctrine of viſion is not underſtood, neither how we perceive objects, nor why, having two eyes, we do not ſee objects double.

The cauſe of the reflection of light, whereby we ſee objects, is equally uncertain. Various hypotheſes have been formed to account for it, but all of them unſatisfactory.

Several bodies both refract and reflect the rays of light, that is, let part of the rays paſs through them, and throw back others; as *water*, *glaſs*, *diamond*, &c.

That part of optics which treats of the laws of reflection, is called CATOPTRICS.

If a ray of light fall perpendicularly upon water, or any poliſhed ſurface, it will be reflected near the perpendicular, and if it fall obliquely, it will be reflected obliquely; or, as it is otherwiſe expreſſed, the angle of *incidence* is equal to the angle of *reflection*.

With this likewiſe the ancients were acquainted; and Ariſtotle thought that it is the reflection of light from the atmoſphere which prevents total darkneſs after ſun-ſet, and in places where the ſun does not ſhine in the day-time: alſo that rainbows, halos or circles round the ſun, and mock ſuns, are all occaſioned by the reflection of ſun-beams in different circumſtances.

It was only in the laſt century that the different colours of the rainbow were accounted for upon the principles of refraction and reflection, from the rays of light falling upon ſmall drops of rain in a particular direction.

The different refrangibility and reflection of the rays of light excite in our minds the idea of different colours.

Thoſe rays which do not differ from one another in refrangability are ſaid to be *homogeneous*. Thoſe which, under the ſame circumſtances, are not equally inflected by refraction, are called *heterogeneous*.

That part of optics which treats of colours, is called CHROMATICS.

The

The opinions of the ancients concerning the cauſe of the diverſity of colours, were various and uncertain. This matter was firſt rationally accounted for by Sir Iſaac Newton. He diſcovered that the rays of light, which to us appear to be perfectly homogeneous, and white, are compoſed of no fewer than ſeven different colours; *red*, *orange*, *yellow*, *green*, *blue*, *purple*, and *violet* or *indigo*; and that bodies appear of different colours, as they have the property of reflecting ſome rays more powerfully than others. Hence a body which is of a black colour, inſtead of reflecting, *abſorbs* all, or the greateſt part of the rays which fall upon it; whence a black cloth imbibes more heat than any other; and, on the contrary, a body which appears white, reflects the greateſt part of the rays indiſcriminately, without ſeparating the one from the other. Thus if ſtreaks of all the ſeven colours be intermingled on the ſurface of a table, and the table made to turn round quickly, it will appear white. Without light vegetables would have no colour, but would all appear white.

The ſeven different colours of the ſun-beams are called *Primary colours*; and by compounding any two of them, as *red* and *yellow*, or *yellow* and *blue*, the intermediate colours, as *orange* or *green*, may be produced.

All theſe colours are conſpicuous in the rainbow, and are beautifully exemplified by making the ſun-beams paſs through a glaſs phial, exactly cylindrical, full of water, or through a glaſs priſm, into a dark room.

The ancients believed that water was drawn up from the earth, or from the fountains, to the clouds by *Iris*, the meſſenger of Juno, that is of the air, *Ovid. Met.* i. 270.; and the goddeſs of the rainbow; hence *Bibit ingens arcus*, Virg. G. i. 380.; that thus the clouds were fed, and rains produced, *Lucan.* iv. 79.; *Ovid. ib.*; *Senec. Q. N.* i. 6. to which opinion Plautus humorouſly alludes, *Curc.* i. 2. 41.

Clouds often appear very beautifully coloured, from their being compoſed of aqueous particles, between which air is interſperſed; and therefore they exhibit various colours, according to the different diſtances of theſe aqueous particles.

The opinions of ſeveral of the ancients, particularly of Plato and Pythagoras, concerning the nature of light and of colours, came wonderfully near to this juſtly-celebrated diſcovery of Newton, concerning the cauſe of colours. They taught, that colours were the effect of light tranſmitted from bodies, and containing ſmall particles adapted to the organ of viſion; *Plutarch. de placit. philoſ.* i. 15. iv. 13.; *Qui* (colores) *quoniam*

quodam gignuntur luminis ictu, Lucret. ii. 807. & 754. 794. &c. Plato has even deſcribed the effects of the mixture of colours, and ſays that two colours might be formed out of one; and while he points out the difficulties of this ſubject, and the merit of the perſon who ſhould fully explain it, he, as it were by the ſpirit of divination, pronounces the nobleſt eulogium on Newton. *Plato in Timæo.*

The doctrine of Deſcartes concerning the inſtantaneous propagation of light, was maintained by ſome of the followers of Ariſtotle, who even employed the ſame ſimilitude with him to illuſtrate it; that, as a long ſtick or ſtring, when ſtretched, cannot be moved at one end without being inſtantly moved at the other; ſo if an impulſe be made on a particle of the ſubtile fluid of light next the ſun, it muſt be inſtantaneouſly communicated to all the other particles between the ſun and the organ of ſight.

Ariſtotle even explained the reaſon why the rays of the ſun paſſing through a ſmall hole of a ſquare or triangular ſhape, form a circular image; which is ſaid to have been firſt ſolved by *Maurolicus* or *Marolle*, about the middle of the 15th century. The reaſon Ariſtotle aſſigns is, that the rays converge into a cone, whoſe baſe is the luminous circle. *Ariſtotle, problem.* 15. 5.

The appearance of the *Aurora Borealis*, or *Streamers*, is ſuppoſed to proceed from electric matter in the atmoſphere. In ancient times it ſeems to have rarely happened, as it is ſcarcely ever mentioned by any of the Latin or Greek claſſics. It was firſt obſerved in London, in 1560, and called *Burning Spurs*. Since the year 1716, it has been more frequent. A hiſtory of it before that time was written by Halley. It is ſeldom ſeen in the ſouthern hemiſphere.

The ancients, although acquainted with the magnifying power of glaſs, *Senec. Nat.* i. 3. ſeem to have had no inſtruments of the optical kind, but ſpeculums or looking-glaſſes, and glaſs globes filled with water. Theſe they are thought to have uſed in performing their minute works of art; and indeed we can ſcarcely conceive the poſſibility of executing them without ſuch aſſiſtance. Thus Pliny mentions, on the authority of Cicero, the whole Iliad of Homer, written on parchment, in ſo fine a character, as to be contained in a nut-ſhell, vii. 21. So Ælian ſpeaks of an ivory chariot, ſo ſmall and ſo delicately framed, that a fly with its wing could cover it; and a little ivory ſhip of the ſame dimenſions, i. 1. Pliny ſays, that in his time artificers made

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uſe of emeralds to aſſiſt their ſight, which were made concave, the better to collect the rays, (*concavi ut viſum colligant;*) and that Nero uſed them in viewing the combats of gladiators, xxxvii. 5. *f.* 16. Seneca ſays, that the ſmalleſt letters, which could hardly be diſcerned with the naked eye, might be diſtinctly read through a glaſs tube filled with water; as the ſtars appear larger when viewed through a cloud; *Quæſt. Nat.* i. 6.; and Aulus Gellius ſpeaks not only of multiplying mirrors, but alſo of ſuch as made the objects appear inverted; xvi. 18.

The magnifying and burning power of glaſſes is ſuppoſed alſo to have been known to the Druids, from certain lenticular or ſpherical gems of rock cryſtal, belonging to them, as it is thought, which are ſtill preſerved in the cabinets of the curious.

The doctrine of the refraction and reflection of light has been wonderfully illuſtrated in modern times, by the various inventions and improvements of glaſſes. Of theſe the moſt remarkable are the teleſcope and microſcope, both refracting and reflecting.

The firſt teleſcope was made by *Zachary Janſen*, a maker of ſpectacles at Middleburgh, in 1590. *Galileo*, profeſſor of mathematics at Padua, having heard of this diſcovery in 1609, but without ſeeing any ſuch inſtrument, ſet himſelf to contrive one of the ſame kind; in which he ſucceeded, and in a ſhort time carried his improvements to a ſurpriſing degree of perfection; See p. 29. But it was Kepler who firſt explained the reaſons of the effects of teleſcopes.

The reflecting teleſcope was invented by Mr James Gregory of Aberdeen, and improved by Sir Iſaac Newton. But the greateſt improvement on teleſcopes of the dioptric kind, was made ſome years ago by Mr Dollond; who ingeniouſly contrived a method of correcting the defects of former inſtruments of this kind, ariſing from the different refrangibility of the rays of light, by the application of two different kinds of glaſs, poſſeſſed of different powers of refraction, and of different figures, ſo that the effects of the one exactly counterbalance thoſe of the other.

In a reflecting teleſcope we never ſee the object itſelf, but only that image of it which is formed next the eye in the teleſcope.

The magnifying power of the reflecting teleſcope was conſiderably increaſed by Mr Short, and has been lately augmented to a wonderful degree by Dr Herſchel.

The microſcope was invented ſoon after the teleſcope by Janſen and his ſon, improved chiefly by *Leuwenhoek*, a Dutch phyſician, who was born at Delft in 1632, and died 1723. The microſcope has as much extended the ſphere of human knowledge, with reſpect to the nature and properties of minute ſubſtances, as the teleſcope in viewing diſtant objects.

Of MOTION, *and its* LAWS.

Motion is the removal of a body from one place to another, or a continual change of place.

Any force acting upon a body to move it is called a *Power*. The *momentum* or quantity of motion is in proportion to the force impreſſed. The heavier any body is, the greater is the power required either to move it, or to ſtop its motion. That ſcience which teaches the effects of *powers* or moving forces, in as far as they are applied to engines, is called MECHANICS.

The ſimple machines employed to move bodies are called *mechanical powers*. Theſe are ſix in number, the *lever*, the *wheel* and *axle*, the *pulley*, the *inclined plane*, the *wedge*, and the *ſcrew*.

1. The LEVER, a ſtraight bar of iron or other ſubſtance, ſupported on a *fulcrum* or prop, made uſe of to raiſe weights to a ſmall height, is of two kinds; 1. when the weight to be raiſed is on one end, the force applied on the other, and the prop between both, but much nearer to the weight than the power, which is the common ſort of lever. 2. When the prop is at one end, the ſtrength applied to the other, and the weight between them. Thus in raiſing a water plug in the ſtreets, the workman puts an iron lever through the hole of the plug, till it reach the ground, and making that his prop, lifts the plug with his ſtrength at the other end of the lever. Our common balance is a common lever; ſo alſo the Roman ſteel-yard, (*ſtatēra* vel *trutĭna*); the arms (*brachia*) of which, or the two ends of the beam, are poiſed on a prop, an *axis* or centre, whereon it turns. When the weights on each *brachium* are equal, the balance is ſaid to be *in æquilibrio*, or the weights to *equiponderate*. Unequal weights hanging at different diſtances from the centre may equiponderate.

2. A wheel turning together with its *axis*, hence called AXIS IN PERITROCHIO, which ſerves to raiſe weights to a greater height. The power in this machine is applied to the circumference of the wheel, by the motion of which, a rope that

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is tied to the weight, is wound about the axis, by which the weight is raiſed.

3. The PULLEY, or a little wheel moveable about its axis with a rope running over it. A machine made by combining ſeveral pullies together, is often made uſe of to raiſe weights, when the *axis in peritrochio* cannot be applied.

4. The INCLINED PLANE, the advantage gained by which is as great as its length exceeds its perpendicular height. Thus if the plane be three times as long as high, a weight may be rolled up on it with a third part of the power which would be requiſite to draw up the ſame weight perpendicularly.

5. The WEDGE; which may be conſidered as two equally inclined planes joined together.

6. The SCREW; which cannot properly be called a ſimple power, becauſe it is never uſed without the application of a lever, or winch, to aſſiſt in turning it; and then it becomes a compound engine of very great force, either for preſſing the parts of bodies, or for raiſing great weights.

Various machines are conſtructed, in which theſe ſimple mechanic powers are all combined; hence called *compound machines*. We may judge of the knowledge of the ancients in mechanics from the ſtupendous works which they reared; eſpecially from their moveable towers, and other warlike engines.

A thing of the greateſt importance in mechanics is to diſcover the centre of gravity of bodies.

The CENTRE OF GRAVITY in a body is a point where all the parts of the body, in whatever poſition it is, are in *æquilibrio*. When the centre of gravity is ſuſtained, the body remains at reſt. When ſeveral bodies are joined together, that point on which the whole may be poiſed, is the centre of gravity. Hence a building will ſtand, although conſiderably bent from the perpendicular, while its centre of gravity is ſupported: as the famous tower of Piſa, which inclines ſeventeen feet; ſo at Bologna, &c. Whatever point in a body or machine ſuſtains the centre of gravity, ſuſtains the whole weight; ſo that the force with which any body tends towards the earth, is, as it were, collected in that centre.

The laws of motion, eſtabliſhed by Sir Iſaac Newton, which he calls *the Laws of Nature*, are three in number.

1. All bodies continue in the ſtate they are in, whether of reſt or motion, till they are obliged to alter that ſtate by ſome force impreſſed. All motion is naturally rectilineal or in a ſtraight line.

2. The

2. The change of motion is always proportional to the moving force impreſſed, and is always made in the ſame direction with the impreſſing force.

3. Action is always equal and contrary to re-action. When one body ſtrikes againſt another, both ſuffer equally. Thus a loadſtone draws iron, and is equally drawn by iron. The weight of the carriage pulls back the horſe, as much as the horſe pulls it forward.

That ſcience which explains the laws of nature and the properties of body is called NATURAL PHILOSOPHY.

The force of gravity decreaſes as the ſquare of the diſtance increaſes, or as the diſtance multiplied by itſelf increaſes; that is, a body at twice the diſtance of another attracts with only a fourth part of the force; at thrice the diſtance, with a ninth part; at four times the diſtance, with a ſixteenth part; and ſo on.

The velocity of falling bodies is in proportion to the times of their deſcent; thus, if a body move one mile the firſt minute, it will move three the ſecond, five the third, ſeven the fourth, nine the fifth, and ſo on. Hence the whole ſpaces are as the ſquares of the times; thus in two minutes the body will have fallen four miles; in three, nine; and in four, ſixteen; and accordingly it is found that a body falls about ſixteen feet in one ſecond of time; in two ſeconds, four times ſixteen, or ſixty-four feet; in three ſeconds, nine times ſixteen, or 144 feet, &c.

When a body moves by two joint forces, not in the ſame direction, and uniformly by both, it will move in a ſtraight line, and will deſcribe the diagonal of a parallelogram, in the ſame time that it would deſcribe either of the ſides by one of the forces ſingly. But if one of the forces act in ſuch a manner as to make the body move faſter and faſter as it goes forward, which is called an *accelerative force*, then the line deſcribed will be a curve. And this is the caſe of all bodies projected in a rectilineal direction, and at the ſame time acted upon by the power of gravity. The curves which bodies deſcribe are different in different circumſtances. The curve which a ſtone projected from the ſurface of the earth deſcribes, is called a *Parabŏla*; produced by the joint effect of the projectile force, or the force with which it was thrown, and the force of gravity, by which it is every moment drawn to the earth.

In like manner, the circular figure deſcribed by a body moving round a centre is formed by the joint action of the *centripetal* and

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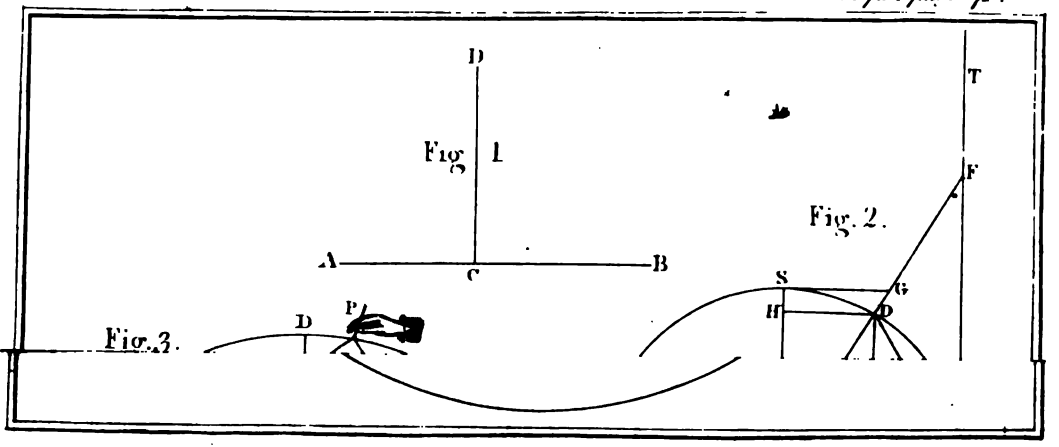

and *centrifugal forces*, called by the general name of CENTRAL FORCES, ſimilar to that produced by a ſtone wheeled round one's head with a ſling. The force of gravity and the circular motion of the planets was known to the ancients, *Lucret.* i. 983. &c.; *Vitruv.* ix. 4.; *Plutarch. de facie in orbe lunæ.*

The various effects of theſe central forces, ariſing from the different magnitude and diſtance of the revolving bodies from their centre, have been deſcribed by Kepler (*See p.* 29.), and demonſtrated by Newton with wonderful ingenuity. But they cannot be thoroughly underſtood without a previous acquaintance with mathematical ſtudies, particularly with *Geometry*, *Trigonometry*, and *Conic Sections*. The following hints, however, may be of uſe to give the learner ſome idea of the ſubject.

First Principles *of* GEOMETRY, &c.

Geometry originally was no more than the art of meaſuring the earth, (from για or γη, the earth, and μετρεω, to meaſure;) but at preſent denotes the ſcience of magnitude in general. It had its riſe in Egypt, where it was neceſſary every year to meaſure the land after the overflowing of the Nile. In modern times it has been applied with ſucceſs to illuſtrate Geography and Aſtronomy.

Geometry has magnitude for its object, and treats of the properties of lines, ſurfaces, and ſolids.

Every ſurface is bounded by at leaſt three ſtraight lines, or by one or more curve lines: and every ſolid is bounded by one or more ſurfaces.

Two ſtraight lines inclining to each other and meeting in a point form an angle. If both lines are ſtraight, it is called *a right-lined angle*; if one of them be curved, *a mixed angle*; if both be curved, *a curve-lined angle*.

If a right line fall upon another, ſo as to make the angles on both ſides equal, it is ſaid to be *perpendicular* to the line on which it ſtands, and the two angles on each ſide are called *right angles*.

Thus, if the right line D C (See fig. 1.) fall on the right line A B, ſo as to make the two angles A C D and B C D equal to each other; then D C is perpendicular to A B and the angles are ſaid to be *right angles*.

In deſcribing angles mathematicians always expreſs the angle by three letters, putting that letter which ſtands at the point where

where the lines meet in the middle. Thus the angle, which is formed by the line A C and C D, is called A C D.

If an angle be greater than a right one, it is called an *obtuse angle*; if less, an *acute angle*.

Lines in the same direction not inclined to one another, or equally distant, and which, if prolonged, would never meet, are called *Parallel lines*.

If a right line be carried round a point, it will form *a circle*. The point is called the *centre*; and the curve described, the *periphery* or *circumference* of the circle. Any straight line drawn from the centre to the circumference, is called the *radius*; any straight line drawn through the centre, and terminated by the circumference, *a diameter*; which divides the circle into two equal parts or *semicircles*, and is double of the *radius*, hence called also the *semi-diameter*. The *diameters* and *radii* of the same circle are always equal to one another.

The circumference of every circle is supposed to be divided into 360 equal parts, called *degrees*; each degree into 60 *minutes*; each minute into 60 *seconds*; and these into *thirds*, *fourths*, &c. greater or less according to the length of the *radius*.

They are marked thus; 8° 3′ 4″ 5‴ 6ᴵᵛ, &c.; 8 *degrees*, 3 *minutes*, 4 *seconds*, 5 *thirds*, 6 *fourths*, &c. each including 60 of the following denomination.

The circumference of a circle is divided into 360 parts, because that number can be divided into more aliquot parts than any other convenient number; thus, into 2, 3, 4, 5, 6, 8, 9, 12, &c. parts; though some are of opinion that the circle might be more advantageously divided into an hundred parts, on account of the facility of subdividing it into decimal parts. But the usual division into 360 parts is with propriety retained on account of its being used by the ancient mathematicians.

The circumference of a circle is said to be *incommensurable to its diameter*, because no exact proportion between them can be ascertained. The proportion commonly used is 7 to 22, or 113 to 355; thus, if the diameter be 12 feet, then, as 7 is to 22, so is 12 to the circumference of the circle, which proportion was invented by Archimedes, who also squared the *parabola*, and first found out the proportion between a cone, a sphere, and a cylinder of the same height and base, to be as 1, 2, 3, so that a cylinder is the triple of a cone, and one and a half of a sphere: whence he ordered a cone, a sphere, and a cylinder to be engraved on his sepulchre, whereby Cicero, while quæstor at Syracuse,

racuſe, diſcovered it, after it had been long unnoticed by his countrymen, and was overgrown with briars and buſhes, *Cic. Tuſc. Quæſt.* v. 23.

The moderns have carried their calculations of this proportion between the diameter and circumference of a circle ſtill nearer to the truth. Among the moſt remarkable of theſe was *Ludolf van Ceulen*, a Dutch mathematician, about the beginning of laſt century, on whoſe tomb-ſtone, in imitation of Archimedes, the proportion is engraven to 36 places of figures. Since the diſcovery of fluxions, this proportion may be carried to any aſſignable length.

Any part of the circumference of a circle is called an *arch* or *arc*; and an *arc of as many degrees*, as it contains parts of the 360, into which the circumference is divided.

Any line drawn from one end of an arc to the other is called *a chord*, and any part of a circle cut off by a chord, is called *a ſegment*. Any part of a circle, leſs or greater than a ſemicircle, contained between two *radii* and an arc, is called *a ſector*.

A line drawn from one end of an arc perpendicular to a diameter drawn from the other end of the ſame arc, is called *the ſine* of that arc. The greateſt poſſible ſine is the radius.

A perpendicular line drawn from either end of the diameter is called the *tangent* of a circle.

What an arc wants of the *quadrant* or fourth of a circle is called the *complement* of that arc; and what it wants of a ſemicircle, the *ſupplement* of the arc. The *ſine*, *tangent*, &c. of the complement of any arc, is called the *co-ſine*, *co-tangent*, &c of that arc.

A right-lined angle is meaſured by an arc of a circle deſcribed upon the angular point as a centre, comprehended between the two legs that form the angle; thus a right angle is 90 degrees, becauſe the arc ſo deſcribed is a quadrant.

In the annexed figure, (ſee Fig. 2.), C is the *centre* of the cle; A R B S, the *circumference*; A C or C B, the *radius*; A B, the *diameter*; the curved line B D is an *arc*; the ſtraight line B D or D B, the *chord* of that arc; and B C D, the *angle* of which the arc D B is the *meaſure*.

D E is the *ſine* of the arc D B or of the angle B C D.

B T a *tangent* of the circle; and B F, the *tangent* of the angle B C D or B C F, or of the arc B D: C F, the *ſecant* of the ſame arc or angle.

The curved line D S is the *complement* of the arc B D, being as much as that arc wants of the quadrant B S; and D A is the *ſupplement* of the ſame arc.

In like manner the angle D C S is the *complement* of the angle B C D; and the angle A C D is the *ſupplement* of the angle B C D.

D H the *ſine* of the complementary angle D C S is the *co-ſine* of the angle B C D.

G S the *tangent* of the complementary angle D C S is the *co-tangent* of the angle B C D.

C G the ſecant of the complementary angle D C S is the *co-ſecant* of the angle B C D.

C S the radius is the *ſine* of the right angle S C B, which having no complementary angle has no co-ſine; and there can be no determined tangent or ſecant of a right angle.

The meaſures of all theſe lines for different angles are given in tables calculated to facilitate trigonometrical operations.

A figure bounded by ſtraight lines is called a *rectilineal figure*. A figure bounded by three right lines is called a *triangle*; if the three lines be equal to one another, *an equilateral triangle*; if two ſides are equal to one another, and the third not equal, an *iſoſceles triangle*; if none of the ſides are equal to one another, *a ſcalene triangle*.

A triangle having one of its angles right, *a right-angled triangle*; having one of its angles obtuſe or greater than a right angle, *an obtuſe-angled triangle*; having all its angles acute, or leſs than a right angle, an *acute-angled triangle*.

In all right-angled triangles, the ſides comprehending the right angle are called the *legs*; and the ſide oppoſite to the right angle, the *hypotenuſe*.

Both obtuſe and acute angled triangles are in general called *oblique-angled triangles*; in all which any ſide is called the *baſe*, and the other two, the *ſides*.

The three angles of every triangle, when taken together, are equal to 2 right angles or 180 degrees; and therefore the two acute angles of a right-angled triangle make exactly 90 degrees.

That part of practical geometry which teaches the manner of finding the proportions between the ſides and angles is called TRIGONOMETRY.

A figure bounded by four ſides is called a *quadrilateral* figure; if the oppoſite ſides are parallel, a *parallelogram*; if the angles of a parallelogram be right angles, the figure is called a *rectangle*, or a *right-angled parallelogram*; if all the ſides are equal, and the angles right, a *ſquare*; if the ſides are all equal but the angles not right, it is called a *rhombus* or *lozenge*.

A line joining the oppoſite angles of any parallelogram is called its *diagonal* or *diameter*. In every parallelogram, therefore, two diagonals may be drawn, which in the ſquare and rectangle are equal to one another; and the diagonal divides every parallelogram into two equal parts.

A figure nearly reſembling a rhombus is called a *rhomboid*: when the four ſides are not equal, and none of them parallel to one another, a *trapezium* and *trapezoid*.

Every other right-lined figure, that has more ſides than four, is called a *polygon*; according to the number of its ſides, *pentagon*, *hexagon*, *heptagon*, *octagon*, &c.: if the ſides are equal to one another, a *regular polygon*.

Solid figures are ſuch as have length, breadth, and thickneſs; and are bounded by one or more ſurfaces.

A ſolid body exactly round is called a *globe* or *ſphere*; which we may conceive to be formed by the circumvolution of a ſemicircle round its diameter, ſo that every part of its ſurface is equally diſtant from a point within it called its *centre*.

A ſpherical figure, not exactly round, is called a *ſpheroid*.

If we ſuppoſe a ſolid to be formed by the revolution of a right-angled parallelogram about one of its ſides, it is called a *cylinder* or *roller*, and the ends of it are equal circles; but a ſolid, whoſe ends are elliptical, is called a *cylindroid*, or *flat roller*.

A ſolid body bounded by three or more plane ſides, inclining gradually from its baſe to a point, is called a *pyramid*.

A ſolid, whoſe ſides are parallelograms, and its ends two ſimilar equal plane figures, parallel to one another, is called a *priſm*.

A ſolid bounded by ſix equal ſquares, placed perpendicular to one another, is called a *cube*.

A ſolid body having a circle for its baſe, and its top terminated in a point or *vertex*, in the form of a ſugar loaf, is called a *cone*; which may be conceived to be formed by the revolution of a right-angled triangle round one of its legs. When the ſides are perfectly equal, or, as it is otherwiſe expreſſed, when its axis is normal or perpendicular to its baſe, it is called a *right* cone; when its axis is inclined to its baſe, and its ſides unequal, a *ſcalene cone*.

Curve lines or figures formed by cutting a cone with a plane, are called CONIC SECTIONS; whence that part of geometry which treats of theſe curves and figures has got its name. The chief of them are the *parabola*, *hyperbola*, and *ellipſis* or ellipſe.

A knowledge of the properties of the ellipſe is particularly requiſite for underſtanding the motion of the planets.

An ellipſe may be deſcribed by fixing the ends of a thread to two points in a plane, or tying them to two pins ſtuck in a table; and then with a pencil keeping the thread ſtretched, and marking all around the line it deſcribes; thus, A D a d. (*See figure* 3.)

The curved line is called the circumference of the ellipſe, and forms an oblong kind of circle; the two points F f are called the *foci* or *focuſes*; a ſtraight line paſſing through them and produced both ways to the circumference, is called the *greater axis* or *longeſt diameter*, as, A, a; a point upon this line in the middle between the *foci*, is the *centre of the ellipſe*, as, C; a line paſſing through this point, and croſſing the greater axis at right angles, is the *ſhorteſt diameter* or *leſſer axis*, as, D d.

If an ellipſe is ſuppoſed to revolve on its longer axis, it will generate what is called an *oblong ſpheroid*; if on its ſhorter axis, an *oblate ſpheroid*, ſuch as is the figure of the earth.

Of the HEAVENLY BODIES.

TO form a juſt conception of the Heavenly Bodies we muſt ſuppoſe them to be viewed from the ſun. In this ſituation the ſtars would appear as ſo many bright ſpots of different magnitude and ſplendour fixed in a concave ſphere, always remaining at the ſame diſtance from one another: and the planets, as ſo many lucid orbs, moving among the fixed ſtars with different degrees of velocity, and completing their revolutions in different periods; but each of them always in the ſame ſpace of time. The planets would alſo appear of very different bulks, and ſome of them to be accompanied by ſmaller bodies always moving round them.

I. *The* PLANETS *and their* SATELLITES.

IF we ſuppoſe a ſpectator at the ſun capable of diſcovering the diſtances of the planets, they will appear to move in different orbits; thus, Mercury, Venus, the Earth attended by the moon, and Mars. (*See fig.* 4.)

So

So Jupiter, Saturn, and the *Georgium ſidus*, in much larger circles; which will be better underſtood by means of a planetarium.

The orbits of the planets, however, are not exactly circular, nor in the ſame plane, as they are uſually repreſented in a *diagram*, or by a *planetarium*, but elliptical, and croſſing each other obliquely in different parts of the heavens. So that if we take the plane of the earth's orbit or of the *ecliptic*, as a ſtandard, and ſuppoſe it to be continued every way, the paths of the other planets will be differently inclined towards it.

The points where the orbit of any planet interſects the plane of the ecliptic are called its *nodes*; and a ſtraight line between theſe points, the *line* of the *nodes*.

The orbits of all the planets are in ſuch a poſition, that one of their *foci* coincides with the centre of the ſun; thus, let the ellipſe A D *a d* (ſee fig. 3.) repreſent the orbit of a planet, F will be the centre of the ſun.

The diſtance between the centre of the ſun and the centre of the orbit, is called the ECCENTRICITY of the planet, as, F C.

In every revolution the planet approaches once to the ſun, and once recedes from it. The point in which it is at the greateſt diſtance, is called its APHELIUM or *-on*; as, *a*; the point in which it is at the leaſt diſtance, the PERIHELIUM; as, A. Theſe points at the ends of the greater axis are called the APSIDES or *auges* of the planet, and hence the greater *axis* is ſometimes called *the line of the apſides*.

That diſtance of a planet from the ſun is called its *mean diſtance*, which is equally different from the greateſt and the leaſt; as, at D or *d*, the extremities of the ſmaller axis.

Although the centre of the ſun be commonly reckoned the point round which the planets revolve, yet that is not ſtrictly true; for the ſun himſelf not only turns on his axis, but is agitated by a ſmall motion round what is called *the centre of gravity* of the whole ſyſtem.

A planet moves with different degrees of velocity in different parts of its orbit. The nearer it is to the ſun, the ſwifter is its motion. Thus the earth takes almoſt eight days more to run through the northern half of the ecliptic, when it is fartheſt from the ſun, than it does to paſs through the ſouthern; ſo that our ſummer is that much longer than the ſummer of the other hemiſphere, which, in the ſpace of 4000 years, amounts to more than 87 years. And hence alſo among other reaſons, the temperature of places in the higher northern latitudes

tudes is much more mild than in the correſpondent ſouthern latitudes.

The more diſtant the planets are from the ſun, the ſlower they move in their orbits; ſo that the periodical times of their revolutions are greater, both on account of the largeneſs of their orbit and the ſlowneſs of their motion.

By the obſervation of certain ſpots on the ſurface of planets, it has been diſcovered, that beſides their motion round the ſun each of them moves round its axis in the ſame manner with the earth.

A ball whirled from the hand into the open air turns round upon a line within itſelf, while it moves forward; ſuch a line as this is meant when we ſpeak of the axis of a planet.

The earth and the other planets move round the ſun as they do round their axis, from weſt to eaſt.

None of the planets, in any part of their orbits, recede farther from the ecliptic on either ſide than 8 degrees; ſo that the breadth of the zodiac is only 16 degrees.

The axis of the earth is inclined $23\frac{1}{2}$ degrees to the plane of its orbit: and conſequently goes that far north and ſouth of the equinoctial line: hence the obliquity of the ecliptic. This obliquity is found to be now above the third part of a degree leſs than it was in the time of Ptolemy, which is aſcribed to the force of the attraction of the ſun and alſo of the moon upon the earth.

The ſame attraction of the ſun and moon on the earth cauſes it to be 50 ſeconds later every year of coming round to the ſame point in the equator, or, as it is called, to the *equinoctial point*, than it did the year before. So that all the ſtars annually ſhift 50 ſeconds forward before the apparent place of the ſun; which is called the PRECESSION OF THE EQUINOXES, the *retrogradation of the ſolſtitial and equinoctial points*, the *progreſſion* or *movement of the ſtars in longitude*; and makes a degree in 72 years; about 31 degrees ſince the time of Meton, the inventor of the cycle of the moon or the golden number, about 2224 years ago. Thus the conſtellations, in which the ſun at that time ſeemed to move at the vernal equinox, or at any other time of the year, have now got near 31 degrees forward; thoſe which then were in *Aries*, are now in *Taurus*, &c. and the ſtars, which ſet at any particular ſeaſon of the year in the time of Virgil, for inſtance, now ſet at a different time.

The annual motion of the earth round the ſun makes the ſtars appear to go round the earth in 23 hours, 56 minutes, 4 ſeconds; ſo that if we obſerve this night, when any ſtar diſappears behind

behind a chimney or corner of a houſe at a little diſtance, the ſame ſtar will diſappear next night 3 minutes 56 ſeconds ſooner, the ſecond night 7 minutes 52 ſeconds ſooner, and ſo on through the year: ſo that in 365 days, as meaſured by the return of the ſun to the meridian, there are 366 days as meaſured by the ſtars returning to it. The former are called *ſolar* days, and the latter *ſidereal*. Hence in 365 days the earth turns 366 times round its axis; and therefore, as a turn of the earth on its axis completes a *ſidereal* day, there muſt be one ſidereal day more in a year than the number of ſolar days; one day being loſt with reſpect to the number of ſolar days in a year, by the planets going round the ſun; juſt as it would be loſt to a traveller, who in going round the earth would loſe one day by following the apparent diurnal motion of the ſun; and conſequently would reckon one day leſs at his return, than thoſe who remained all the while at the place from which he ſet out.

The earth's motion on its axis being perfectly uniform, and equal at all times of the year, the ſidereal days are always preciſely of an equal length; and ſo would the ſolar or natural days alſo be, if the earth's orbit were a perfect circle, or its axis perpendicular to its orbit. But the earth's diurnal motion on an inclined axis, and its annual motion in an elliptic orbit, cauſe the ſun's apparent motion in the heavens to be unequal. For ſometimes he takes more than 24 hours to perform a revolution from the meridian to the meridian, and ſometimes leſs, according to a well-regulated clock. So that time ſhewn by an equally going clock and a true ſun-dial is never the ſame, but at four times of the year. From the 24th December till the 15th of April, the clock goes before the ſun; from that time till the 16th June the ſun will be before the clock; from thence till the 31ſt Auguſt the clock will be before the ſun, and from thence to the 24th December the ſun will be faſter than the clock.

The difference between the time ſhewn by a well-regulated clock and a true ſun-dial is called the *equation of time*.

When we ſpeak of the ſun as moving in the ecliptic, the diſtance which he has gone at any time from his *apogee*, or fartheſt point from the earth, till he return to it again, is called his *mean anomoly*; and is reckoned in ſigns and degrees, allowing 30 degrees to a ſign. When the ſun's anomaly is leſs than 6 ſigns, the ſolar noon precedes the clock noon; and when more, the contrary.

Thus neither the days nor hours, as meaſured by the ſun's apparent motion, are of an equal length; owing, 1ſt, to the

unequal

unequal progreſſion of the earth through her orbit, as ſhe takes near eight days more to run through the northern part of the ecliptic than the ſouthern; and 2dly, to the obliquity of the ecliptic to the equator, on which laſt we meaſure time; as equal portions of the one do not correſpond to equal portions of the other, which may be illuſtrated on any globe.

The ſatellites of the planets cannot be ſeen without a teleſcope, although ſome of them are ſuppoſed to be bigger than the earth.

The ſatellites revolve round the planets and attend them in their orbits, as the moon does the earth. According to their reſpective diſtances from the primary planet, they are divided into *firſt*, *ſecond*, *third*, &c. The neareſt is called the *firſt*, and ſo on.

The periods of their revolutions are; of the moon, 29 days, 12 hours, 44 minutes: of the 1ſt ſatellite of Jupiter, 1d. 18h. 36 m.—of the ſecond, 3 d. 13 h. 15 m.—of the third, 7 d. 3 h. 59 m.—of the fourth or outermoſt, 16 d. 18 h. 3 m. The firſt ſatellite or moon of Saturn goes round him in 1 d. 21 h. 19 m.; the ſecond, in 2 d. 17 h. 40 m.; the third, in 4 d. 12 h. 25 m.; the fourth, in 15 d. 22 h. 41 m.; and the fifth, in 79 d. 7 h. 48 m.

The point in which the moon is at her greateſt diſtance from the centre of the earth, is called her APOGEE, *Apogēum* or *Apogæon*; at her leaſt poſſible diſtance, her PERIGEE, or *Perigēum*: which names anciently, when the earth was conſidered as the centre of the ſyſtem, were applied to the ſun and all the planets.

The planets, when viewed from the earth, appear to be continually changing their places, both with reſpect to the ſtars and one another; whence their name, PLANETÆ, *Sidera errantia* vel *vagantia*, planets or wandering ſtars. They ſeem ſometimes to be going forwards, ſometimes backwards, and at other times to be ſtationary.

When a planet appears to move according to the order of the ſigns of the Zodiac, its motion is ſaid to be DIRECT, or IN CONSEQUENTIA, but when its apparent motion is contrary to the order of the ſigns, it is ſaid to be RETROGRADE, or IN ANTECEDENTIA.

The place in the heavens that any planet appears in, when viewed from the centre of the earth, is called its GEOCENTRIC PLACE; when ſuppoſed to be ſeen from the centre of the ſun, its HELIOCENTRIC PLACE. When two planets are ſeen together in the ſame ſign of the Zodiac, and equally advanced

and in it, they are ſaid to be in *conjunction*. But when they are in oppoſite ſigns of the zodiac, they are ſaid to be in *oppoſition*. Thus a planet is ſaid to be in oppoſition to the ſun, when the earth is between the ſun and the planet.

The light which each planet reflects has a particular tinge, whereby they may be diſtinguiſhed from one another.

Mercury emits a bright white light. He keeps ſo near the ſun that he is very ſeldom viſible; and that only for a ſhort time, a little before ſun-riſe or after ſun-ſet, his motion is ſo ſwift.

Venus is the moſt beautiful ſtar in the heavens, known by the names of *Lucifer* or *Phoſphŏrus*, the morning ſtar, and *Heſperus* or *Veſper*, the evening ſtar. She apparently recedes much farther from the ſun than Mercury; but, like him, always appears, according to the part of her orbit ſhe is in, either in the eaſt before the ſun riſes, or in the weſt after he ſets; and never the contrary.

Mercury and Venus are ſometimes ſeen paſſing over the diſk of the ſun like round dark ſpots.

Mars is of a red fiery colour, giving a much duller light than Venus, though he ſometimes appears equal to her in ſize. He is not limited in his motions like Venus and Mercury; but appears ſometimes very near the ſun, ſometimes at a great diſtance from him, riſing when the ſun ſets, or ſetting when he riſes. So Jupiter and Saturn; Jupiter ſhines with a bright white light, Saturn with a pale faint one. The motion of Saturn among the fixed ſtars is ſo ſlow, that unleſs carefully obſerved for ſome time he will ſeem not to move at all.

The *Georgium Sidus* cannot be perceived without the aſſiſtance of a teleſcope.

Venus, Mars, and Jupiter appear of different magnitude at different times, owing to the nature of their motion and of that of the earth. This was obſerved by the ancients, but the cauſes of it they could not explain.

The planets and their ſatellites are opaque bodies, which ſhine only by reflecting the light of the ſun. Hence they exhibit different appearances or *phaſes* in different parts of their courſe, and when they fall into the ſhadows of one another they are obſcured or *eclipſed*. Thus the moon diſappears when ſhe comes between us and the ſun, becauſe her dark ſide is then towards us.

When the moon appears to be in the ſame place of the heavens with the ſun, ſhe is ſaid to be in *conjunction*; when in an oppoſite part to the ſun, in *oppoſition*; and when a quarter of

a circle diſtant from him, in *quadrature.* The conjunction and oppoſition of the moon are termed SYZYGIES or SYZGIES, and the line where theſe conjunctions and oppoſitions happen, the *line of the Syzygies.*

As ſhe moves forward in her orbit from the ſun, we gradually ſee more and more of her enlightened ſide, till ſhe comes to be oppoſite to the ſun, and then ſhe appears with a round illumined orb, which we call the *full moon.* During the other half of her courſe ſhe gradually *wanes* or decreaſes, till her next conjunction with the ſun, when ſhe diſappears, as before.

During the firſt quarter of the moon, ſhe appears in the form of a ſemicircle with its circumference turned towards the weſt; during the laſt quarter, towards the eaſt; ſometimes in an erect poſition; ſometimes inclining according to her ſituation with reſpect to the ſun.

The earth reflects the light of the ſun upon the moon in the ſame manner that the moon does upon the earth. Hence ariſes that dim light which is obſerved in the old and new moons, when the illuminated ſide of the earth is turned towards the moon; whereby, beſides the bright and ſhining horns, we can, although but darkly, perceive the reſt of her body between them.

The moon turns round her axis in the ſame time that ſhe moves round the earth; hence ſhe always preſents the ſame face to us. But from the inequality of her motion round the earth, as being performed in an ellipſe, a ſmall ſegment is obſerved by a teleſcope on the eaſtern and weſtern limb, to appear and diſappear by turns, as if her body vibrated to and fro, which is called the moon's *libration.*

When the moon has gone an eighth of her orbit from her conjunction with the ſun, a quarter of her enlightened ſide is towards the earth, and ſhe appears *horned,* or in the form of a *creſcent,* and is ſaid to be in the *firſt octant.* When ſhe has gone a quarter of her orbit, one half of her enlightened ſide is towards the earth, which is called a *half-moon;* and then ſhe is ſaid to be in *quadrature,* or *a quarter old.* When the greateſt part of the moon is enlightened, ſhe is ſaid to be *gibbous.*

The diſk of the moon is divided into luminous and obſcure parts; the former are thought to reſemble land and the latter ſeas; but ſome think the moon has no ſeas, and conſequently no rain nor clouds. The ſame diverſity of opinion exiſted among the ancients, *Cic. Acad. Quæſt.* ii. 39.; *Plutarch. de luna.*

When

When the moon is viewed through a teleſcope, eſpecially at her increaſe or decreaſe, mountains and cavities are evidently perceived; and in April 1787, Dr Herſchel obſerved ſomething like volcanoes in three different places.

The moon, from ſeveral appearances, is thought to be ſurrounded by an atmoſphere; but this, by others, is denied.

It is generally believed that the moon riſes about fifty minutes every day later than the preceding. But this takes place only near the equator. In places of conſiderable latitude there is a remarkable difference, eſpecially in harveſt-time. Here the autumnal moons riſe very ſoon after ſun-ſet for ſeveral evenings together, and at the polar circles from the firſt to the third quarter. Thus they are ſupplied with almoſt conſtant moonlight in the ſun's abſence at the poles, for that time the winter moon ſhines without ſetting. Theſe appearances are owing to the particular poſition of the moon's orbit; which occaſions alſo ſeveral other apparent irregularities in her motion. When the moon comes between the earth and the ſun, ſhe appears to cover a part or the whole of the ſun's body, and he is then ſaid to undergo an *eclipſe*; although properly his rays are only intercepted from that part of the earth on which the moon's ſhadow falls. When the earth comes between the ſun and the moon, the moon falls into the earth's ſhadow; and having no light of her own, ſhe ſuffers a real *eclipſe* from the interception of the ſun's rays.

Not only the figure and motion, but alſo the comparative magnitude of the ſun, moon, and earth, is proved from the phaſes and eclipſes of the moon.

An eclipſe of the ſun never happens but at the change of the moon, and of the moon only at full moon.

If the moon always moved in the plane of the ecliptic, we ſhould have an eclipſe of the ſun at every change, and of the moon at every full. But this is not the caſe. The orbit of the moon is inclined to that of the earth $5\frac{1}{2}$ degrees; or, as it is otherwiſe expreſſed, one half of the moon's orbit is elevated $5\frac{1}{2}$ degrees above the ecliptic, or goes that far north of it; and the other half is as much depreſſed below the ecliptic, or goes that far ſouth of it. Hence the moon, every revolution ſhe makes round the earth, or every month, interſects the ecliptic in two points, called her *nodes*. The point where ſhe goes north of the ecliptic into north latitude, is called her *aſcending node*, and marked thus ☊; the point where ſhe goes ſouth of the ecliptic, or into ſouth latitude, her *deſcending node*, and

marked thus ☊; a ſtraight line between theſe points is called the *line of the moon's nodes.*

As the moon every month not only revolves about the earth, but alſo advances ſo far along with the earth, in her orbit round the ſun, ſhe muſt move more than once round the earth, before ſhe comes again in conjunction with the ſun. Hence the time between one conjunction and the next that follows it, or between two new moons, commonly called a *Lunation* or *Synodical month*, is about two days five hours longer than the time in which the moon performs one entire revolution round the earth, called a *periodic month.*

The moon's place in her orbit is always changing with reſpect to the ecliptic. Her nodes go backwards, or contrary to the earth's annual motion, 19½ degrees every year; ſo that in this manner they ſhift through all the degrees of the ecliptic, contrary to the order of the ſigns, in 18 years and 225 days; when the moon comes to be in the ſame place, or the line of her nodes comes to be in the ſame direction, with reſpect to the fixed ſtars, or with reſpect to the ecliptic, as before. This gave occaſion to Meton's famous cycle of the moon. (See p. 14.)

When in this progreſs the moon is leſs than ſeventeen degrees from either node at the time of her conjunction with the ſun, her ſhadow falls more or leſs upon the earth, as ſhe is more or leſs within that limit; and thus occaſions a total or partial eclipſe of the ſun. When ſhe is leſs than twelve degrees from either node at the time of oppoſition, ſhe goes through a greater or leſs portion of the earth's ſhadow, as ſhe is more or leſs within this limit; and thus appears to us to be more or leſs eclipſed. Hence the diverſity of eclipſes at different times; and hence alſo we have ſo many new and full moons without eclipſes.

All opaque bodies, when illuminated by the rays of the ſun, caſt a ſhadow from them, which is encompaſſed by a PENUMBRA, or thinner ſhadow, that grows larger and larger as we recede from the body. This cauſes the moon in an eclipſe to loſe her light gradually; which is not perceptible at firſt, but as ſhe goes into the darker part of the *penumbra*, ſhe grows paler and paler, till ſhe become quite obſcured. The *penumbra*, where it is contiguous to the ſhadow, is ſo dark that it is difficult to diſcover the one from the other. When the moon's centre paſſes through that of the ſhadow, it is called a *total* and *central eclipſe.* The moon enters the weſtern part of the ſhadow, with the eaſtern part of her limb, and leaves it contrariwiſe.

It

It has been imagined that the ſhadow of the earth terminates in a point which does not reach ſo far as the moon; and that properly ſhe is eclipſed by the ſhadow not of the earth, but of the earth's atmoſphere. Hence it is that the moon is viſible in an eclipſe. But this appearance is more juſtly attributed to ſome of the rays of light being refracted by paſſing through the earth's atmoſphere.

The number of eclipſes either of the ſun or moon viſible in a year, cannot be leſs than two, nor more than ſeven; they are uſually four, rarely more than ſix. Eclipſes of the ſun are more frequent than of the moon, yet more of the latter are viſible than of the former, becauſe eclipſes of the moon are ſeen from all parts of that hemiſphere of the earth which is next to her, but the ſun's eclipſes are viſible only to that ſmall portion of the hemiſphere next to him, whereon the moon's ſhadow falls.

Eclipſes are of great uſe in determining exactly the time of paſt events. Hence Sir Iſaac Newton was led to compoſe his chronology.

Lunar eclipſes are particularly uſeful in determining the longitude of places; thus, if a lunar eclipſe is known to begin or end at London exactly at midnight, and is ſeen at another place at ten at night, that other place is 30 degrees weſt of London: If at two in the morning, the place is 30 degrees eaſt of London.

But as it is not eaſy to aſcertain the preciſe moment either of the beginning or end of a lunar eclipſe, recourſe has been had for determining the longitude of places to the eclipſes of Jupiter's ſatellites, which diſappear ſo inſtantaneouſly as they enter Jupiter's ſhadow, and emerge ſo ſuddenly out of it, that the obſervation may be made to a ſecond of time. The firſt or neareſt ſatellite to Jupiter is found to be moſt advantageous for this purpoſe, becauſe its immerſions and emerſions are moſt frequent. By obſerving theſe, the longitude of places may be very exactly aſcertained on land, but not ſo at ſea, becauſe the rolling of the ſhip prevents all nice teleſcopic obſervations.

It has been obſerved, ſince the invention of teleſcopes, that the eclipſes of Jupiter's ſatellites are ſeen 16 minutes ſooner, when the earth is neareſt to Jupiter, than when it is fartheſt from him; which ſhows that light takes 16 minutes to move through a ſpace equal to the width or diameter of the earth's orbit, which is about 190 millions of miles; and conſequently it muſt take 8 minutes in coming from the ſun to the earth;

as the ſun is nearly in the centre of the earth's orbit; that is, at the half of 190 millions of miles, or 95 millions of miles from the earth. So that light moves 11,875,000 miles in a minute; that is, more than a million of times ſwifter than a cannon ball, which is computed to move at the rate of 480 miles in an hour, or eight miles in a minute.

TIDES.

THE *Tides* are produced chiefly by the attraction of the moon, *Cic. divin.* ii. 14. and partly by that of the ſun; *(cauſa in ſole lunaque,* Plin. ii. 97. ſ. 99.) The flux and reflux of the tide *(æſtûs acceſſus et receſſus)* take place twice every 24 hours 50 minutes, which is a complete *lunar day,* or the time of the moon's revolving round the earth, from the meridian to the meridian again.

When the tides riſe higher than ordinary they are called *ſpring tides;* when lower than ordinary *neap tides.* Both happen twice every month; the former at new and full moon, when the force of the ſun and moon act in conjunction on the waters of the ſea; and the latter when the moon is in quadrature, and the influence of her attraction is diminiſhed by the oppoſite influence of the ſun. The tides riſe higheſt near the equator, and are more perceptible at the mouths of rivers than in the open ſea. The greateſt height to which the tide is known to riſe, is at the mouth of the river Indus, where it riſes 30 feet. Hence we may eaſily conceive the aſtoniſhment of the ſoldiers of Alexander at this appearance, which they had never before ſeen; &c. *Curt.* 9. 29. For in thoſe ſeas which come far up into the land, and are joined to the ocean only by a narrow ſtrait, as the Mediterranean, with which alone they were acquainted, the tides are ſcarcely perceptible.

Although the cauſe of the tides was known to the ancients, yet it was firſt rationally explained by Kepler, and more fully illuſtrated by Newton, who, with his uſual ſagacity, ſolved ſeveral difficulties on this ſubject, which formerly were thought inexplicable.

By the motion of the tides the waters of the ſea are kept from putrefaction, and thus thoſe myriads of animals it contains are preſerved. Although the tides ſeem to fluctuate on the ſea-ſhores, yet in the great ocean the waters have a conſtant motion weſtwards, following the courſe of the moon, which has been obſerved

obſerved by navigators in various places, particularly in thoſe ſtraits which join one ocean to another.

Beſides this general motion of the ſea, there are others peculiar to certain parts of it, called *currents*. There is one along the coaſt of Guinea, from weſt to eaſt, ſo ſtrong, that a paſſage, which, with the current, is gone in two days, is with difficulty performed in ſix weeks againſt it. This current deſtroyed ſeveral ſhips before mariners were acquainted with it, either by driving them on rocks and ſhoals, or detaining them till the crews periſhed by famine. This current, however, does not extend above fourteen miles from ſhore. There are alſo ſtrong currents between Madagaſcar and the Cape of Good Hope, and in ſeveral other parts. But the moſt remarkable is that in the ſtraits of Gibraltar, from the ocean into the Mediterranean. For conſidering the number of large rivers which are continually running into that ſea, we ſhould naturally expect a ſtrong current from it into the Atlantic. But the contrary is the caſe: To explain which, an under current has been ſuppoſed, which carries as much or more water into the Atlantic, than the upper current carries from it. Some explain it by evaporation, and others by a ſubterraneous communication with the Red ſea. But the real cauſe ſeems not to be yet thoroughly underſtood.

II. *Of the* FIXED STARS.

The apparent motion of the ſtars, and their different altitude, are occaſioned by the diurnal motion of the earth, and the different poſition of a ſpectator on its ſurface.

Although the fixed ſtars keep their relative places with reſpect to each other, yet they change their ſituation very much with reſpect to us; ſome riſing, others ſetting; ſome deſcribing large circles, others ſmall; ſome going over our heads, others juſt riſing above the horizon, and then diſappearing. Some ſtars neither riſe nor ſet, but ſeem to turn round one immoveable point, near which is placed a ſingle ſtar, called the *north pole*, or *polar ſtar*. This ſtar appears more or leſs elevated above the horizon, according to the part of the earth from which it is viewed. As we go north it gradually riſes, and if we could reach the north pole of the earth, the polar ſtar would appear directly over our heads, and we ſhould ſee only the ſtars of the northern hemiſphere, none of which would ever

ever ſet; but they would all appear to move round in circles parallel to the horizon; whence this is called a PARALLEL SPHERE.

As we go ſouth, the polar ſtar gradually ſinks, till we reach the equator, when it appears in the horizon. There we ſee the ſtars of both hemiſpheres, all of them riſing and ſetting perpendicularly to the horizon; ſo that, like the ſun, they are exactly 12 hours above the horizon, and 12 hours below it; and the whole ſtarry heavens reſemble a large concave ſphere, beſpangled with ſtars moving round two immoveable points, which like the ends of an axis remain fixed in the horizon. Hence this is called a RIGHT SPHERE; and to have a juſt conception of the ſtary firmament, a ſpectator ſhould be ſuppoſed to be placed in this ſituation.

When we croſs the equator, and go ſouthwards, the north pole ſtar diſappears, and then gradually, as we advance, the ſtars next to it. The ſouth pole proportionally riſes, and the ſtars round it, which are all at ſome diſtance from the pole; ſo that none of them has got the name of the ſouth polar ſtar, as in the north.

In every other part of the earth, except at the equator and the poles, the ſtars ſeem to riſe and ſet obliquely with reſpect to the horizon; whence this is called an OBLIQUE SPHERE.

The fixed ſtars have been diſtributed by aſtronomers into certain parcels called CONSTELLATIONS; and the number of viſible ſtars in each, with their poſition and magnitude, aſcertained.

The ſtars, from their different apparent ſize, are divided into ſix claſſes. The largeſt and brighteſt are called ſtars of the *firſt magnitude*; thoſe next in luſtre and brightneſs, are called ſtars of the *ſecond magnitude*; and ſo on, till we come to thoſe of the *ſixth* or *ſeventh magnitude*, which are the ſmalleſt that can be diſcerned with the naked eye.

Theſe ſtars which cannot be ſeen without the aſſiſtance of glaſſes, are called TELESCOPIC STARS.

The number of ſtars viſible at once in either hemiſphere, with the naked eye, do not exceed 1000; in both hemiſpheres, or in the whole heavens, 2000.

The firſt perſon who numbered the ſtars, and reduced them to order, was Hipparchus, a native of Rhodes, about 120 years before the Chriſtian æra. (See p. 19.)

The number of the ancient conſtellations was 48, including, according to Hipparchus, 1022 ſtars: 12 conſtellations in the Zodiac;

Zodiac; 21 north of it, or in the northern region; and 15 ſouth of it, or in the ſouthern region.

Such ſtars as were not included in any of theſe, were called *unformed ſtars*. Modern aſtronomers have added 14 conſtellations in the ſouthern region, made up chiefly of ſtars unknown to the ancients; and one conſtellation in the northern region. Hevelius compoſed 10 conſtellations out of the unformed ſtars.

The ancients gave various names to the different conſtellations, the reaſons of which are involved in fable. See *Ovid. Faſt. & Manil. Aſtr.*

The conſtellations of the Zodiac, and the ſtars contained in each, according to Flamſtead, are as follow:

1. *Aries*, the Ram,	66	7. *Libra* vel *Chelæ*, the Scales,	51
2. *Taurus*, the Bull,	141	8. *Scorpius*, the Scorpion,	44
3. *Gemini*, the Twins,	85	9. *Sagittarius*, the Archer,	69
4. *Cancer*, the Crab,	83	10. *Capricornus*, the Goat,	51
5. *Leo*, the Lion,	95	11. *Aquarius*, the Water-bearer,	108
6. *Virgo*, the Virgin,	110	12. *Piſces*, the Fiſhes,	113

The firſt ſix are called the northern ſigns, the laſt ſix the ſouthern. *Capricornus*, *Aquarius*, *Piſces*, *Aries*, *Taurus*, and *Gemini*, are called the *aſcending* ſigns; the other ſix, the *deſcending* ſigns.

The ancient conſtellations north of the Zodiac, or in the northern region, are,

Urſa Minor, the Leſſer Bear, containing 24 ſtars; *Urſa Major*, the Greater Bear, 87; *Draco*, the Dragon, 80; *Cepheus*, a King of Ethiopia, father to Andromĕda, 35; *Boötes Arctophylax*, the keeper of the Bear, 54; *Corōna Boreālis* vel *Septentrionalis*, the Northern Crown, 21; *Hercules*, or *Engonăſis*, the Man on his knees, 113; *Lyra*, the Harp, 21; *Cygnus*, the Swan, 81; *Caſſiopēia*, the wife of Cepheus, and mother of Andromĕda, repreſented as ſitting in a chair, 55; *Perſeus*, the deliverer and huſband of Andromeda, with the head of *Medūſa*, 59; *Aurīga*, the Waggoner, 66; *Ophiūchus*, *Anguitĕnens*, or *Serpentarius*, the Man who holds the Serpent, 74; *Serpens*, the Serpent, 64; *Sagitta*, the Arrow, 18; *Aquīla*, the Eagle, 71; *Delphīnus*, the Dolphin, 18; *Equuleus* vel *Equiſectio*, the Horſe's Head, 10; *Pegăſus* vel *Equus*, the Flying Horſe, 89; *Andrŏmĕda*, 66; *Triangŭlum*, the triangle, 15.

The ancient conſtellations in the ſouthern region are,

Cetus, *Priſtis*, *Piſtris* vel *Piſtrix*, the Whale, to which Andromĕda was expoſed, and from which ſhe was freed by Perſeus, 97; *Orion*, a famous hunter, of enormous ſize, 78; *Eridānus fluvius*, the river Eridănus or Po in Italy, 84; *Lepus*, the

Hare, 19; *Canis Major*, the Greater Dog, 31; *Canis Minor*, the Leſſer Dog, 14; *Argo navis*, the ſhip Argo, 64; *Hydra*, the Water Serpent of Lerna, 60; *Crater*, the Cup, 31; *Corvus*, the Crow, 9; *Centaurus*, the Centaur, 35; *Lupus*, the Wolf, 24; *Ara*, the Altar, 9; *Corona Auſtralis*, the Southern Crown, 12; *Piſcis Auſtralis*, the Southern Fiſh, 24.

The new ſouthern conſtellations, moſtly inviſible to us who live ſo far north, are,

Columba Noachi, Noah's Dove, 10; *Robur Carolinum*, the Royal Oak, or King Charles's Oak, a name contrived by Halley in memory of the oak which ſaved Charles II. 10; *Grus*, the Crane, 13; the *Phœnix*, 13; *Indus*, the Indian, 12; *Pavo*, the Peacock, 14; *Apus* vel *Avis Indica*, the Bird of Paradiſe, 11; *Apis* vel *Muſca*, the Bee or Fly, 4; the *Chamæleon*, 10; *Triangulum Auſtrale*, the Southern Triangle, 5; *Piſcis Volans*, the Flying Fiſh, 6; *Dorado* vel *Xiphias*, the Sword Fiſh, 6; *Toucan*, the American Gooſe, 9; *Hydrus*, the Water Snake, 10.

The new conſtellation in the Zodiac is,

Coma Berenices, Berenice's Hair, 43°, near the Lion's tail: and in the northern region, *Antinous*, near the Eagle.

The conſtellations made out of the unformed ſtars by Hevelius are,

The *Lynx*, 44, between *Gemini* and *Urſa Major*; *Leo Minor*, the Leſſer Lion, between *Leo* and *Urſa Major*, 53; *Aſterion* et *Charas* vel *Cor Caroli*, the Greyhounds, between *Urſa Major* and *Boötes*, 25; *Cerberus et Ramus*, Cerberus and the Branch, in the right hand of Hercules, 4; *Vulpecula et Anſer*, the Fox and the Gooſe, between the Swan and the Eagle, 35; *Scutum Sobieſki*, Sobieſki's Shield, or the Croſs, 7, near Sagittarius; *Lacerta*, the Lizard, between *Pegaſus* and *Cepheus*, 16; *Camelopardus*, between Caſſiopeia and Urſa Major, 58; *Monoceros*, the Unicorn, 31, near *Canis Major*, or the Greater Dog; *Sextans Uraniæ*, the Sextant of Urania, or the ſixth part of a circle, 41, near Hydra: To theſe add, Mount *Mænalus*, near the Serpent; *Muſca*, the Fly, and the leſſer Triangle, between *Aries* and *Perſeus*.

In the number of ſtars annexed to each conſtellation, and uſually marked on modern globes, are included a good many viſible only with a teleſcope.

Some of the principal ſtars have got particular or proper names, as, *Sirius*, or the Dog Star, the largeſt and brighteſt of all the ſtars, in the mouth of the Greater Dog; *Procyon*, in the Leſſer Dog; *Aldebaran* or the Bull's eye; *Capella*, or the

the Goat, in the Waggoner; *Arctūrus*, between the legs of Boötes; *Caſtor* and *Pollux*, two ſtars in *Gemĭni*; *Hœdi*, the Kids, two ſtars in *Aurĭga* near *Capella*; So certain cluſters of ſtars; as, *Pleiades* or the Seven Stars, in the Bull's neck; *Hyădes* or *Sucŭlæ*, near the Bull's eye, &c.

On moſt celeſtial globes or charts the ſtars in each conſtellation are diſtinguiſhed by the letters of the Greek and Roman alphabets, which mark them as exactly as proper names; the contrivance of J. Bayer, a 1603. The firſt letter of the Greek alphabet is affixed to the largeſt ſtar in each conſtellation; the ſecond letter to the next, and ſo on. If there are more ſtars in the conſtellations than letters in the Greek alphabet, the remainder are marked with the letters of the Roman alphabet.

There is a particular tract in the ſky of a whitiſh colour, which goes round the whole heavens, called *Via lactea*, the Galaxy or milky way; occaſioned, it is thought, by an innumerable multitude of ſtars placed in it, which are not viſible to the naked eye.

Beſides the milky way, there are many other parts of the heavens brighter than the reſt, called NEBULÆ; of which very few are perceptible to the naked eye. Of theſe Dr Herſchel has given a very large catalogue. Only 103 had been aſcertained before. This eminent aſtronomer has alſo diſcovered certain luminous points in the heavens, which, from their uniform and vivid light, he calls *planetary nebulæ*.

All theſe *nebulæ* are ſuppoſed to be produced by the blended light of a vaſt number of ſmall ſtars, many of which have been diſcovered by means of the late improvements in teleſcopes whereby alſo the number of the ſtars has been found to be great beyond conception. We may form ſome idea of this from the calculation of the ſame accurate obſerver, that in one quarter of an hour there paſſed through the field of view of his teleſcope no leſs than 116,000 ſtars.

Although the fixed ſtars appear to remain in the ſame ſituation with reſpect to one another, yet many of them are found to undergo particular changes; and ſome aſtronomers think that all the ſtars have a certain motion, ſimilar to that of the ſolar ſyſtem, which their diſtance prevents us from perceiving.

Some ſtars known to the ancients are no longer to be ſeen, while new ones have been diſcovered. Some ſtars are found to have a periodical increaſe and decreaſe of magnitude. Some new ſtars have appeared all at once with ſurpaſſing ſplendour, and in a ſhort time have entirely diſappeared; as that in the time

of Hipparchus, which is ſaid to have induced him to compoſe his catalogue of ſtars for the inſtruction of future obſervers.

The firſt ſtar of this kind obſerved by the moderns was diſcovered in November 1572, and diſappeared March 1574. Several others have ſince been obſerved.

Some ſtars have been found to diſappear and appear again, and that at fixed periods, hence called *re-apparent ſtars*. A number of ſtars which appear ſingle to the naked eye, when viewed through a teleſcope, are found to conſiſt of two, three, or more ſtars.

We may form ſome conception of the immenſe diſtance of the fixed ſtars from this conſideration; that although the earth in moving round the ſun is 190 millions of miles nearer the fixed ſtars in one part of its orbit than in the oppoſite, yet their magnitude and brightneſs are not in the leaſt altered; and the polar ſtar, in every part of the earth's orbit, always appears to us in the ſame poſition; hence we conclude, that the whole extent of the earth's orbit is but as an imperceptible point in compariſon of the diſtance of the fixed ſtars.

The CELESTIAL GLOBE.

THE celeſtial globe is an artificial repreſentation of the heavens, on which the fixed ſtars are marked according to their magnitude and ſituation. This is not ſo juſt a repreſentation of the heavens as the terreſtrial globe is of the earth; becauſe the ſtars are drawn upon a convex ſphere, whereas they appear to us in a concave one. So that to have a proper conception of the celeſtial globe, we muſt ſuppoſe the obſerver placed in the centre, and the ſurface to be tranſparent; then, by turning on its axis, it will exhibit a juſt repreſentation of the apparent diurnal motion of the heavens.

The planets are not marked on the celeſtial globe on account of the irregularity of their motion.

The circles on the celeſtial are much the ſame as on the terreſtrial globe.

All circles that divide either globe into two halves are called the *great circles* of the ſphere, of which ſome are *fixed* and *immoveable*, and therefore marked on the ſurface of the globe, as the *equator* (which on the celeſtial globe is always called the *equinoctial*,) and *ecliptic*; others vary their place or poſition, according to the ſituation of the ſpectator; and therefore are called

called *moveable* circles, as the *horizon* and *meridian*. Such circles as do not divide the globe into two equal parts are called *leſſer* circles; as the *parallels* of latitude, the *tropics*, and *polar* circles.

Great circles paſſing through the zenith and nadir, and conſequently cutting the horizon at right angles, or ſtraight over, are called *ſecondaries* to the horizon; *vertical* circles or *azimuths*.

The vertical circle paſſing through the eaſt and weſt points of the horizon, is called the *prime vertical*, or *circle of eaſt and weſt*.

The *azimuth* of any ſtar is an arc of the horizon, intercepted between the vertical circle paſſing through it, and the north or ſouth point of the horizon. Thus, if a vertical circle paſſing through a ſtar cut the horizon in a point 70 degrees from the north, we ſay, the ſtar's *azimuth* is 70 degrees from the north, or 110 degrees from the ſouth.

The *amplitude* of a ſtar is the diſtance of its riſing or ſetting from the eaſt or weſt. The amplitude of a ſtar riſing is called *ortive* or *oriental*; ſetting, *occaſive* or *occidental*; and both theſe are called *northern* or *ſouthern*, as the ſtar riſes or ſets to the north or ſouth of the eaſt and weſt points.

Amplitude denotes the bearing of the ſun or of a ſtar, with reſpect to eaſt or weſt, only at their riſing or ſetting; but *azimuth* ſhews their bearing with reſpect to eaſt and weſt at any time, either when above or under the horizon.

All leſſer circles parallel to the horizon are called its *parallels*, and with reſpect to the heavens, they are called *almacanthers*, or *parallels of altitude*.

The altitude of a ſtar, or of any point in the heavens, is an arc of a vertical circle intercepted between the ſtar or point and the horizon. If the ſtar or point be upon the meridian, it is then called the *meridian altitude*. The complement of altitude, or what it wants of 90 degrees, is called *zenith diſtance*.

The want of vertical circles and parallels of altitude on the globe is ſupplied by the quadrant of altitude, which being ſcrewed to the braſs meridian in the zenith, and having its lower end put in between the globe and wooden horizon, may be turned about to any point required. The *fiducial* or graduated edge repreſents the vertical circles, and the degrees marked on it deſcribe the parallels of altitude.

By altering the poſition of the globe, one kind of circles may be made to repreſent or ſupply the place of another. Thus, if the poles of the world be brought to the zenith and nadir, that

is,

is, in a *parallel ſphere*, the equinoctial will coincide with the horizon, the meridians will become vertical circles, and the parallels of declination will become *alcamanthers*, or parallels of altitude. In like manner, if the poles of the ecliptic be brought to the zenith and nadir, the ecliptic will coincide with the horizon, the circles of longitude on the celeſtial globe will become vertical circles, and the parallels of latitude will become alcamanthers; for the latitude and longitude of ſtars are determined from the ecliptic.

The longitude of the ſtars and planets is reckoned upon the ecliptic; the numbers beginning at the firſt point of Aries, or the vernal equinox, where the ecliptic croſſes the equator, and increaſing according to the order of the ſigns. Thus, ſuppoſe the ſun to be in the 10th degree of *Leo*, we ſay, his longitude or place is 4 ſigns, 10 degrees; becauſe he has already paſſed the 4 ſigns, *Aries*, *Taurus*, *Gemini*, *Cancer*, and is 10 degrees in the fifth.

The latitude of the ſtars and planets is determined by their diſtance from the ecliptic, upon a ſecondary or great circle paſſing through its poles, and croſſing it at right angles. Twenty-four of theſe circular lines, which croſs the ecliptic at right angles, 15 degrees from each other, are uſually marked on the celeſtial globe, meeting in two points, called the *poles of the ecliptic*.——Hence longitude and latitude on the celeſtial globe bears juſt the ſame relation to the ecliptic, as they do on the terreſtrial globe to the equator.

As the longitude of places on the earth is meaſured by degrees upon the equator, counting from the firſt meridian; ſo the longitude of the heavenly bodies is meaſured by degrees upon the ecliptic, counting from the firſt point of Aries. And as latitude on the earth is meaſured by degrees upon the meridian, counting from the equator, ſo the latitude of the heavenly bodies is meaſured by degrees upon a circle of longitude, counting either north or ſouth from the ecliptic. The ſun, therefore, has no latitude, being always in the ecliptic; nor do we uſually ſpeak of his longitude, but of his *place* in the ecliptic, expreſſing it by ſuch a degree of ſuch a ſign, as, 5 degrees of Taurus, inſtead of 35 degrees of longitude.

The two points where the ecliptic croſſes the equinoctial are called the *equinoctial points*, and the firſt points of Cancer and Capricorn the *ſolſtitial points*. The meridian paſſing through the equinoctial points is called the *equinoctial colure*, through the ſolſtitial points the *ſolſtitial colure*.

The

The diſtance of any heavenly body from the equinoctial, meaſured upon the meridian, is called its *declination.*

The ſun's declination either north or ſouth, is the ſame as the latitude of the place to which he is then vertical. Therefore, all parallels of declination on the celeſtial globe are the ſame as parallels of latitude on the terreſtrial.

That which is called longitude on the terreſtrial globe is called RIGHT ASCENSION on the celeſtial, namely, the diſtance of the ſun or ſtars from the firſt point of Aries, counted on the equinoctial. Aſtronomers alſo ſpeak of *oblique aſcenſion* and *deſcenſion*, by which is meant the diſtance of that point of the equinoctial from the firſt point of Aries, which riſes or ſets at the ſame time that the ſun or ſtar riſes or ſets. Or thus, the *right aſcenſion* of the ſun or of a ſtar is that point of the equinoctial which comes to the meridian with the ſun or ſtar: *oblique aſcenſion* is that point of the equinoctial which riſes or ſets with the ſtar. *Aſcenſional difference* is the difference between right and oblique aſcenſion. The ſun's aſcenſional difference turned into time, is juſt ſo much as he riſes before or after ſix o'clock.

The celeſtial globe is *rectified*, when it is put in that poſition in which it may repreſent exactly the apparent motion of the heavens. As that poſition varies in different places according to their different latitude; therefore, to *rectify* the globe for any place, is to elevate the pole of the celeſtial globe the ſame number of degrees and minutes above the plane of the horizon as the latitude of the place is. Thus the latitude of London being $51\frac{1}{2}$ degrees, let the globe be moved till the meridian cut the plane of the horizon in that point; bring the ſun's place in the ecliptic to the meridian, make the hour-index point to the moſt elevated 12, or xii at noon, and ſet the meridian of the globe north and ſouth by the compaſs, and the globe will be rectified.

That parallel to the equinoctial which divides the ſtars that never ſet to us from thoſe that do, is called *the circle of perpetual apparition*; the parallel on the other ſide of the equinoctial which divides the ſtars that never riſe from thoſe that do, is called *the circle of perpetual occultation.*

The right aſcenſion and declination of the ſun, or of any given ſtar, is found after the ſame manner as the longitude and latitude of a place upon the terreſtrial globe.

Bring the ſun's place to the meridian, and that point of the equinoctial which is under the meridian will ſhew the ſun's right

right aſcenſion; thus, on the 11th May, the right aſcenſion of the ſun will be found to be 47 degrees 10 minutes. Bring the ſun's place to the weſtern edge of the horizon, and the degree of the equator cut by the horizon is his *oblique deſcenſion*; bring it to the eaſtern ſide, and you will there find his *oblique aſcenſion*.

So, bring the given ſtar to the meridian, and the degree under which it lies is its declination; and the point in which the meridian interſects the equinoctial is its right aſcenſion; thus the declination of Arcturus is 20 degrees 20 minutes north; his right aſcenſion, 211 degrees. So the declination of Sirius is 16 degrees 30 minutes ſouth; and the right aſcenſion 98 degrees 20 minutes.

If the right aſcenſion and declination of a ſtar be given, its place is eaſily found. Thus, ſuppoſe the right aſcenſion of *Aldebaran* to be 65 degrees 30 minutes, and its declination to be 16 degrees north; then turn the globe about till the meridian cut the equinoctial in 65 degrees 30 minutes, and under the 16th degree of the meridian, on the northern part, you will obſerve *Aldebaran*, or the Bull's eye.

The time of the riſing, ſouthing, ſetting, amplitude, &c. of any ſtar in a given latitude and day of the year may be thus found:—Let it be required to know at what time the *Pleiades* or ſeven ſtars riſe, ſet, &c. in the latitude of London on the 11th of May. The globe being rectified for the latitude of London, and the ſun's place for the given day, with the hour-index pointed to twelve, turn the globe about till you bring the *Pleiades* to the eaſtern ſide of the horizon, and the index will point to 34 degrees 45 minutes, the time of their riſing in the morning. Then bring the ſaid cluſter of ſtars to the meridian, and the index will point to about $\frac{1}{2}$ after xii. for the time of their culminating or being upon the meridian: bring them to the weſtern ſide of the horizon, and the index will point to viii. 40 minutes, which ſhews the time of their ſetting in the evening that day. It will alſo appear on the circle of the horizon, that they riſe with about 40 degrees of amplitude to the north, and ſet with the ſame amplitude from the weſt.

To find what conſtellation any remarkable ſtar in the firmament belongs to,

Bring the ſun's place in the ecliptic for that day to the braſs meridian, and ſet the horary index to that xii. which is moſt elevated; the celeſtial globe being rectified to the latitude, turn the globe till it points to the preſent hour; and by the help of the mariner's compaſs, and attending to the variation, which at London is nearly

nearly 24 degrees from the north, weſtward, ſet the north pole of the globe towards the north pole of the heavens. The ſtar upon the globe (if you conceive yourſelf in the centre,) which directs towards that point in the heavens in which the ſtar you want to know is ſeen, is the ſtar required. At the ſame time, by comparing the ſtars in the heavens with thoſe upon the globe, the other ſtars and their conſtellations may be eaſily known.

To repreſent the face of the heavens on the globe at a given hour on any day of the year,

Rectify the globe to the given latitude of the place, ſetting it due north and ſouth by the needle, with the hour-index pointed to xii; then turn the globe on its axis till the index points to the given hour of the night; then the upper hemiſphere of the globe will repreſent the viſible face of the heavens for that time.

Ancient authors mention three ſorts of riſings and ſettings of the fixed ſtars, called *poetical riſings* and *ſettings*, becauſe chiefly taken notice of by the ancient poets.

When a ſtar riſes or ſets at ſun-riſing, it is ſaid to riſe or ſet *coſmically*. When it riſes or ſets at ſun-ſetting, it is ſaid to riſe or ſet *achronically*. When a ſtar firſt becomes viſible in the morning, after being for ſome time ſo near the ſun as to be hid by the ſplendor of his rays, it is ſaid to riſe *heliacally*; and to ſet *heliacally*, when approaching towards the ſun, it begins to be immerſed in, or hid by, his rays, and ceaſes to appear above the horizon after ſun-ſet.

The heavens are beſpangled with ſtars as much in the day time as in the night, only the ſtars are rendered inviſible to us by the light of the ſun. At the bottom of a deep pit, however, we can ſee them with the naked eye. When the ſun is about 12 degrees below the horizon, ſtars of the firſt magnitude become viſible; at 13 degrees, thoſe of the ſecond; at 14 degrees, thoſe of the third; at 15 degrees, thoſe of the fourth magnitude appear; and at 18 degrees all the reſt. The ſtars diſappear in the ſame manner before ſun-riſing. Hence allowance muſt be made for theſe variations in computing the time of the coſmical, achronical and heliacal riſing and ſetting of the ſtars.

To find the time when any planet riſes, ſets or culminates at any given place and time,

Find the place of the planet for the day in ſome *ephemĕris* or almanack, mark its place on the ecliptic; then elevate the pole to the given latitude, bring the ſun's place to the meridian, and ſet the index to xii noon; then turn the globe till the marked

degree of the ecliptic comes ſucceſſively to the eaſtern horizon, to the meridian, and to the weſtern horizon; and the index will, in theſe reſpective ſituations, ſhew the hour of the planets riſing, culminating and ſetting.

On the celeſtial globe may be explained the equation of time, the preceſſion of the equinoxes, the phaſes of the moon, the tides, the motion of comets, &c. for the illuſtration of which the learner is referred to Adams on the globes, and other larger works on this ſubject.

Of the TERRAQUEOUS GLOBE *and its* COMPONENT *Parts.*

THIS earth, as being divided into land and water, is called the *Terraqueous Globe.* The land comprehends every thing on and below its ſurface; the water, all liquids and fluids.

The ſurface of this globe is found almoſt every where covered with a blackiſh mould, properly termed the *ground*, or the *ſoil*; of a different thickneſs and conſiſtence in different places, producing vegetables of various kinds for the ſuſtenance of animals, and again receiving the ſubſtance of animal and vegetable bodies when diſſolved, *Plin.* ii. 63. Theſe vegetables are generally of a green colour, the moſt delightful to the ſight, and beautifully diverſified.

The ſurface of the earth is uſually interſected with hills and dales, with ſprings, and lakes, and rivulets; ſometimes with a craggy mountain, a rapid torrent, or the ſpreading ocean.

Below the ſurface we find various beds or layers of different ſubſtances, ſometimes interrupted with dreadful chaſms or fiſſures, as in the Alps and Andes, and with caves or caverns, which are common in moſt countries.

All bodies dug up from below ground are called *foſſils*, from a mine, *minerals*; but the word *minerals* is ſometimes taken in a more limited ſenſe, to denote thoſe bodies which may be melted, but not malleated or beaten out with the hammer. Thus all metals are minerals, but all minerals are not metals. A deſcription of the ſituation of the bodies which are found below ground is not improperly called *ſubterraneous geography.*

How the land and water were at firſt ſeparated from one another, and how the different parts of the earth were arranged in their preſent form, although it has often exerciſed the ingenuity of learned men in their various *theories of the earth*, as they are called, yet ſtill remains as much unknown as what kind of

ſubſtances

ſubſtances exiſt towards its centre. From ſhells and other marine ſubſtances being now found at a diſtance from the ſea, and even on the tops of mountains, it appears that ſuch places have at ſome time been covered with water. From the appearance of certain rocks and metallic ſubſtances, ſome ſuppoſe this globe to have once been in a ſtate of fuſion. The interior part of the earth is found to conſiſt of ſeams or layers of different ſubſtances lying parallel to each other, and often the one above the other. Seneca obſerves that light metals are found near the ſurface, and heavier metals farther down, *ep.* 23. & 90. Hence ſome naturaliſts imagine that the gravity or denſity of bodies increaſes as they approach nearer the centre. This, however, is not always the caſe; for layers of ſtone are often found above the lighteſt ſoils, and the ſofteſt earths under the hardeſt bodies. Gold, too, is frequently found in looſe earths on the ſurface, even on the tops of mountains.

But our knowledge on this ſubject extends only a very little way; the deepeſt mine known, which is thought to be that at Cotteburg in Hungary, not reaching farther than about 3000 feet deep. All beyond this is mere conjecture; whether we ſuppoſe the globe to conſiſt of water, as *Burnet;* of glaſs, as *Buffon;* of heated iron, with *Whiſton;* or of volcanic matter, with *Kircher.*

The ancient philoſophers entertained different opinions concerning the original formation of the world; ſome aſſerting the eternity of matter, out of which all things were formed, as *Democritus* and *Ariſtotle;* others, that the world was made out of nothing, and is conſtantly preſerved by the Supreme Being, as Pythagoras and Plato, *Plutarch. de placit. Phil.* ii. 4.: *Senec. Q. Nat. præf.* But Cicero makes the opinion of Plato ſimilar to that of Ariſtotle, *Acad.* iv. 37.

There was the ſame diverſity of opinion concerning the component parts of bodies, or the firſt principles of which they are compoſed, *Ibid.*

Theſe were thought by Ariſtotle, and moſt of the ancient philoſophers, to be *earth*, *water*, *air*, and *fire;* hence called the FOUR ELEMENTS. But Leucippus, Democritus and Epicurus, ſuppoſed all bodies to conſiſt of certain ſmall ſolid particles, called *corpuſcles* or *atoms;* which doctrine, with a ſmall variation, was adopted by Des Cartes.

Modern *chemiſts* (for ſo thoſe who examine the nature of bodies are called, by a name unknown to the ancients, and of which the origin is uncertain,) have eſtabliſhed various *principles of nature*, as they are termed: ſome, *ſalt*, *ſulphur*, *mercury*,

and *pure earth*; others, as Varenius, *water*, *oil* or *ſulphur*, *ſalt*, *earth*, and a fixed *ſpirit* or *acid*. But the beſt chemiſts now maintain the impoſſibility of reſolving all bodies into any certain *firſt principles* or *elements*; and divide bodies or the objects of chemiſtry into *ſalts*, *earths*, *inflammable ſubſtances*, *metals*, and *waters*. The effects of heat and mixture on theſe bodies conſtitute what is called *the ſcience of chemiſtry*, which, although known and cultivated by ſome of the ancients, has been carried to a much greater degree of perfection by the moderns.

The hiſtory of chemiſtry is involved in obſcurity. The earlieſt traces we have of it are only the accidental mention of certain arts dependent on it; as the extraction of metals from their ores, the dying of cloths, the imitation of gems, the making of glaſs, &c. *Plin.* xxxv. 11. *f.* 42.; xxxvi. 26. *f.* 66.

The firſt appearance of chemiſtry, as a ſcience, was among the alchemiſts, who profeſſed the art of converting the baſer metals into gold, in the third or fourth century, according to the teſtimony of Suidas, and ſeveral Greek writers. This art was again revived or introduced into Europe from the eaſt in the 13th century; and, however abſurd it may now appear, was for ſeveral ages cultivated with wonderful attention; and ſome pretended to have diſcovered a compoſition called *the philoſopher's ſtone*, which had the power of turning every thing it touched into pure gold. Nor was the abſurdity of this pretenſion exploded till the laſt century.

PARACELSUS, born near Zurich in Switzerland, a. 1493, firſt introduced chemiſtry into phyſic at Baſil, and by the ſucceſs of his remedies gained great reputation. He pretended, by means of alchemy, to have found out an *univerſal remedy* for all diſeaſes, whereby human life might be prolonged to any extent; but died himſelf at the age of 48. This notion, however, of an univerſal remedy, ridiculous as it was, had many partizans; particularly VAN HELMONT, an eminent phyſician, born at Bruſſels a. 1577; nor was it entirely aboliſhed till chemiſtry began to be ſtudied in a philoſophical manner, about the beginning of the laſt century, by *Barner* in Poland, *Glauber* in Germany, *Baſil Valentine* at Hamburgh, *Becher* at Mentz, *Bochnius* at Leipſic, *Boyle*, *Hooke*, and *Newton*, in Britain; *Boerhaave* at Leyden, &c.

This ſcience has been proſecuted with particular ſucceſs in the preſent age, and ſeems to be that branch of philoſophy to which the greateſt attention is now paid. But after all the diſcoveries which have been made, there is yet much room for improvement. On ſeveral points there has been, and ſtill is, great diverſity of opinion.

Diviſion

Diviſion of Bodies on the TERRAQUEOUS GLOBE.

THE bodies upon this earth may be divided into *animate* and *inanimate*.

A deſcription of theſe bodies is called NATURAL HISTORY, as that of Pliny.

ANIMATE bodies are diſtinguiſhed from the reſt by the properties of *ſenſation* and voluntary *motion* conjoined.

Animate bodies are either ſuch as have *red* blood or *colourleſs* blood.

Thoſe that have *red* blood are divided into ſuch as are *hot* and ſuch as are *cold*.

The animals that have hot blood are either *viviparous* or *oviparous*.

The VIVIPAROUS, all of them ſuckle their young, and the claſs which comprehends them is called by Linnè MAMMALIA, ſc. *animalia*.

This claſs comprehends *man*, *quadrupeds*, *whales*, and ſome other ſea-animals.

The OVIPAROUS, with warm blood, are *birds*.

Thoſe animals which have cold red blood are divided into ſuch as have lungs, and breathe; or into ſuch as are deſtitute of lungs, but are furniſhed with gills, which ſerve the place of lungs.

The former of theſe diviſions conſtitutes the claſs which Linnè calls AMPHIBIA, which comprehends *ſerpents*, *lizards*, *frogs*, *tortoiſes*, &c.; the latter conſtitutes the claſs called FISHES.

The animals with colourleſs blood are either covered with a cruſt or kind of caſe, or are naked. The former conſtitute the claſs of *inſects*, and the latter the claſs of *worms*.

For further particulars on each of theſe claſſes authors on *Zoology* may be conſulted.

ZOOLOGY, although it literally means a *deſcription of animals* in general, has nevertheleſs been confined to denote the deſcription of quadrupeds. Deſcriptions of birds have been intitled *Ornithology*; of amphibious animals, *Amphibiology*; of fiſhes, *Icthyology*; of inſects, *Entomology*; of worms, *Helmintholegy*. Nay, natural hiſtorians have increaſed theſe terms, when they have confined their deſcriptions to a particular part of a claſs only; as *Conchology*, a deſcription of ſhell-fiſh; *Ophiology*,

phiolcgy of ſerpents, &c. or to a particular part of an animal, as the bones, *Oſteology*, &c.

That ſcience which teaches the ſtructure of animal bodies by diſſection is called *Anatomy*.

That ſcience which treats of the conſtitution and functions of animal bodies and their ſeveral parts, is called PHYSIOLOGY; but this word ſometimes denotes that ſcience which treats of the nature of body in general, otherwiſe called *Phyſics*, or *Natural Philoſophy*.

The INANIMATE bodies are either organic or inorganic.

The ORGANIC are vegetables, and all other inanimate bodies are inorganic.

That part of natural hiſtory which relates to vegetables is called BOTANY.

VEGETABLES have many properties common with animals, but they are diſtinguiſhed from animals by the want of *voluntary motion*.

Vegetables are all propagated by ſeeds, which very much reſemble the eggs of oviparous animals; and it has been long known that vegetables are of different ſexes. This diſcovery was early applied to uſeful purpoſes. Thus figs, which were not only a conſiderable article of commerce, but of food among the ancients, were greatly improved in their ſize and quality by the proceſs called *caprification*, deſcribed by Pliny, xv. 19. *ſ.* 21. which conſiſted in applying the barren flower of the male fig-tree (*caprificus*) to the female fig-tree (*ficus.*)

The difference of ſexes in plants may be diſtinguiſhed by the conformation of the flower; and this conformation ſerves as the foundation of the juſtly admired ſyſtem of Botany, publiſhed by that great naturaliſt *Linnè*, profeſſor of medicine at Upſal in Sweden, who died a. 1772.

Vegetables are not only propagated by ſeeds, as oviparous animals are by eggs, but like animals they receive nouriſhment and increaſe in bulk, and at length produce ſeed, which is likewiſe capable of reproducing another vegetable ſimilar to its parent. The act by which vegetables grow is called VEGETATION, which depends upon moiſture, air, heat, and light. Of theſe ſome are neceſſary to the very exiſtence of the plant; others, to its vigour, colour, and other properties. Thus no plant can grow without moiſture and heat; if a ſufficient quantity of air be wanting, the plant will be deſtitute of leaves, and without light it will be perfectly colourleſs.

The

The nouriſhment which plants receive is abſorbed by the roots; and this nouriſhment, which is chiefly moiſture, is conveyed by proper canals to every part of the plant, and variouſly modified into different kinds of juices, not only in different plants, but in the ſame plant. Thus the moiſture abſorbed by a peach-tree is converted into an auſtere harſh-taſted juice in the leaves; into a mild gummy liquor that exudes from the branches; into a ſweet, delicious, high-flavoured juice in the fruit; and a nauſeous bitter in the kernel. By artificial means plants may be made to grow upon one another. Thus, if an inciſion be made in an apple-tree, and a ſmall twig of a pear-tree be inſerted into that inciſion, the branch will not only grow, but produce pears; which operation is called *engrafting*: and gardeners ſometimes engraft ſeveral different kinds of trees on the ſame ſtock, the ſame root ſupplying nouriſhment to fruits of very different taſtes and flavours. The proceſs by which the ſame moiſture received by the root is thus diverſified into ſo many different juices is the effect of vegetation, but by what means it is performed is unknown.

Beſides this peculiarity of vegetation there are ſeveral other circumſtances, which are equally myſterious and inexplicable.

Thus, if a young willow tree be taken up by the roots in the winter, and planted with its branches in the ground and its roots upwards, the branches become roots and the roots branches. In the preſent ſtate of ſcience we muſt content ourſelves with the knowledge of facts, and leave the explication of them to futurity.

Vegetables are of different kinds with reſpect to their duration; and are either trees, ſhrubs, herbs, graſſes, moſſes, ferns, and flags or ſea-weeds.

For particular deſcriptions of theſe, writers on botany muſt be conſulted.

The ſubſtances obtained from animals and vegetables are various;

1. From animals are obtained, beſides their fleſh and ſkins, *milk*, *cream*, *butter*, *cheeſe*, (produced from milk coagulated by *rennet* or *runnet*, which is an infuſion of the ſtomach of a ſuckling calf in water, prepared in different ways, according to the fancy of the makers), *eggs*, *honey*, *wax*, *tallow*, *ſilk*, *wool*, *hair*, *horn*, &c.; *ſpermaceti*, a kind of ſolid oil, found in the head of a ſpecies of whale; *iſinglas*, a light gluey ſubſtance, extracted from ſeveral large fiſhes found in the Danube, Boriſthenes, Wolga, and other great rivers in the north of Europe. Very conſiderable

conſiderable articles in commerce are produced from various ſea-fiſh; as, oil from cod in Newfoundland, and other places; from whales, ſeals, &c. in Greenland, and other parts.

II. From vegetables are obtained, 1. from their juices, *gums* and *reſins*, which exude either ſpontaneouſly from the plant, or by making an inciſion in the bark; *balſams*, the gums of fragrant plants; *turpentine*, the gum or roſin of the pine or fir, and other trees; the ſame trees alſo produce *tar*; but this is not a natural production, being extracted by a peculiar diſtillation: *ſugar*, obtained from various plants, but chiefly from the ſugar-cane, the juice of which is expreſſed by paſſing the cane between two iron rollers. This juice is made into ſugar by repeated boilings and purifications; and the groſſer parts, being ſubjected to fermentation, yield rum.

2. From the ſeeds; *meal*, *flour*, *glue*, *oils*, &c. *Fat oils* are obtained by preſſure from the ſeeds or kernels of vegetables; *volatile*, or *eſſential oils*, as they are called, which uſually have a ſtrong aromatic ſmell, exiſt in almoſt all fragrant vegetables, being found in various parts of the plant beſides the ſeed; in the wood, the root, the bark, the leaves, the flowers, the fruit, &c. and are obtained either by preſſure, as from the peel of oranges and lemons, or by diſtillation with water. The moſt valuable of theſe fragrant plants are brought from the eaſt, as *cinnamon*, *camphire*, *ſaſſafras*, &c.

3. From various plants are extracted colouring matters uſed in dying; as, *red* from *logwood*, *ſanders*, *madder*, &c.; *blue* from *indigo*; *yellow* from *fuſtic*, *turmeric*, &c.

4. From various vegetables *acids* are produced, as *vinegar*, *tartar*, &c.

5. By fermentation *wine* is made from various fruits; as grapes, currants, raſpberries, apples, &c.; *ale* and *beer* uſually from barley made into malt. By diſtillation ſpirituous liquors, or ardent ſpirits, are made from all thoſe liquors produced by fermentation; as whiſky or *aquavitæ* from barley and other grains malted; *brandy* or *ſpirit of wine* from wine; *rum* from molaſſes, &c.

Rectified ſpirit of wine, mixed with different acids, and diſtilled, produces a kind of fluid called *Ether*, of various kinds, according to the acid uſed, as *vitriolic*, *nitrous*, *marine ether*, &c.

DIVISION *of* INORGANIC INANIMATE BODIES.

INorganic Inanimate Bodies may be divided into *Salts*, *Earths*, *Inflammable Subſtances*, and *Metals*.

I. SALTS.

SALTS are bodies ſoluble in leſs than 200 times their weight of water, affect the tongue with a ſingular taſte; and, when the water in which they are diſſolved is evaporated, form themſelves into regular angular figures, called *cryſtals*. Theſe cryſtals are of different figures in different ſalts, each ſalt forming cryſtals of a figure peculiar to itſelf. Thus the cryſtals of common ſalts are cubes; thoſe of ſaltpetre, hexagonal priſms, or ſix-ſided columns; thoſe of other ſalts of different figures. Some natural hiſtorians have claſſed ſalts according to the figure of their cryſtals; but chemiſts divide ſalts into ſimple and compound.

Simple ſalts are of two kinds, *alkalis* and *acids*.

There are three alkalis, the *foſſil*, *vegetable*, and *animal*. The ancients produced one of theſe from the aſhes of the herb *kali* or glaſswort; hence the general name *al* kali, *the* (ſalt produced from) *kali*; and becauſe this ſalt was uſed in making *glaſs*, the herb is called *glaſswort*.

The ALKALIS are divided into *volatile*, which fly off in the open air, as the *animal alkali*; and into ſuch as are fixed and which do not evaporate, as the *foſſil* and *vegetable* alkali.

The diſtinguiſhing qualities of alkalis are, that they change the blue colour of vegetables into green, unite with oil to form ſoap, and with ſand to form glaſs.

The *acids* are alſo divided into *foſſil*, *vegetable*, and *animal*.

The FOSSIL ACIDS are, the *vitriolic acid*, the *nitrous acid*, the *muriatic* or *marine acid*, and the *boracic acid*.

The VITRIOLIC *acid* is ſo called, becauſe it was firſt produced from the compound ſalt called *vitriol*; but the *vitriolic* acid now uſed is produced from *ſulphur*, and hence the modern French chemiſts call it *ſulphuric* acid.

The NITROUS *acid* is ſo called, becauſe it was obtained from *nitre* or *ſaltpetre*; the MURIATIC or *marine acid*, becauſe it was obtained from *muria* or ſea-ſalt; and this acid is ſometimes called *ſpirit of ſalt*; the BORACIC *acid*, becauſe it was obtained from *borax*, a ſalt which comes from the Eaſt Indies, and is dug up in a cryſtaliſed ſtate from certain ſalt lakes in the kingdom of Thibet.

Beſides theſe foſſil acids there are ſeveral others which modern chemiſts have diſcovered; as *arſenic acid*, from *arſenic*; the *fluoric acid*, from *fluor* or *ſpar*, &c.

VEGETABLE *acids* are either *native* or *fictitious*. The *native* are obtained from the juices of certain fruits and plants, as from *lemons*, *currants*, and other *ſour fruits*; or from the leaves of *ſorrel*, and other *acid plants*. The *fictitious* are, VINEGAR, which is produced either from the fermentation of ſweet fruits or grain; and TARTAR, which is found adhering to the bottom and ſides of veſſels in which wine has been kept.

The ANIMAL *acids* are, the *phoſphoric acid*, obtained from moſt animals; the *formic* acid, produced from ants; and ſeveral other acids produced from inſects, as, the *bombyc* from ſilk-worms; *apic*, from bees, &c.

The diſtinguiſhing properties of acids are, that they change the blue colours of vegetables into red, they efferveſce with alkalis, metals, and ſome earths, which, poſſeſſing this property in common with alkalis, are called *alkaline* earths; as, *chalk*, *lime*, *magneſia*, &c.

The COMPOUND SALTS are thoſe which are formed from the union of any acid, either with an *alkali*, an *earth*, or a *metal*. Thus, if the nitrous acid be united with the vegetable alkali, there reſults a compound ſalt called *nitre* or *ſaltpetre*. ——From conſidering the nature and quality of this ſalt, it appears very different from the nitre of the ancients, *Plin.* xxxi. 10. *ſ.* 46. The modern nitre does not efferveſce with acids, which the nitre of the ancients did, thus, *As vinegar upon nitre*, &c. *Prov.* xxv. 20. Nor does our nitre anſwer the purpoſe of ſoap, as that of the ancients, *Though thou waſh thee with nitre and ſoap*, Jerem. ii. 22. But both theſe qualities are found in the foſſil alkali; and hence modern chemiſts conclude the nitre of the ancients to have been the foſſil alkali, which abounds in many parts of the eaſt, where it is called *natron*, and in ſome places *trona*; both of which words have a great reſemblance to *nitrum* or *nitron*.

To enumerate all the compound ſalts would be needleſs in this place.

Thoſe

Thoſe compound ſalts which conſiſt of *acids* and *alkalis* are called NEUTRAL SALTS, from the ſuppoſition that they are neither *alkali* nor *acid*.

NEUTRAL SALTS are formed by acids and alkalis; and when the acid is firſt added to the alkali, an effervescence enſues, which decreaſes in proportion as more acid is added, till at length the addition of the acid no longer cauſes an effervescence. The alkali is then ſaid to be *ſaturated* with the acid, or the alkali and acid are ſaid to be mutually *ſaturated* with each other. Thus the acids may be ſaturated with metals and abſorbent earths, to form compound ſalts with theſe ſubſtances; and the ſalts thus formed are called *metallic* or *earthy ſalts*, or ſometimes ſalts with *metallic* or *earthy baſes*. In a ſimilar manner, as the acids may be ſaturated with alkalis, metals, or earths; ſo ſalts of all kinds may ſaturate water; for a certain quantity of water will only diſſolve a certain quantity of any ſalt; and when the ſolution is ſo made it is ſaid to be a *ſaturated ſolution*.

II. EARTHS.

EARTHS, or earthy bodies, are diſtinguiſhed from ſalts by their not being ſoluble in water; from inflammable bodies, by not being inflammable; and from metals, from their inferior weight.

All earthy bodies may be reduced to the following claſſes; *Abſorbent* earths, *Plaſtic* earths or *clay*, *Vitriſiable* earths, or ſuch as melt into glaſs, and *Apyraceous* earths, which remain unaltered by fire.

ABSORBENT EARTHS are diſtinguiſhed from other earths by their effervesceing with acids, as, *calcareous* earths, *chalk*, *limeſtone*, *marbles*, *ſpars* of different kinds, one of which, found in Iceland, is remarkable for the property of doubling all objects viewed through it; *Barytes*, or heavy earth, forming the heavieſt of all ſtones, which are about four times and a half their weight of water; the *Bolognian* ſtone, firſt found near *Bologna*, in Italy by a ſhoemaker, who applied himſelf to alchemy, which, after being expoſed to the light, has the power of retaining it for ſome time, and of ſhining in the dark. *Magneſia*, which is ſeldom found in a pure ſtate, but generally combined with other ſubſtances, as with the vitriolic acid in certain mineral ſprings, eſpecially

at *Epſom* in Surrey; or with the muriatic acid in ſea-water; or with different earths, as in various ſtones, eſpecially in the *Lapis Serpentinus*, or *Ollaris*. This is a ſtone ſo ſoft that it may be turned in a turner's lathe, and *pots (ollæ)* and pans made of it, which are remarkably clean, and reſiſt the action of fire.

2. *Plaſtic* or *Argillaceous* earths, are ſuch as are friable or pulveriſable when dry, but form a tough ductile paſte with water, and when burnt become extremely hard, as *clays*, of which there are various kinds. Clays, when baked, conſtitute all the varieties of *bricks*, *pottery*, and *porcelain*.

3. *Vitrifiable earths* are ſuch as differ from the two former by wanting the properties above mentioned. They melt in a due degree of heat, but they generally require ſome other ſubſtance to be mixed with them to promote their fuſion, and are ſo hard that they ſtrike fire with flint, and a file makes no impreſſion on them. They are commonly found, not in an earthy ſtate, but in the form of *ſtones*, *flints*, *agates*, *quartz* (a whitiſh ſemi-tranſparent ſtone, which has the property of emitting flaſhes of light, when two of them are rubbed one againſt the other in the dark, accompanied with a ſtrong ſulphureous phoſphoric ſmell), *granites*, *ſand-ſtone*, *ſand*, *gravel*, &c. The pure *ſilicious* earth, as it is called, has been found in the bottom of ſome lakes in the Highlands of Scotland. To this claſs belong moſt of the gems, *jaſper*, *calcedony*, *carnelian*, ſo called from its *fleſh* colour, *onyx*, *ſardonyx*, *opal*, *tourmaline*, *garnat*, *amethyſt*, *topaz*, *ſapphire*, *emerald*; as alſo *lava*, *baſaltes*, *pumice*, and other *volcanic* matter; *ſchoerl*, a ſubſtance of a cryſtalline appearance and of different colours, and many ſpecies of *whin-ſtone*.

4. *Aſyraceous earths* differ from the reſt in having a peculiar plated or fibrous texture, and wanting the properties of the other earths, as, *Talk*, conſiſting of thin ſcales or plates, ſo large and tranſparent that they are uſed for windows in Ruſſia; *Aſbeſtus*, conſiſting of fibres, which are ſometimes ſo fine as to be capable of being wrought into cloth; and, from its power of withſtanding the fire (as the name denotes), it was uſed by the ancients as a covering for the body when burnt, to preſerve the aſhes; *Mountain leather* and *cork*, which are ſtones perfectly pliable like theſe ſubſtances.

III. In-

III. Inflammable Substances.

Inflammable ſubſtances are ſuch as poſſeſs the property of being conſumable by fire, and are diſtinguiſhed by emitting heat and light.

Moſt bodies which belong to this claſs are mixed with certain impurities, chiefly of an earthy nature, which prevents their being entirely conſumed, and therefore leave a *reſiduum* called *aſhes*.

All inflammable ſubſtances are violently acted upon by the vitriolic and nitrous acids, except camphor and naptha, or liquid bitumen, *Plin.* ii. 105. *ſ.* 109.

The mineral inflammable ſubſtances are *amber*, in which are found fiſhes, inſects, and vegetables, which ſhews that it has once been liquid; ambergriſe, rock oil *(petroleum)*, both ſolid and liquid; bitumen, *Plin.* 35. 15. *ſ.* 51.; ſulphur or brimſtone, either pure or mixed with other ſubſtances, *Plin.* xxxv. 15. *ſ.* 50.; *aſphaltus*, v. *-um*, a bituminous ſubſtance found on the ſurface of the Dead Sea in Paleſtine, *jet*, *peat*, *turf*, &c.

Of inflammable ſubſtances, one of the moſt remarkable is coal.

The uſe of coal for burning was unknown to the Romans. It was firſt diſcovered by the Britons, as it is thought, near Mancheſter, ſome time before the invaſion of Julius Cæſar. But for ages after the diſcovery wood continued to be generally uſed for firing as long as the foreſts abounded.

The firſt public notice of coal is in the reign of Henry III. who, in 1272, granted a charter to the town of Newcaſtle, allowing the inhabitants to dig for coals. They were not, however, brought into common uſe till the reign of Charles I. and were then ſold at 17 s. a chalder or chaldron.

Some years after the Reſtoration, about 200,000 chaldrons were burnt in London, at the Revolution above 300,000, and at preſent 600,000. In Ireland, although they have coal, yet they take annually a conſiderable quantity both from England and Scotland.

There are ſeveral other countries in Europe which have coal-mines, as, *France*, *Liege*, *Germany*, and *Sweden*; and in *America*, *Newfoundland*, *Cape-Breton*, *Canada*, and ſome of the New England provinces. But in all theſe the coal is of a qua-

lity

lity very inferior to the Britiſh, ſo that they are obliged to import great quantities of the Britiſh coal for the uſe of their manufactures.

Coal is found in *Strata*, not in mountainous ſituations, but in places abounding with vallies, moderately riſing hills, and interſperſed with plains of conſiderable extent. The *ſtrata* of coal are found between *ſtrata* of other ſubſtances, uſually of ſtone of various kinds.

The *ſtrata* are ſeldom or never found to be in a horizontal ſituation, but uſually having an inclination or deſcent, called the *dip*.

The *ſtrata* are ſometimes interrupted by fiſſures, called *dykes*, *hitches*, and *troubles*.

Strata of coal are ſeldom found dry. They are commonly attended with large ſprings of water, which is drawn off ſometimes by a drain; but when a level for this purpoſe cannot be found, by machinery of different kinds, chiefly by fire-engines.

There is often much difficulty in digging for coal. The *ſtrata* or ſeams are often of different thickneſs; ſometimes there are ſeveral *ſtrata* below one another.

Coallieries or coal-pits are expoſed to dreadful accidents from what is called a *cruſh* or *ſitt*, when the pillars fail by the ſuperincumbent weight or otherwiſe, and from damp or inflammable air.

There are ſeveral kinds of coal, as the common *Scotch* coal, which burns to white aſhes; the *Newcaſtle* coal, which cakes, and by burning becomes cinders; the *blind* coal, which burns without flame like charcoal; *Kennel* coal, which burns with a vivid light, eaſily takes fire, and is ſo hard as to be capable of receiving a poliſh, ſo that trinkets of various kinds, ſnuff-boxes, buttons, &c. are made of it.

The moſt remarkable effect of heat in combuſtible bodies is when they are brought into contact with nitre.

If nitre touches an inflammable ſubſtance heated red hot, a violent combuſtion is produced, accompanied with a kind of crackling noiſe or exploſion, and the body is then ſaid to *deflagrate*.

If the exploſion is almoſt inſtantaneous, the body is ſaid to *detonate*.

This property of nitre gave riſe to the compoſition of GUNPOWDER, a ſubſtance which has wholly changed the military ſyſtem of nations, and which, although in itſelf moſt deſtructive,

ſtructive, appears to have diminiſhed the ſlaughter in wars, by repreſſing in ſome degree the rancour which uſed anciently to actuate combatants who fought hand to hand. If we ſuppoſe gun-powder to be divided into 100 parts, 75 parts conſiſt of nitre, 15 of charcoal, and 10 of ſulphur; or if we ſuppoſe it divided into 9 parts, there are 7 parts of nitre, 1 of ſulphur, and 1 of charcoal. Theſe ingredients are intimately blended together by long pounding in wooden mortars, with wooden peſtles, and a ſmall quantity of water. The mixture is then formed into a ſtiff paſte, which being forced through wire ſieves is broken into ſmall grains, or becomes *granulated*; and theſe grains being ſhaken or rolled in a barrel with ſome powdered black lead, are rounded by their mutual friction againſt each other, and are glaſed by the powder of the lead.

The force and exploſion of gun-powder, when ſet on fire, is occaſioned by the ſudden expanſion of the elaſtic aerial matter which it contains.

When three parts of nitre, two of mild vegetable alkali, and one of ſulphur, are rubbed together in a warm mortar, they form a compoſition known by the name of *fulminating powder*, from its aſtoniſhing effects.

When a little of this powder is laid on a plate of iron, and the plate held over a chaffing diſh of charcoal, it begins to melt into a blackiſh dark brown maſs, and as ſoon as the whole of it is melted, it explodes with a ſurpriſingly loud and ſmart noiſe.

Gun-powder is ſaid to have been accidentally invented by *Schwartz*, a German monk, at Mentz, about the year 1330; and fire-arms to have been firſt uſed by the Venetians in their war with the Genoeſe, a. 1376: but hiſtorians affirm that great guns were uſed by the Engliſh at the battle of Creſſy, a. 1346, and the year following at the ſiege of Calais, *Rapin. Fol. edit.* 1743; *vol.* i. p. 425.

IV. METALS.

METALS are diſtinguiſhed from all other known bodies by their weight, the heavieſt ſtones being not much above four times their weight of water, but the lighteſt metal more than ſeven times heavier than water. Metals are alſo the moſt opaque bodies, and reflect the rays of light moſt powerfully.

Thoſe

Thoſe metals which are moſt ductile and malleable, or may be moſt extended by the hammer, and remain longeſt unchanged by fire, are called *perfect metals.* Theſe are three, *gold*, *ſilver*, and *platina*, lately diſcovered in the gold-mines of Spaniſh America, reſembling gold in its properties, but of a white colour. Pure or refined platina is by much the heavieſt body known, which gold was reckoned to be before the diſcovery of platina. It requires a very ſtrong heat to melt it. Its parts adhere together by hammering, as a plate of heated iron does when doubled and beaten. This property is called *welding*, and is peculiar to iron and platina.

Such metals as may be deſtroyed or changed into earth by fire, are called *imperfect metals.* Theſe are four, *copper*, *iron*, *lead*, and *tin.* Thoſe metallic ſubſtances which do not poſſeſs malleability and ductility are called *ſemimetals*, as *antimony*, *biſmuth*, *zinc*, *cobalt*, *arſenic*, *nickel*, and ſome others. *Mercury* forms a claſs by itſelf. All theſe were known to the ancients except *platina*, *cobalt*, *arſenic*, and *nickel.*

By the joint action of fire and air all metals, except gold, ſilver, and platina, may be reduced to an earthy-like ſubſtance called *calx*, and then they are ſaid to be *calcined.*

The pure metallic part of ſome of theſe is called REGULUS, as, *regulus of antimony*, *cobalt*, or *arſenic.*

The *calx* being mixed with any inflammable ſubſtance, and expoſed to fire in cloſe veſſels, is reſtored by melting into its metallic form, and is then ſaid to be *revived* or *revivified.*

When metals are calcined the *calx* is found to be heavier than the metal from which it was produced. This fact long puzzled chemiſts, and was never ſatisfactorily explained, till of late it has been found to be owing to the combination of pure air with the metal during the proceſs of its calcination.

The places where metals are found are called *mines*, chiefly in mountainous countries. They are ſeldom found pure, except gold, ſilver, and quickſilver, then called *native* or *virgin* gold and ſilver, but generally mixed with ſulphur, arſenic, or both; in which ſtate the metals are ſaid to be *mineraliſed*, and the mixture is called an *ore.*

ORES are frequently found in detached fragments, but moſt commonly in continued maſſes, wholly filling long crevices or cracks in the rocks. Theſe continuations of ore are called *veins*, and traverſe the rock in all directions, ſometimes half an inch thick, and other times ſeveral feet. The rock or ſtony matter mixed with the ore in the vein is called the *matrix.* Sometimes ores

are

are found, neither in detached fragments nor in continued veins, but compoſe the whole ſubſtance of a mountain, which is particularly the caſe with copper and iron. Thus the mountain of *Angleſea* in England, and *Tablun* in Dalecarlia, conſiſt almoſt entirely of copper; *Danemora* in Sweden, of iron.

Veins are ſeldom found but in mountains. When they approach the plains they gradually ſink under the different *ſtrata* of theſe plains, ſo deep as to be beyond the reach of miners. Hence the inferior *ſtrata* of the earth are ſuppoſed to contain large quantities of *pyritous*, ſulphureous, and metallic ſubſtances, which, taking fire, have been thought the cauſe of ſubterranean fires, volcanoes, and earthquakes.

Pyrites is a mineral reſembling the ore of metal, and is ſometimes ſo hard that it has the power of ſtriking ſparks of fire from ſteel, whence its name, or rather becauſe it has a great deal of fire in it, *Plin.* xxxvi. 19. *ſ.* 30. It is chiefly of a white, yellowiſh, or yellow colour.

The operations by which metals are obtained from ores are called the *ſmelting* of ores. A chemical operation to determine the quantity of metal or other matter in minerals, or to diſcover the value or purity of any maſs of metal, is called an *Eſſay* or *Aſſay*.

Metals are ranked in the following order: 1. with reſpect to their weight; *platina*, *gold*, *mercury*, *lead*, *ſilver*, *copper*, *iron*, and *tin*;—2. with reſpect to their ductility; *gold*, *ſilver*, *copper*, *iron*, *tin*, *lead*. The ductility of *mercury* and *platina* is not yet determined:—3. with regard to their hardneſs; *iron*, *platina*, *copper*, *ſilver*, *gold*, *tin*, and *lead*:—4. with reſpect to their tenacity, or the force with which their parts adhere to one another and reſiſt ſeparation; which is proved by the weight which wires of the ſame diameter, made of the ſeveral metals, can ſuſtain without breaking; *gold*, *iron*, *copper*, *ſilver*, *tin*, *lead*. The tenacity of *mercury* is unknown, and that of *platina* undetermined: and — 5. fuſibility; *mercury*, *tin*, *lead*, *ſilver*, *gold*, *copper*, *iron*, and *platina*.

By mixing different metals together are formed *compound metals*. Thus braſs and pinchbeck is formed by a mixture of copper and zinc, or its ore, *lapis calaminaris*, *calamine*, in different proportions.

Silver and gold, in their pure ſtate, are too ſoft to be employed for various purpoſes, and are therefore mixed with ſome other metal to harden them, which mixture is called *alloy* or *allay*. The alloy for gold is either pure copper, or a mixture of

ſilver and copper, according to the colour deſired, whether deep or light. Silver is always alloyed with copper.

Two ſoft metals mixed together produce a compound much harder than either of them; and in ſome caſes, as when copper and tin are mixed together in certain proportions, the mixture becomes the hardeſt of all metallic ſubſtances, called *bronze* or *bell-metal*. This compound is employed for making *cannons*, *ſtatues*, *bells*, and parts of heavy machinery which are liable to be much worn. It alſo poſſeſſes the property of receiving a very fine poliſh; and is hence uſed for *ſpecula* or mirrors, and for making *reflecting teleſcopes*.

Certain metals eaſily mix and combine together; hence the art of *ſoldering*. Thus *tin* is a *ſolder* for *lead*; *braſs*, *gold*, or *ſilver* are *ſolders* for *iron*, &c. Some metals will not unite at all. This property of uniting, or not uniting, is called the *affinity* of metals.

When any metal is united with quickſilver, it is ſaid to be *amalgamated*, (from ἁμα, *together*, and γαμεω, to marry;) as all the metals may, except iron and platina, and with difficulty, copper and arſenic.

The uſe of this operation is to render metals ſoft and ductile. Gold is thus drawn over other matters by the gilder. The mixture prepared for this purpoſe, commonly conſiſting of ſix parts of mercury and one of gold, is called *amalgam* or *amalgama*.

Gold is ſeparated from alloy by the operation called *cupellation*, from *cupel*, a ſhallow porous crucible, made of burned bones, in which the gold is expoſed to a ſtrong heat, together with lead, and is thus purified from the imperfect metals. The operations by which gold is purified from ſilver are called *quartation* and *parting*.

Lead, by means of heat and air, is formed into *minium* or red lead; by means of the ſteam of the acetous acid or vinegar, into *ceruſe* or white lead.

Theſe are the *calces* of lead, and are uſed chiefly for paints; as ingredients in *colourleſs* or *flint-glaſs*, and for glazing earthen-ware. The *calx* of lead is a principal ingredient in moſt of the modern fine white glaſſes.

All the preparations of lead are found to be deadly poiſons; hence lead is thought not to be perfectly innocent for water-pipes, and much leſs ſo for any kind of veſſels.

There is a mineral ſubſtance called *plumbago* or *black lead*, of which pencils are made; found in different parts, the beſt at Borrowdale

Borrowdale in Cumberland. It is a compound of iron and inflammable matter.

From copper is formed that ſubſtance uſed in painting green colours, called *verdigris*, which alſo is a ſtrong poiſon. The uſe of copper veſſels has, in ſome inſtances, been productive of fatal conſequences; whence, unleſs with particular precautions, they are thought unſafe for culinary purpoſes.

IRON, the moſt uſeful of all metals, is found in greater abundance than any other. It undergoes ſeveral operations before it is fitted for the purpoſes of the forge. Two pieces of iron, when heated to a certain degree, in what is called a *white* heat, will adhere to one another, and may be perfectly united by hammering; which property is peculiar to iron and platina, and called WELDING.

If the pureſt malleable iron be bedded in pounded charcoal in a cloſe veſſel, and kept for a certain time, longer or ſhorter according to the thickneſs of the bars, it is found that by this operation, which is called *cementation*, the iron has gained a ſmall addition of weight, about the 150th or the 200th part, and is rendered much more brittle and fuſible than it was before. After this operation it is called STEEL. It may be *welded* like bar-iron; but its moſt uſeful property is that of becoming extremely hard when made red hot and plunged in cold water. The hardneſs produced is greater in proportion as the ſteel is hotter and the water colder.

Artiſts ſoften the hardeſt ſteel to any degree, by gradually heating it and ſuffering it to cool again gradually. This is called *tempering*.

TIN is very malleable, though not very tenacious. It is extended into plates called *tin-foil*, and theſe plates may be beaten into leaves like gold.

A mixture of tin and lead in certain proportions forms the compound called PEWTER, which is much more applicable to certain purpoſes than tin or lead alone, being much harder, and melted with leſs heat than either of theſe metals in their ſeparate ſtate; and ſometimes to make it harder a little zinc is added. One very remarkable property of pewter is, that by adding bizmuth to it, a mixture is formed which may be melted with leſs heat than is neceſſary to make water boil.

Tin is chiefly found in the county of Cornwall, whence the Phœnicians are ſaid to have got their tin.

WATERS.

NEWTON defines water when pure to be a very fluid ſalt, volatile, and void of all ſavour or taſte. According to others it is nothing but ice diſſolved: and all fluidity is ſuppoſed to be the effect of heat, which exiſts to a certain degree in a latent ſtate in all bodies, for when part of the heat of water is gone, it becomes fixed and ſolid.

An important diſcovery was lately made by Mr Cavendiſh in England, and farther confirmed by Monſieur Lavoiſier at Paris, that water is a compound of vital and inflammable air, in the proportion of 85 of the former, and 15 of the latter, or as 17 to 3, which ſhews the falſehood of the notion formerly entertained, that water is a pure element. Water, however, is ſo univerſal an agent in the moſt important operations of nature, that we need not be ſurpriſed at ſome ancient philoſophers imagining all things to be derived from it. For not only dew, rain, ſnow, and meteors, owe their exiſtence to water, but all animals and vegetables, ſays Newton, grow from water, and after putrefaction return (in part) to water again. Its weight is uſed as the meaſure for determining the ſpecific gravity of bodies, one cubic foot of water weighing 1000 ounces Avoirdupois weight; and the *boiling point* has been aſſumed as the ſtandard of compariſon of the different degrees of heat in other bodies. Water is the great *ſolvent* of all ſalts, and theſe ſolutions of ſalts in water are the ſolvents of metals, earths, and inflammable ſubſtances. The diſpoſition of this globe into parallel *ſtrata* is ſuppoſed to have been the effect of water, from the numerous relicts of aquatic animals and productions found in them. Thus the vaſt *ſtrata* of marble, limeſtone, chalk, &c. are entirely compoſed of ſhells, corals, &c. or of the matter into which theſe animal productions have mouldered and decayed. Vegetable ſubſtances, and the relicts of land-animals, are obſervable in the *ſtrata* of free ſtone, of ſome clays, of coal, and of ſlate. Some have thought, from various experiments, that water is convertible into earth; and others have aſcribed to this the diminution they ſuppoſed to have taken place in the waters of the ſea; but later naturaliſts have detected the fallacy of theſe experiments; and we know, that as the ſea has ſunk or receded from ſome places, ſo it has made encroachments upon the dry land in others.

Water

Water is generally defined to be a fluid that is inſipid, colourleſs, and without any flavour. It was alſo ſaid to be inelaſtic, but later experiments have ſhewn that it is in ſome degree compreſſible.

Water is ſeldom found perfectly pure, but almoſt always impregnated with ſome foreign matter, and to purify it diſtillation is often uſed.

The varieties of water are, *rain* or *ſnow-water*, *fountain* or *well-water*, *river-water*, the *water of lakes*, *marſhes*, and ſmall pools, and *ſea-water*. Of theſe rain-water is the moſt pure, being in fact water diſtilled by nature. It, however, is ſeldom free from impurities of different kinds; for in deſcending it attracts the various volatile ſubſtances ſuſpended in the atmoſphere. Hence, near great towns, it is found to have a blackiſh tinge, and a ſenſible taſte of ſoot; and in the country, in ſummer, when large quantities of the *pollen* or *ſtaminal* duſt of plants are carried up with whirlwinds, the rain falling through this yellow duſt is ſo much diſcoloured by it, as ſometimes to have given riſe to the popular error of ſhowers of ſulphur, as a number of certain inſects is ſuppoſed to have occaſioned the belief of ſhowers of blood.

Fountains or wells are impregnated with various matters, according to the nature of the different *ſtrata* through which the waters paſs in their way to the ſprings.

SPRINGS are of ſeveral kinds. They are in general of the the mean heat of the climate where they occur, but ſome of them are very hot; as the waters of *Bath* and *Buxton* in England, *Aix la Chapelle* in Germany, *Baiæ* in Italy, &c. But the moſt remarkable hot ſprings occur in Iceland. They owe their heat moſt probably to ſubterraneous fires, becauſe the hotteſt are found in places near volcanoes.

Springs are impregnated with various matters; ſalts, ſulphur, metals, earths, and airs of different kinds. The ſalts which they contain conſiſt of compounds of the foſſil alkali, combined either with vitriolic or muriatic acid, or of different earths or metals with theſe acids.

Sometimes the earths and metals are diſſolved in ſpring-water by means of fixed air; as, the *calcareous* earth in *petrifying* ſprings, and *iron* in *chalybeate* ſprings. In conſequence of the fixed air, which is a very volatile ſubſtance, evaporating when theſe waters are expoſed, the calcareous earth or metals, which had been kept diſſolved in the water by this fixed air, is depoſited upon

upon the bottom of the channel in which theſe waters run. And if the waters chance to run over any vegetable or animal ſubſtance, ſuch ſubſtance is gradually covered with calcareous earth, and is then ſaid to be *petrified*. Sometimes ſprings contain a greater quantity of fixed air than is ſufficient for the ſolution of the different ſubſtances in the water. The water is then impregnated with a ſuperabundant quantity of fixed air, and acquires an agreeable briſk and acid taſte, which waters are called ACIDŬLÆ, ſc. *aquæ*, as the *Seltzer* waters, and others.

Sulphur, and other inflammable ſubſtances, are found diſſolved in water. Theſe are called *ſulphureous ſprings*, as, at Harrowgate in Yorkſhire, Springs impregnated with theſe different ſubſtances are diſtinguiſhed, not only by their flavour, but alſo by their medical qualities, hence called *medicinal ſprings*.

Water may be conſidered as either hard or ſoft. *Soft water* is ſuch as is pure from any admixture, except alkaline ſalt; *hard water*, ſuch as is impregnated with an acid, either alone or in a compound ſalt. The mark of hard water is curdling ſope.

The water of rivers or lakes is derived either from rain or ſprings, or moſt generally from both. The water of rivers is impregnated with a great variety of matter, both mineral and vegetable, according to the nature of the ſoil through which they paſs. The water of rivers near great cities is replete with ſuch a quantity of animal and vegetable ſubſtances, that upon ſtanding a few days in a veſſel it undergoes a putrid fermentation; as is the caſe with Thames water, which is thus purified.

The water of lakes is in general purer than that of rivers. The water of the larger lakes in America is ſaid to be ſo tranſparent, that ſtones and rocks at the bottom may be ſeen at the depth of ſeveral hundred feet, as clearly as if no medium intervened.

The water of marſhes and ſmall pools abounds with various impurities, both from vegetable and animal ſubſtances. In ſummer, eſpecially, they ſometimes abound with ſuch a number of inſects and ſmall aquatic animals, that the water appears of the ſame colour with theſe inſects; and the inſects are ſo quickly produced as to give riſe to a vulgar error, that the water has been ſuddenly changed. One ſpecies of inſects, called *monoculus*, in particular, of a ſcarlet colour, has ſometimes made it be believed that water was changed into blood, which the vulgar conſider as a portentous omen.

SEA-

SEA-WATER is very full of impurities, chiefly of the ſaline kind. There are three compound ſalts found in ſea-water, viz. 1. *common ſalt*, or a compound of muriatic acid and *foſſil alkali*; 2. *ſalited magneſia*, or a compound of muriatic acid and magneſia; 3. *gypſum*, or a compound of vitriolic acid and lime. The proportions of theſe ingredients in ſea-water, brought from the Cape of Good Hope, according to *Bergman's* analyſis, in a thouſand parts, 33 of the firſt, 9 of the ſecond, and 1 of the third, making about 43 parts in a thouſand. How theſe ingredients came to be in the ſea-water, can only be explained by ſuppoſing, that the water meets with theſe ſalts either at the bottom of the ſea, and diſſolves them, or that they are waſhed down by the rivers from various *ſtrata*, and accumulated in the ocean; for the water evaporated by the ſun's heat from the ſurface of the ſea takes up with it no particles of ſalt. Hence thoſe lakes which receive rivers, but have no exit or diſcharge, are ſalt; as the lake *Aſphaltites*, or the *Dead ſea*, in Paleſtine, into which the river Jordan runs, whoſe banks in ſummer are encruſted with great quantities of dry ſalt, of a more pungent nature than the marine ſalt, having a reliſh of *ſal ammoniac*. There are very few ſalt lakes in the world. That ſurrounding the city Mexico, and the lake *Titicaca* in Peru, communicating with that of *Paria*, are ſaid to be of this kind. Some add the *Caſpian ſea*, which, if conſidered as a lake, is no doubt the moſt wonderful in the world. It is reported to be ſomewhat leſs ſalt than the ocean. Strabo mentions a ſalt lake in Armenia, xi. p. 529.

The portion of ſalt in ſea-water is different in different parts of the ocean. The water of the Baltic ſea is ſaid to contain one 64th of its weight of ſalt; that of the ſea between England and Flanders, the 32d part; on the coaſt of Spain, the 16th part; and between the tropics, from one 11th to one 8th part.

The ſea-water in the *Ethiopic* ocean, over againſt *Guinea*, yields white ſalt as fine as ſugar, with once boiling; which cannot be produced from the water of any of the ſeas in Europe without frequent boilings. The greater ſaltneſs of ſea-water in the torrid zone is aſcribed to the greater exhalation of the ſun, to the heat of the water which diſſolves the ſalt mixed with it, as the ſame water or ſalt-meat taſtes ſalter when hot than when cold; and to the leſs frequency of rain or ſnow. In the rainy months the ocean within the tropics is not ſo ſalt near the ſhores as it is in the dry months; and at the mouths

of

of the rivers *Oronooco*, of the *Amazons*, and *de la Plata*, the ocean loſes its ſalt taſte for ſeveral leagues from the ſhore.

The ſea-water is heavier than freſh in proportion to its ſaltneſs. It was the opinion of the *Peripatetics* that ſalt water would freeze ſooner than freſh, as being leſs pure. But the contrary is the caſe; owing to this, that in ſalt there is a certain ſpirit which reſiſts coagulation, and which, being ſeparated from the ſalt, will not congeal in the hardeſt froſt. See *Varenius*, vol. I. p. 220. This, however, is not altogether conſiſtent with the opinions at preſent entertained.

Salt is extracted from ſea-water, or from any water which contains it, (for there are many ſalt ſprings in various parts of the earth), by evaporating the water. That is done in this country by means of large ſhallow iron boilers, called *ſalt-pans*, and the cryſtals of ſalt are taken out in baſkets. In Ruſſia, and other northern parts, the ſea-water is expoſed to freeze; and the ice, which is almoſt entirely freſh, being taken out, the remaining brine, thus rendered much ſtronger, is evaporated by boiling.

In the ſouth of Europe ſalt is made by ſpontaneous evaporation in flat pieces of ground near the ſea, which are banked round; and the water made to paſs from one ſhallow pond to another, till the ſalt is formed. This is called *Bay ſalt*, from its being found in large quantities formed by nature on the *Bay of Biſcay*.

Common ſalt is found in large maſſes, or in pits below ground, as in England and elſewhere. This is called *rock-ſalt*.

The iſland of *Ormus* is nothing but white hard ſalt, of which they make the walls of their houſes, and there is not one ſpring of freſh-water in the whole iſland.

Sea-water, if taken up near the ſurface, contains alſo the remains of animal ſubſtances, which render it nauſeous, and in long continued calms cauſe the ſea to emit a diſagreeable ſmell.

Solution, Fuſion, Diſtillation, &c.

1. When a body is ſo diffuſed through any liquor as to be inviſible, that is, when the mixture is perfectly tranſparent and homogeneous, then that body is ſaid to be *diſſolved* in the liquor; and the mixture is called a *ſolution*: the body diſſolved is called the *ſolvend*; and the liquor which diſſolves it, the *ſolvent* or *menſtruum*.

A body may be ſeparated from the body in which it is diſſolved by the addition of a third ſubſtance, which is taken up by the ſolvent, and the body which was before diſſolved is ſet looſe, and falls to the bottom of the veſſel in the form of very fine powder. Thus, if lime be diſſolved in muriatic acid, and an alkali ſalt be added to the ſolution, the lime will fall down to the bottom of the veſſel in the form of a white powder; this operation is called *precipitation*. The ſubſtance uſed to produce it is called the *precipitant*, and the powder which falls down, the *precipitate*.

Fuſion is the reducing of a ſolid body to a fluid ſtate, by the application of heat.

The veſſels for fuſion are either *iron ladles* or *crucibles*, ſo called, becauſe formerly they uſed to be marked with a croſs. Crucibles are veſſels compoſed of earthern ware of a peculiar kind. Thoſe in common uſe are called *Heſſian* crucibles, becauſe originally brought from that country; but for certain purpoſes, which require a more intenſe heat, crucibles are made of a mixture of clay and black lead, commonly called *black-lead crucibles*, or *blue pots*.

Filtration or *ſtraining*, is when a fluid is purified by making it paſs through different ſubſtances.

Evaporation is the ſeparating of the more volatile parts of a body from the more fixed; but the term *evaporation* is more ſtrictly confined to the diſſipating of fluids by heat. When the volatile parts of a body that are diſſipated are ſolid, the operation is called *roaſting*. Thus water is ſeparated from ſome ſalts, which are diſſolved in it by evaporation; and ſulphur is ſeparated from the ores of metals by roaſting.

When the evaporation is ſo performed that the volatile parts are preſerved, it is called *diſtillation* if the volatile parts are fluid; and *ſublimation* if they are ſolid.

Diſtillation is of three kinds, technically called *per deſcenſum*, *ad latus*, and *per aſcenſum*. The firſt is when the vapour is made to deſcend, and is received into a veſſel below; but this method is ſeldom uſed. The ſecond is, when the vapour is made to paſs out of the veſſel, which contains the materials, at one ſide, and is received into a veſſel properly adapted to it. In this kind of diſtillation, which is in frequent uſe, the veſſel containing the materials is called a *retort*; and the veſſel fixed to its ſide, in which the vapour is condenſed, is called a *receiver*. The retorts are made of iron, earthen ware, or more commonly of glaſs. The receivers are generally of glaſs, but ſometimes of earthen ware. In the third, namely the diſtilla-

tion *per aſcenſum*, the vapours are ſuffered to take their natural courſe upwards, and are condenſed in a cavity above the veſſel which contains the materials.

Formerly the veſſels uſed in this operation were called a *cucurbit* for holding the materials, and an *alembic* for condenſing the vapour. Theſe veſſels are uſually made of glaſs or earthen ware. But for general uſe they are found inconvenient, and their place is ſupplied by the common *ſtill*, which is generally made of metal, and conſiſts of a *body* for holding the materials, a *head* or cavity above the body for receiving the vapour, a *beak* or pipe iſſuing from the head, and terminating in a long tube that paſſes through a veſſel conſtantly filled with cold water, called the *refrigeratory*. The vapours paſſing through this pipe are condenſed into a fluid before they arrive at its extremity, whence they drop into veſſels placed below. The more effectually to condenſe the vapours in the pipe paſſing through the refrigeratory, the pipe is bent ſpirally like a cork ſcrew, and thus makes ſeveral circumvolutions among the cold water. This ſpiral pipe is commonly called the *worm* of the ſtill.

The fluids obtained by diſtillation are generally called *ſpirits*, or *diſtilled waters*; and what remains in the ſtill is called the *reſiduum*, which, from its often having a blackiſh appearance, is called a *caput mortuum*. And as it is frequently of no uſe, the ancient chemiſts ſometimes called it *terra damnata*. When ſpirits undergo a ſecond diſtillation, they are ſaid to be *rectified*.

The veſſels uſed for ſublimation are chiefly the *cucurbit* and *alembic*, above deſcribed, or ſometimes *aludels*, which are globular veſſels, either of glaſs or earthen ware, with two openings diametrically oppoſite to each other. Theſe aludels are placed one above another, the neck of the undermoſt into the mouth of the uppermoſt; ſo that if any vapour be not condenſed in the firſt, it may paſs to the ſecond to be there condenſed, ſo to the third, the fourth, &c. The product of the ſublimation is called *ſublimate*, which, from its pulveriſed light ſtate, is ſometimes called *flowers*; as, *flowers* of ſulphur, &c.

Both in diſtillation and ſublimation the different veſſels are fixed to one another by means of certain paſtes, moſt commonly made of clay (*lutum*), hence called *lutes*.

In ſome diſtillations, eſpecially in retorts, the retort itſelf is not expoſed to the naked fire; but another ſubſtance is placed between them; thus, an iron pot is placed above the fire, and filled with ſand, aſhes, water, or ſome other ſubſtance in which the retort is placed. Theſe are called *baths*, (*balnea*.)

as,

as, *balneum arenæ*, *maris*, *vaporis*, &c. ſand-baths, water-baths, vapour-baths, &c. The uſe of theſe baths is to convey an equal heat to every part of the retort, to moderate the degree of heat, and to prevent the retorts, which are generally made of glaſs, from being broken by a ſudden expoſure to the fire.

General DIVISIONS *of the* TERRAQUEOUS GLOBE.

WHAT part of the earth is covered with water is not exactly known. It is ſuppoſed to exceed the land at leaſt by one third.

The whole collection of water is called the *ocean*, or the *ſea*. It is commonly divided into three parts; the *Atlantic*, which ſeparates Europe and Africa from America, about 3000 miles broad; the *Pacific*, which ſeparates America from Aſia, 10,000 miles broad; and the *Indian ocean*, which ſeparates the Eaſt Indies from Africa, 3000 miles broad: all of them communicating with one another. To theſe may be added the *Northern* and *Southern* oceans.

Certain parts of the ocean are called ſeas, and have their names from the countries they border on, as, the *Iriſh ſea*, the *German ſea*.

A part of the ſea running up into the land is called a *gulf*, as, the *Arabian gulf* or *Red ſea*, the *Perſian gulf*, &c. If it be of great extent it is called an *inland ſea*, as, the *Mediterranean*, the *Baltic*: If it do not go far up into the land, it is called a *bay*, as, the bay of *Biſcay*, the bay of *Bengal*, &c.: If it be of very ſmall extent, it is called a *creek*, *haven*, *ſtation*, or *road* for ſhips. A narrow communication between two ſeas is called a *ſtrait* or *ſtraits*, as, the ſtraits of *Gibraltar*, the ſtraits of *Dover* and *Calais*, &c.; if ſo ſhallow as to be ſounded, a *ſound*, as the ſound of *Denmark*, the ſound of *Mull*, &c. The *Caſpian* ſea in Aſia communicates with no other.

A great body of freſh water, ſurrounded by land, is called a *lake*, as, the lake of *Geneva*, the lake of *Conſtance*, &c. In Scotland and Ireland lakes are uſually called *lochs* or *loughs*, as loch *Neſs*, lough *Neagh*, &c. which name is alſo applied to arms of the ſea. A ſmall quantity of ſtanding water is called a *pool*, or, eſpecially if it be artificial, a *pond*. Standing water having earth raiſed and appearing above it here and there,

or having earth or mud mixed with it, is called a *moraſs*, a *marſh*, a *bog*, a *fen*, or *ſwamp*.

A large ſtream or body of running water is called a *river*; a ſmall ſtream, a *brook* or *rivulet*; a violent flux of water from the top of a mountain, or down any ſteep declivity, is called a *torrent*. A river on which veſſels may ſail is called a *navigable river*. But rivers are uſually diſtinguiſhed ſimply by their largeneſs or rapidity. The hollow or cavity in which a river runs between its banks is called its *channel* or *bed*; a place where two rivers meet, a *confluence* or *conflux*. When a river runs over a precipice it is called a *cataract* or *fall*: if the quantity of water be ſmall, a *caſcade*. The ſtreams or ſmaller rivers which run into a great one are called its *branches*; which name is likewiſe given to the diviſions of a river, when it ſeparates or divaricates into two or more channels. Theſe are ſometimes called *arms*, and when they run into the ſea, *mouths*. An inlet of the ſea into the land is properly termed an *arm*; and when the ſea runs up a river, a *frith* or *eſtuary*. The ſources from which a river flows are called its *ſprings*. The ſprings of moſt rivers are upon mountains, but ſeveral flow from lakes. A place where water riſes when the earth is dug up, but does not run out, is called a *well*, (*puteus*, Plin. ii. 97. *f.* 100.) but this word is ſometimes put for a *ſpring* or *fountain*.

A great extent of land, containing many countries not ſeparated by water, is called a *continent*. A country entirely ſurrounded by the ſea, is called an *iſland*: a country almoſt ſurrounded by the ſea, a *peninſula*, or, by a Greek word, *Cherſoneſus*. That neck of land which joins a peninſula to the continent, is called an *iſthmus*; as the *Iſthmus of Suez*, between *Aſia* and *Africa*: the *Iſthmus of Darien*, between *North* and *South America*. When the land projects far into the ſea it is called a *promontory*, (*quod in mare* prominet), and the end of it a *cape*; as, Cape *Tænărus* or *Metapan*, the moſt ſouthern part of Europe; the Cape of *Good Hope*, the moſt ſouthern part of Africa; Cape *Horn*, the moſt ſouthern part of America; Cape *Comorin*, the moſt ſouthern part of Indoſtan, &c. If the part of land which projects be ſmall or not high, it is called a *point*, a *head-land*, *naze*, *neſs*, or *mull*; as the *Lizard* point, the *Naze* of Norway, Buchan-*neſs*, the *Mull* of Galloway or Cantire.

When the land riſes to a very great height above the level country, it is called a *mountain*, or *a chain of mountains*; as, the *Alps*, in Europe; *Taurus* and *Imaus*, in Aſia; *Atlas*, and the *Mountains of the Moon*, in Africa; the *Andes*, in South America.

America. When the land rises to a small height, it is called a *hill.* A mountain which casts forth flames is called a *volcano;* as, Mount *Ætna,* in Sicily; *Vesuvius,* in Italy; *Hecla,* in Iceland.

The land is divided into two great continents, called the *eastern* and the *western continent,* or the *old* and *new world.* The eastern continent comprehends *Europe, Asia,* and *Africa;* the western, *America;* so called from *Americus Vespucius,* a native of Florence, in the service of Portugal, who having made some trifling discoveries, A. D. 1497, had the address to give his name to that part of the world; although it had been formerly discovered by *Christopher Columbus,* a native of Genoa, in the service of Spain, A. D. 1492.

The surface of the earth, or particular parts of it, are represented by MAPS; the top of which is the north, and the bottom the south: on these are marked the degrees of longitude. The right hand is the east, and the left is the west: on these are marked the degrees of latitude. From the top to the bottom of maps are drawn the *meridians* or lines of longitude, and from side to side the *parallels* or degrees of latitude. Among the latter are included the equator, the tropics, and polar circles. Rivers are represented by black lines; mountains, by a sort of cloud; forests and woods, by a kind of shrub; bogs or morasses, by shades; sands or shallows, by small dots; roads for ships, usually by double lines; the depth of water in or near harbours, by figures expressing fathoms, each 2 yards or 6 feet; and towns by o, or by the shape of a small house.

The measures most commonly mentioned in geographical books are miles and leagues. The English statute mile consists of 5280 feet, 1760 yards, or 8 furlongs. The Turkish, Italian, and old Roman mile, is nearly the same with the English: the Scotch and Irish mile is about $1\frac{1}{2}$ English: the Dutch, Spanish, and Polish mile, is about $3\frac{1}{2}$ English: the German is more than 4 English: the Danish and Hungarian, is from 5 to 6 English: the Swedish is nearly 7 English. The French league is near 3 English miles, and the English marine league is 3 English miles.

Several large countries subject to one sovereign, are called an *empire.* A smaller extent of territory subject to one sovereign, is called a *kingdom;* a still smaller extent, a *duchy,* or *principality.*

The Chief EMPIRES *which have exiſted in the World.*

THE firſt great empire in the world was the *Babylonian* or *Aſſyrian*, in Aſia, ſuppoſed to have been founded by *Nimrod*, who built *Babylon*, not long after the deluge, B. C. 2217;—afterwards greatly enlarged by *Ninus*, who built Nineveh, B. C. 2059, and by his queen *Semiramis*;—overturned by Cyrus, who eſtabliſhed the ſecond great empire, namely, that of the *Medes* and *Perſians*, B. C. 438. This empire was overturned by *Alexander the Great*, King of Macedonia, who eſtabliſhed the empire of the *Greeks* and *Macedonians*, B. C. 330. His conqueſts, after his death, were ſhared among his Generals. The chief of them were, *Ptolemy* in *Egypt*, *Seleucus* in *Aſia*, and the deſcendents of *Antigonus* in *Macedonia*.——All theſe kingdoms afterwards fell under the empire of the *Romans*, which comprehended the greateſt part of the then known world. The Roman empire was overturned,—in the weſt by the *Goths* and *Vandals*, and other barbarous nations from the north, in the 4th and 5th centuries; and their deſcendents now poſſeſs the different kingdoms of Europe:—in the eaſt, firſt by the followers of *Mahomet*, under the name of *Saracens*; and finally by the *Turks*, who ſtill keep poſſeſſion of their conqueſts.

The chief COMMERCIAL STATES *in ancient times.*

The Phœnicians were the firſt who diſtinguiſhed themſelves by commerce, *Cic. de rep. lib.* 3. *apud. Non.* v. 35, particularly the inhabitants of TYRE and SIDON. The next were the CARTHAGINIANS, whoſe chief city, *Carthage*, was founded by a colony of *Tyrians*. Among the Greeks, commerce was cultivated chiefly by the ATHENIANS and CORINTHIANS, and in later times by the RHODIANS.——The communication from Greece, and the northern parts of Aſia, with INDIA, which, in all ages, has been the great ſource of commerce, was in ancient times by the *Euxine* and *Caſpian* ſeas. The productions

ductions of India were brought by land to the banks of the *Oxus*, then down that river into the Caſpian ſea, from thence up the *Cyrus*, and then over land to the river *Phaſis* and the Euxine ſea, *Strab.* xi. *p.* 509.; *Plin.* vi. 17. *f.* 19. The riches acquired by this commerce are ſuppoſed to have given riſe to the ſtory of the voyage of Jaſon in the ſhip *Argo*, in queſt of the golden fleece, *Strab.* i. 45.——That communication is now entirely ſhut up by the Tartars, who have diverted the courſe of the Oxus, ſo that it does not now empty itſelf into the Caſpian ſea.

The Tyrians brought their commodities from India by the Red Sea, and over the Iſthmus of Suez.

After Tyre was deſtroyed by Alexander the Great, the city of ALEXANDRIA in Egypt, founded by that prince, became the principal ſeat of commerce, *Strabo* xvii. *p.* 798, and continued to be ſo till it was deſtroyed by the *Saracens* in the 7th century.

The ſingular inſtitutions of the Jews were unfavourable to commerce. We read, however, of Solomon's having fitted out fleets, which, under the direction of Phœnician pilots, ſailed from *Ezion-geber*, or the Red Sea, to *Tarſhiſh* and *Ophir*, ſuppoſed to have been ports in the kingdom of *Sofala*, on the ſouth-weſt coaſt of Africa; whence they returned in three years with rich cargoes, 1 *Kings* x. 11. 22. & 23.

The Egyptians, as early as the reign of Seſoſtris, b. C. 1510. are ſaid to have opened a commerce with India, *Diod. Sic.* i. *p.* 64. where that king is reported to have made conſiderable conqueſts, *Ibid.* But this is denied by Strabo, xv. *p.* 687, who ſays, that the ancient Egyptians were ſo far from cultivating commerce, that they even refuſed ſtrangers admiſſion into their harbours, *Strab.* xvii. *p.* 791. & 802.

The Romans, at no period of their ſtate, ever encouraged commerce. Towards the end of the republic, however, and under the emperors, it became an object of greater attention, as being neceſſary to ſupply them with the articles of luxury. Theſe were brought to Rome from various places. From Arabia and India they were procured by the way of the Red Sea and Alexandria, or by the gulf of Perſia and up the Euphrates, thence through the deſarts of Arabia to PALMYRA, and from it to the Mediterranean.——Strabo ſays, that 120 ſhips, in his time, were employed in bringing merchandiſe from India into Egypt, ii. *p.* 118. This traffic was carried on entirely with bullion, as it ſtill is to China. Pliny complains that 50 millions of ſeſterces were ſent thither annually, (*H. S. quingenties*,

ties, equal to L. 403,645 : 16 : 5,) and that the merchandiſes brought from thence were ſold at Rome at *cent. per cent.* profit (*centuplicatò*), that is, at about 40 millions Sterling of our money for the whole imported, *Plin.* vi. 23. *ſ.* 26.

As the Romans had no articles of their own produce to give in exchange for foreign commodities, we may ſee the reaſon why they diſcouraged commerce, becauſe it carried away money, and brought them nothing in return. Hence we find the exportation of gold prohibited in the *Codex*, 4. 63. 2. ſo in former times, *Cic. Flacc*, 28.; and to the exportation of money to foreign countries for articles of luxury, when the former means of procuring wealth by conqueſt no longer exiſted, we may impute the ſcarcity of gold, and conſequently the great alloy in the gold coins under the later emperors; thus, under Nero, there were only 45 *aurei*, or gold pieces, made from a pound of gold, *Plin.* xxxiii. 3, but under Conſtantine, 72. The immunities ſaid to have been granted to merchants at different times, *Suet. Claud.* 18.; *Tacit. Ann.* xiii. 5.; *Digeſt.* xiv. 1. 1.; *Lamprid. in Alexandro Sever.* were to thoſe only who dealt in the corn-trade, and imported proviſions in their own ſhips for the uſe of the city. For ſeveral ages the only profeſſions thought reſpectable among the Romans were war and agriculture; the employment of a merchant was reckoned unſuitable to the character of a Roman citizen, *Dionyſ.* ii. 28. The nobility were forbidden to trade, both under the republic, *Liv.* xxi. 63.; *Cic. Verr.* v. 18. and under the Emperors, *Dig.* 50. 3.; *Cod.* iv. 63. 3. But although the buſineſs of a merchant was not eſteemed reſpectable, *Cic. Off.* i. 42. yet Horace ſpeaks of it as very lucrative, *Od.* i. 31. 10.; iii. 6. 31. & 24. 40.; *ep.* i. 1. 45.

During the exiſtence of the Roman republic, the city of Marſeilles in France carried on a conſiderable commerce. In early times it waged war ſucceſsfully againſt the Carthaginians on the ſubject of fiſhing, *Juſtin.* xliii. 5. After Carthage grew powerful by conqueſt, and engaged in war with the Romans, Marſeilles became the ally of Rome. During the Punic wars the Maſſilians acquired great opulence by trade, and ſtill more after the deſtruction of Carthage and Corinth; but in the conteſt between Cæſar and Pompey, having imprudently engaged too keenly on the ſide of the later, their city was taken by the generals of Cæſar after an obſtinate defence, and never afterwards recovered its former proſperity, *Strab.* iii. 180.

The

The barbarous nations which over-ran the Roman empire in the weſt, extinguiſhed commerce, together with the arts. Concerning the revival of commerce, firſt in Italy, and then in other countries, an account will be given hereafter in its proper place.

Different Forms *of* Government.

A large ſociety of men united under one government for their common ſecurity and welfare, is called a *ſtate*. That part of the earth which they poſſeſs is called the *territory* of that ſtate; and the body of inhabitants, the *people*. The power of governing a ſtate is called the *ſovereignty*; and the perſon or perſons who exerciſe it, the *ſovereign*. The power of preſcribing general rules or laws is the *legiſlative* part of the ſovereignty; the power of executing the laws, and of diſcharging all functions of government which cannot be regulated by laws, is the *executive* part of the ſovereignty. The particular manner in which the ſovereignty is exerciſed, is called the *form of government*. When it is exerciſed by one perſon, it is called a *monarchy*. When the power of the monarch is limited by law, it is called a *limited monarchy*. When the power of the monarch is not limited by law, the government is ſaid to be *abſolute*, or *arbitrary*. When the government is very abſolute, it is called *deſpotic*. When the ſupreme power is veſted in the hands of many, it is called a *republic* If it be poſſeſſed by the nobles, it is called an *ariſtocracy*; if by a few, an *oligarchy*; if by the people at large, a *democracy*.——When only one of theſe forms obtains, the government is called *ſimple*; when two or all of them are united, it is denominated a *mixed* government. Thus the Britiſh government partakes of the monarchical, ariſtocratical, and democratical forms; which Polybius ſays was the caſe with the government of Rome, and extols as the beſt, (ἀριστη πολιτεια, vi. 1. καλλιστον συστηματῶν τῶν καθ' ἡμας πολιτειῶν, the moſt excellent ſyſtem of government then in the world, *Ib.* 9. & 16.)

The monarchical form appears to have been the moſt ancient, and is thought to have originated from the authority of a father over his children. As far as we can trace from hiſtory, it took its riſe from a number of individuals, heads of families or of tribes, chuſing a certain perſon for his wiſdom or valour to be their leader in war, and to preſide in their councils, to adminiſter juſtice, and perform other acts for the public good in time of peace, *Samuel* viii. 20.; *Herodot.* i. 95. &c.; *Cic. de offic.* ii. 12.; *Polyb.* vi. 3. This chief or king was at firſt purely elective; but afterwards became hereditary, or partly hereditary

and partly elective. The dominions of princes, in the early ages of the world, were generally but of small extent, *Justin.* ii 1.; *Joshua* xii. & xxiv.; *Judges* i. 7.; *Thucydid.* i. 13. 17. &c. Almost every city had its own king, or *tyrant;* for so by the Greeks they were commonly called, (τυραννοι, *reges, reguli,* vel *principes,* Nep. Miltiad. 8.; Serv. in Virg. Æn. vii. 266.; Strab. vii. p. 310.) The abuse of power, and other causes, occasioned the expulsion of kings, and the establishment of republican or free governments. The licentiousness and corruption of these produced their destruction, and commonly terminated in despotism, *Polyb.* vi. 6. 7. 55. &c.

The fundamental laws of a state, which secure the rights of its inhabitants, and regulate the conduct of its rulers, are called its CONSTITUTION. Although despotic governments cannot properly be said to have a constitution, yet even in these, there are certain things established by law or custom, to which the sovereign is obliged to conform, and which he dares not violate.

When several states form a perpetual alliance for their mutual safety and happiness, they are called *United States;* as, the *Greek* and *Achaian* republics of old; the *Swiss* cantons, the states of *Holland* and of *America,* in modern times.

DIFFERENT RELIGIONS.

THE *Religions* which chiefly prevail in the world, are the *Christian* and *Mahometan.* Such as profess neither of these, are called *Pagans* or *Heathens.*

The *Jewish Religion* is peculiar to the Jews; but they for a long time have no where had any political establishment.

A number of Christians adhering to the same opinions and form of worship, is called a *church.*

Those Christians who profess submission to the *Pope* of Rome, are called *Roman Catholics* or *Papists.* Those who have separated from that church, are called *Protestants* or *Reformed;* but by the Roman Catholics they are termed *Heretics.* From the two most eminent reformers, *Luther* and *Calvin,* those who embrace the opinions of the former are called *Lutherans;* of the latter, *Calvinists.*

The doctrines of the *Church of England* are much the same with those of Calvin, but its discipline and form of worship are different. The church of England maintains a diversity of rank among its pastors, the chief of whom are called *bishops (episcopi)* and *archbishops;* whence this form of church-government is termed *Episcopacy, Prelacy,* or *Hierarchy.* But the Calvinists

viniſts hold an equality of rank among the miniſters of religion, whom they alſo call *preſbyters;* whence in Scotland, becauſe the church is governed by meetings called *preſbyteries*, conſiſting of miniſters and lay-members, termed ruling *elders*, (πρεσβυτεροι,) the national religion is called *Preſbyterian.*

Chriſtians in thoſe countries which never acknowledged the authority of the Roman Pontiff, are ſaid to be of the *Greek Church.*

That religion which is ſanctioned by law, and its teachers ſupported by the public, is called the *eſtabliſhed religion* or *church.* Thoſe who differ from it, are called *Diſſenters, Nonconformiſts, Diſſidents, Seceders, Sectaries, Puritans*, &c. If ſuch are allowed openly to profeſs their religion, they are ſaid to be *tolerated.*

Thoſe who deny the validity of infant baptiſm, are called *Anabaptiſts.* Thoſe who aſſert that there is no authority in ſcripture for a national or eſtabliſhed religion, are called *Independents.* Thoſe who adhere to the doctrines of the eſtabliſhed church, are called *Orthodox;* thoſe who do not, *Heterodox.* The moſt violent diſputes have often been raiſed in the Chriſtian church about doctrines difficult to be underſtood. Thoſe who differed from the eſtabliſhed belief concerning the divinity of our Saviour, were in ancient times called *Arians*, from one *Arius*, a prieſt of Alexandria in Egypt, who died a. 336; and in modern times alſo *Socinians*, from *Socinus*, a native of Sienna in Italy, who died in Poland, a. 1604, the latter differing in ſeveral particulars from the former. Thoſe who differ from the eſtabliſhed doctrine concerning predeſtination or neceſſity, and freedom of will, are called *Arminians*, from *James Arminius* a Dutch divine, who died a. 1609. This difference of opinion is ſimilar to that which prevailed among the ancient philoſophers concerning liberty and neceſſity, fate and contingence, or the connection between cauſe and effect; *Cic. de Fat.* iii. 14. &c.

EUROPE.

EUROPE is ſituate between 36 and 72 degrees north latitude, and between 10 deg. weſt, and 65 deg. eaſt longitude, from London; extending about 3000 miles from *North* Cape to Cape *Tænărus* or Matapan; and 2500 from eaſt to weſt. It is by far the leaſt of the four quarters of the world in extent, but the moſt conſiderable by the genius of its inhabitants. It is bounded on the north by the Northern or frozen ocean;

on the weſt by the Atlantic ocean, which divides it from America; on the ſouth by the Mediterranean, which divides it from Africa; on the eaſt by Aſia, from which it is divided by the *Ægæan* ſea or Archipelago, the *Helleſpont* or the Straits of the Dardanelles, the *Propontis* or ſea of Marmŏra, the *Thracian Boſphŏrus* or the ſtraits of Conſtantinople, the *Euxine* or Black ſea, the *Cimmerian Boſphŏrus* or Straits of Kaffa, the *Palus Mæōtis* or ſea of Aſoph, the *Tanais* or Don, a line from thence to the *Rha* or Wolga, from thence to the Tobol, Irtis, and Oby.

The chief SEAS and STRAITS of Europe are,

The White ſea; the Baltic, anciently *Mare Suevicum*, or *Sinus Codanus*; the parts of which are, the Cattegat or Scaggerac Sea, the Sound, the two Belts, the Greater and Leſſer Belt, the gulf of Lubec, the mouth of the Oder, the gulf of Dantzick at the mouth of the Viſtula, the gulf of Riga at the mouth of the Dwina, the gulf of Finland, and the gulf of Bothnia:

The Britiſh or German ſea; the Iriſh ſea; St George's channel; Britiſh channel; Straits of Dover and Calais; Bay of Biſcay;

The Mediterranean, joined to the Atlantic by the *Fretum Gaditanum* or *Herculeum*, the ſtraits of Gibraltar: the moſt remarkable parts of which are, *Sinus Gallicus*, the gulf of Lyons; *mare Liguſticum*, the gulf of Genoa; *mare Inferum*, *Tyrrhēnum*, or *Etruſcum*, the Tuſcan ſea; *Fretum Siculum*, the Straits of Meſſina; gulf of *Tarentum*; *mare Superum*, *Illyricum*, or *Sinus Hadriaticus*, the Hadriatic ſea or gulf of Venice; eaſt of this the Mediterranean is now called the Levant, Archipelago, &c. anciently *mare Ionium*, *Creticum*, *Ægæum*, &c.

The principal RIVERS in Europe are, the

Rha, Wolga;	*Durius*, Douro;
Tanăis, Don;	*Garumna*, Garonne;
Boryſthenes, Nieper;	*Liger*, Loire;
Tyras, Nieſter;	*Sequăna*, Seine;
Danubius or *Iſter*, Danube;	*Samăra*, Somme;
Padus, Po;	*Scaldis*, Scheld;
Rhodănus, Rhone;	*Moſa*, Maeſe;
Ibērus, Ebro;	*Rhenus*, Rhine;
Bætis, Guadalquiver;	*Viſurgis*, Weſer;
Anas, Guadiana;	*Albis*, Elbe;
Tagus, Tayo;	*Viadrus*, Oder;

The Viſtula, the Dwina at Riga, and the Dwina at Archangel.

Ancient

Ancient Diviſions of EUROPE.

candinavia, now Denmark, Norway, Lapland, Finland, Sweden; *Germania*, Germany; *Sarmatia* or *Scythia*, Po-, Pruſſia, Ruſſia, and Little Tartary, countries unknown e Romans; *Dacia*, Moldavia, Walachia, and Tranſylva- *Meſia*, Servia and Bulgaria; *Thracia*, Romania; *Mace-*, ſtill called by the ſame name; *Theſſalia*, Janna; *Græcia ia*, Livadia; *Peloponnēſus*, Morea; *Epīrus*, Albania and na; *Illyrĭcum*, Dalmatia, Boſnia, Croatia, and Sclavonia; *onia*, Hungary; *Norĭcum*, Auſtria; *Rhætia* and *Vindelicia*, l, and the country of the Griſons; *Gallia*, France, Swit- nd, Flanders and Holland; *Britannia*, Britain; *Hibernia*, nd; *Hiſpania*, Spain and Portugal; *Baleares*, or *Balearĭ- nſulæ*, Ivica, Majorca, and Minorca; *Corſica*; *Sardinia*; *a*; *Italia*.

Modern Diviſions.

NORTH.

s.	*Capital.*	*Diſt. & Bearing from London.*	*Government.*	*Religion.*
	———		Subj. to Denm.	Moſtly Heathen.
	Scalholt		The ſame.	Proteſtants.
	———		Subject to Denmark, Sweden, and Ruſſia.	Proteſtants, and ſome Heathens.
	Bergen	540 N.	Subj. to Denm.	Proteſtants.
	Copenhagen	500 N. E.	Abſolute	The ſame.
	Stockholm	750 N. E.	Abſolute	The ſame.
	Peterſburg	1140 N. E.	Deſpotic	Greek Church.

MIDDLE.

	Dublin	270 N. W.	Limited monarchy	Proteſtants.
tain	London			
	Amſterdam	180 E.	Republican	The ſame.
	Bruſſels	180 S. E.	Subject to the Emp. of Germany, & to France	Roman Catholics.
	Paris	200 S. E.	Republican	The ſame.
nd	Bern	420 S. E.	Republican	R. Cath. & Proteſt.
	Vienna	600 E.	Moſtly abſolute	The ſame.
	Prague	600 E.	Subject to the Emp. of G.	Roman Catholics.
	Preſburg or Buda	780 E.	The ſame	The ſame.
nia	Hermanſtadt	1020 E.	The ſame	The ſame.
	Poſega	790 E.	The ſame	The ſame.
	Carlſtadt	703 E.	The ſame	The ſame.
	Warſaw	760 E.	Elective	R. Cath. & Proteſt.
	Koningſberg*		Abſolute	Proteſtants.
rtary	Aſoph		Abſolute	Mahom. & Heath.

the capital of the King of Pruſſia's dominions is BERLIN, *in Brandenburgh, Upper Germany, 540 E.*

SOUTH.

SOUTH.

	Countries.	*Capital.*	*Diſt. & Bearing from London.*	*Government.*	*Religion.*
	Portugal	Liſbon	850 S. W.	Abſolute	Roman Catholic
	Spain	Madrid	800 S.	Abſolute	The ſame.
	Ivica, Majorca, Minorca	Iſlands ſubject to Spain.			The ſame.
	Corſica	Baſtia		Subj. to France	The ſame.
	Sardinia	Cagliari		Abſolute	The ſame.
	Sicily	Palermo		Subj. to the K. of Naples	The ſame.
Italy.	Piedmont, &c.	Turin	560 S. E.	Subj. to the K. of Sardinia	The ſame.
Italy.	Venice	Venice	702 S. E.	Republic	The ſame.
Italy.	Pope's territories	Rome	820 S. E.	Abſolute	The ſame.
Italy.	Naples	Naples	870 S. E.	Abſolute	The ſame.
	Turkey in Europe	Conſtantinople	1320 S. E.	Deſpotic	Mahometans.

ITALY.

ITALY is bounded on the north and north weſt by the Alps, which ſeparate it from Germany, Switzerland, and France; on the weſt it is ſeparated from France by the river Var; every where elſe it is ſurrounded by the Mediterranean. It extends 600 miles in length in the form of a boot, between 38 and 47 deg. north lat. and about 400 miles in its greateſt breadth, between 6 and 19 deg. eaſt long. from London. It is divided into two parts by the Appenines, which run the whole length of it.

Italy was anciently called by various names, eſpecially by the poets, *Saturnia*, *Auſonia*, *Oenotria*; and alſo *Heſperia* by the Greeks, becauſe it lay weſt of them.

Before the days of Auguſtus, Italy, north of the rivers Macra and Rubĭcon was called *Gallia Citerior*, or *Ciſalpina*; in later times, *Togāta*, from the uſe of the Roman *toga*, the inhabitants, after the Social war, being admitted to the right of citizens. It was divided into two parts, *Ciſpadāna* and *Tranſpadāna*, by the *Padus*, or *Po*, running through the middle of it.

This river, called alſo by the poets *Eridănus*, is joined on the north, by the *Tĭcīnus*, Tiſino, iſſuing from the lake *Verbā-*

nus,

nus, Maggiore, near which river Hannibal firſt defeated the Romans under Scipio; by the *Addua*, from the lake *Larius*; the *Mincius*, from the lake *Benācus*, &c. On the ſouth, by the *Trebia*, near which Hannibal defeated the Romans a ſecond time under Sempronius; by the *Rhenus*, Rheno, &c. In an iſland formed by the *Rhenus*, Antony, Lepidus, and Auguſtus met after the battle of *Mutĭna*, and divided the provinces of the Roman empire.

The chief diviſions of CISALPINE GAUL were,

LIGURIA:——Towns, *Genua*, Genoa; *Portus Herculis Monœci*, Monaco; *Nicæa*, Nice.

TAURINI:——*Auguſta Taurinorum*, Turin.

INSUBRES:—— *Mediolanum*, Milan; *Ticīnum*, Pavia; near which Francis I. King of France was defeated and taken priſoner by the Generals of Charles V. 1525.

CENOMANNI:——*Brixia*, Breſcia; *Cremōna*; *Bedriăcum*, near which Otho was defeated by the Generals of Vitellius; *Mantua*, near which ſtood *Andes*, a village, where Virgil was born.

EUGANEI:——*Tridentum*, Trent, famous for a general council which began to be held there 1545, and laſted eighteen years; *Verōna*, on the Athĕſis or Adige, birth-place of Catullus, famous for the remains of an amphitheatre.

VENĔTI:——*Patavium*, Padua, birth-place of Livy; *Aquileia*, famous for the obſtinate reſiſtance it made to Attila, king of the Huns, who took it A. D. 452. North of this is the river *Timāvus*; *Forum Julii*, Friuli.

HISTRIA:——*Tergeſte*, Trieſte.

LINGŎNES, Ravenna; near which *Odoacer*, king of the Herŭli, was defeated by Theodoric, king of the Goths, A. D. 493, and where that king kept his court, as the Emperor Valentinian had done before him. It is now a diſagreeable town, ſurrounded with marſhes, about four miles from the ſea.

BOJI:—— *Bononia*, Bologna; *Mutĭna*, Modena, where Decimus Brutus, being beſieged by Antony, was relieved by the Conſuls Hirtius and Panſa, and Octavius, afterwards called Auguſtus; *Parma*; *Placentia*.

The chief parts of ITALIA PROPRIA were, *Etruria*, *Umbria*, *Picēnum*, *Latium*, *Campania*, *Samnium*, *Apulia*, *Calabria*, *Lucania*, *Bruttii*; beſides ſome ſmall ſtates not included in any of theſe.

1. ETRURIA,

I. ETRURIA, bounded on the north by the river *Macra*, and on the ſouth by the *Tiber*; anciently divided into twelve parts, the rulers of which were called *Lucumōnes*.

At the mouth of the Macra, *Luna*; on the *Auſer*, *Luca*, Lucca; on the *Arnus*, Arno, *Piſæ*, Piſa; *Florentia*, FLORENCE, the preſent capital of Tuſcany; north of which, *Feſŭlæ* and *Piſtoria*, Piſtoja, near which Catiline was defeated; *Portus Herculis Liburni*, Leghorn; *Volaterræ*, near which is a famous boiling lake; *Sena*, Siena, where the Italian is now ſpoken in its greateſt purity; *Arretium*, Arrezzo; north of which, *Tuſci*, the ſeat of the younger Pliny, near the ſource of the Tiber; *Cortōna*; *Peruſia*, where L. Antonius was ſtarved out by Auguſtus; near which *Lacus Traſimēnus*, where the Romans, under Flaminius, received a third overthrow from Hannibal; *Cluſium*, the city of Porsĕna; *Ruſellæ*, on the *Umbro*; north-weſt of it, *Vetulonii*, near the prom. *Populonium*, oppoſite to the iſland *Æthalia*, or *Ilva*, Elba, abounding in iron; *Coſa*, near mount *Argentarius*; *Vulſinii*, on a lake of that name; *Tarquinii*, whence King Tarquin; *Centum Cellæ*, Civita Vecchia; *Cære*, the ſeat of Mezentius; the inhabitants, *Cerītes*, for having hoſpitably entertained the Romans and Veſtal Virgins, who fled thither when Rome was taken by the Gauls, obtained the freedom of Rome, except the right of voting. Hence, *In Tabulas Ceritum referre*, to deprive one of that right.—*Veji*, the people, *Vejentes*, taken by Camillus after a ten-years ſiege; *Falerii*, the people, *Faliſci*, near mount *Soracte*, alſo taken by Camillus; *Feſcennia*, whence *Carmina Feſcennina*, a kind of ludicrous verſes.

II. UMBRIA, bounded on the north by the *Rubĭcon*, now called *Piſatello* or *Rugone*;—*Ariminum*; Rimini, on the *Rimĭnus*; which town Cæſar firſt took poſſeſſion of after croſſing the Rubicon: *Piſaurum*, Peſaro, on the *Piſaurus*; ſouth of which, the river *Metaurus*, Metro, where Haſdrubal was defeated and ſlain by the Conſuls Livy and Nero; *Urbīnum*, Urbino; *Senogallia*, built by the Galli Senŏnes; *Nuceria*; *Camerīnum*, the people, *Camertes*; *Spoletium*, Spoleto; whither water is ſtill conveyed from a neighbouring mountain, called *St Francis*, by an aqueduct of ſurpriſing height, being in one place 230 yards from the foundation of the loweſt arch to the top of the aqueduct.

Hannibal firſt attacked *Spoletium* after his victory at the Thraſymene lake, and was repulſed, *Liv.* xxii. 9. The fact is commemorated by an inſcription over one of its gates, ſtill called from thence *Porta di Fuga*.

INTERAMNA,

INTERAMNA, now *Terni*, the birth-place of Tacitus the hiſtorian, and of Tacitus the emperor; ſtanding in a beautiful valley between two branches of the river *Nar*, now *Nera*; whence its ancient name, (*inter amnes*, Varr. L. L. iv. 5.). The road from Loretto to Rome runs from Spoletto to this town over the higheſt of the Appenines. Three miles from Terni, the river *Velinus*, Velino, ruſhes down a precipice 300 feet high, daſhing with ſuch violence againſt the rocky bottom, that a vaſt cloud of watery ſmoke is raiſed all around. Addiſon is of opinion that Virgil had this gulf in his eye, when he deſcribed the place in the middle of Italy, through which the Fury *Alecto* deſcended into Tartărus, *Æn.* vii. 563. —— 571; although the lake of *Amſanctus*, whence there was ſuppoſed to be a paſſage to the infernal regions, and where Virgil ſays this happened, lay in the country of the Hirpini; *Cic. divin.* i. 36.; *Plin.* ii. 93. *f.* 95.

About ſeven miles below Terni ſtood NARNIA, now *Narni*, alſo on the *Nar*, whence it took its name, having been anciently called *Nequīnum*, Plin. iii. 14. f. 19.; *Liv.* x. 9. on the confines of the country of the Sabines; near which are the remains of a magnificent aqueduct and bridge over the Nar, built by Auguſtus; one of the arches of which is entire, above 100 feet high, and 150 feet wide.

III. PICENUM, bounded on the north by the *Æſis*: *Aſcŭlum*, Aſcoli, the ancient capital, *Flor.* i. 19. on the river *Truentus*, now *Tronto*.

ANCONA, on the coaſt of the Adriatic, about fifteen miles from Senegallia; now a conſiderable place for trade, ſince it has been encouraged by the Popes, who have built a large mole to ſcreen the ſhips in the harbour from the winds, which frequently blow from the oppoſite ſhore of the Adriatic with great violence. Near the mole ſtands a noble triumphal arch erected to Trajan, in gratitude for the improvements he made in this harbour at his own expence. The fluted Corinthian pillars on the two ſides of the arch are of the fineſt proportions, compoſed of Parian marble, ſtill as white and ſhining as if it were freſh poliſhed from the rock.

At ſome diſtance from Ancona ſtands LORETTO, on an eminence about three miles from the ſea; rendered famous by modern ſuperſtition. The ſmall houſe in Nazareth of Judæa, inhabited by the Virgin Mary, is ſuppoſed to have been carried by angels through the air, the 10th of Auguſt 1291, about a month after the taking of Ptolemais by the Infidels, firſt to Dalmatia, and then over the Adriatic to *Loretto*; ſo called

from *Lauretta*, a noble lady, to whom the field belonged where it was firſt placed; and whence, for particular reaſons, it was removed to the eminence where it now ſtands. It is called the holy chapel, *caſa ſancta*, ſtanding due eaſt and weſt, at the farther end of a large church which has been built around it, of the moſt durable ſtone of Iſtria. There is an internal covering or caſe built around it of the fineſt marble, and ornamented with *baſſo relievos*; about fifty feet long, thirty in breadth, and the ſame in height; but the real houſe itſelf is not more than thirty-two feet in length, fourteen in breadth, and at the ſides about eighteen in height; the centre of the roof is four or five feet higher. The walls of this little holy chapel appear to have been built of Italian bricks, although they are ſaid to be compoſed of a kind of ſtone, formerly common in Paleſtine, but now not to be found. Between the walls of the ancient houſe and the marble caſe there is a ſmall interval, where the pilgrims often crawl around and ſay their prayers. As the gates of the church are ſhut at noon, and the pilgrims who arrive after that time cannot get nearer, they impreſs ſo ardent kiſſes on the gates, that all the ſculpture within reach of the mouths of theſe zealots, is, in ſome degree, effaced. But pilgrimages to Loretto are not now ſo frequent with foreigners, or with Italians of diſtinction, as formerly, when it is ſaid there have been ſometimes to the number of 100,000 in one day's time; for the ſame pilgrims are not allowed to remain there long. The profuſion of riches in the treaſury of this church, and the number of ſilver and golden lamps, candleſticks, goblets, crowns, crucifixes, lambs, or Agnus Dei's, &c. of pearls, gems, and precious ſtones of all kinds, is incredible. The Turks have once and again attempted to plunder Loretto, but without ſucceſs. It is ſurpriſing that this has never been effected, as the place is ſo near the ſea, and badly fortified.

South of Picenum were the VESTINI and PELIGNI. Their chief towns were, *Corfinium*, called alſo ITALICA, becauſe it was the chief city in the *Italic* or *Marſic* war, *Strab.* v. 241.; and *Sulmo*, birth-place of Ovid.

The MARSI, a warlike people, *Horat. od.* iii. 5. 9. their chief town MARRUBIUM, or *Marruvium*, Virg. Æn. vii. 750. on the eaſt ſide of the *Lacus Fucinus*, a lake of very tranſparent water, *ib.* 759, which Julius Cæſar attempted to drain, *Suet.* 44.; and after him Claudius, *Suet. Cl.* 20.; *Dio.* lx. *p.* 672. who for eleven years employed 30,000 men to dig a paſſage through a mountain, *Plin.* xxxvi. 15. *ſ.* 24. *fin.* to carry the water into the Liris, *Tacit. annal.* xii. 56.; and when every thing

thing was ready for letting it off, exhibited a ſplendid naval combat on the lake, *ib.* But this work did not anſwer the end intended.——The lake is now called the lake of *Celano*, from a town near its north ſhore. It is forty-ſeven miles in circumference; the breadth, in the largeſt part, ten, in the narroweſt, four; its depth, twelve foot upon an average. But all theſe have varied greatly. It is ſurrounded with a ridge of mountains, ſome of them the higheſt in Italy. On the weſt ſide of the lake was the grove of *Angitia*, the ſiſter of Circe, *Virg. Æn.* vii. 759. and on the north the town *Alba*, the inhabitants of which were called *Albenſes*, to diſtinguiſh them from thoſe of *Alba Longa* in Latium, who were called *Albani*, Plin. iii. 12. *ſ.* 17.

SABINI;——*Cures*, whence the Roman citizens were called *Quirites*; *Reate*, near which Veſpaſian was born; *Amiternum*, the birth-place of Salluſt; *Nomentum*; *Cruſtumerium*, the people, *Cruſtumini*; *Fidēnæ*, the people, *Fidenates*, 5 m. from Rome; *Mons Sacer*, 3 m. from Rome, on the other ſide of the *Anio*, whither the Plebeians made a ſeceſſion under Sicinius, and were brought back by Menenius Agrippa; at which time the Tribunes of the people were firſt created, A. U. 261. On the ſame ſide of the Anio with Rome, ſtood *Antemnæ* and *Collatia*, where lived Collatinus the huſband of Lucretia.

Several miles up the Anio, on the other ſide, north of *Tibur*, now *Tivoli*, was the VILLA of HORACE, which he calls *Sabina*, plur. ſc. *prædia*, his Sabine farm, *od.* ii. 18. 14.; *Sabina vallis*, ib. iii. 1. 47.; *Ager Sabinus*, Sat. ii. 7. 118. *Ardui Sabine*, ſc. *agri*, od. iii. 4. 21. *montes et arx*, from its high ſituation, *Sat.* ii. 6. 16.; *Latebræ dulces*, a ſweet retreat, *ep.* i. 16. 15. and deſcribes, *ep.* i. 16. 5. &c.——near to the village *Mandēla*, ep. i. 18. 105.; and to the temple of *Lacūna*, Id. i. 10. 49.; *Plin.* iii. 12. *ſ.* 17. watered by the rivulet *Digentia*, ep. i. 18. 104. probably iſſuing from the fountain of Blanduſia, *(fons Blanduſius,)* od. iii. 13. which was alſo the name of the farm, *Vet. Scholiaſt.* a copious ſpring, remarkable for its tranſparency and coldneſs, *ib.* and *ep.* i. 16. 12. near which ſtood the houſe, *Sat.* ii. 6. 2. in a valley between mount *Lucretilis* and *Uſtica*, a little hill, gently riſing and ſloping like a perſon in a reclining poſture, *(cubans,) od.* i. 17. i. and 11. *et ibi Scholiaſt.* In this retired and winding vale *(in reducta valle)*, were pleaſant walks finely ſhaded with trees, *ib.* and *Sat.* ii. 6. 3. probably part of what is called the *Sabine wood*, od. i. 22. 9. where, while the poet one day ſtrolled farther than he intend-

ed, or, according to the old Scholiaſt, beyond the limits of his farm, *(ultra terminum,)* a large wolf fled from him though unarmed, *od.* i. 22. and another day a tree was near cruſhing him by its fall, *ib.* ii. 13. 12. his preſervation from which, as from other dangers, he aſcribes to the protection of heaven, *ib.* i. 17. 13.; ii. 17. 27.; iii. 4. 27.

In this villa Horace had a ſtewart, *(villicus) ep.* i. 14. and alſo, as it is thought, a female overſeer, *(villica)*, perhaps the wife of the former, *od.* iii. 23. and eight ſlaves, *Sat.* ii. 7. *fin.* Five families lived on the farm, the heads or maſters of which *(patres*, ſc. *familiarum)* uſed to go at certain times to *Varia*, a neighbouring town, to conſult about the common affairs of that diſtrict, *ep.* i. 14. 2.

IV. LATIUM, ſuppoſed to be ſo called from Saturn *lurking* there when he fled from Jupiter, *his quoniam latuiſſet tutus in oris*, Virg. Æn. viii. 323. and hence the people were named *Latini*; or, according to others, from a king called *Latinus.*— This name was at firſt applied to a territory of very ſmall extent; but it was afterwards greatly enlarged. It was anciently inhabited by various tribes, the *Aborigines*, *Æqui*, *Volſci*, *Hernĭci*, *Rutŭli*, *Aurunci* or *Ausŏnes*, *Oſci*, &c.

ROMA, Rome, ſituate about twelve miles from the mouth of the *Tiber*; called *Septicollis*, from being built on ſeven hills. Romulus built only on the *Palatine.* Tullus added the *Cœlian* mount; Ancus, the *Janiculum* and *Aventine*; Servius, the *Viminal*, *Quirinal*, and *Eſquiline.* Beſides theſe, there were the *Capitoline* or *Tarpeian* mount, on the ſide of which was the *Tarpeian rock*, from whence condemned criminals were thrown; *collis Hortulorum*; and the *Vatician* mount, now the moſt remarkable place in Rome; where are St Peter's Church, the Pope's palace, called the Vatican, and the caſtle of St Angelo. —The circumference of the city was about thirteen miles; according to Pliny, twenty; and according to others, more. There is the ſame uncertainty about the number of its inhabitants. Some make them amount to four millions. It was divided into fourteen regions. It had 644 towers on the walls, of which 300 remain, and 37 gates, the chief of which were, the *Porta Capēna*, *Carmentālis*, *Eſquilīna*, and *Triumphālis.* It had ſeven aquæducts, to which Caligula added two more. Theſe conveyed water from the diſtance of many miles. They were carried over vallies ſupported chiefly on brick arches reared at a prodigious expence. Some of them continue to ſupply Rome with water to this day. There were ſeveral

ral *Cloacæ*, or common ſewers, for carrying off the filth of the city into the Tyber. The chief, called *Cloaca Maxima*, built by Tarquinius Superbus, was ſo large that a loaded wain could paſs through it with eaſe. At the foot of the Capitoline hill was the *Forum*, or public place; and between the Palatine and Aventine hills, the *Circus Maximus*, a mile in circumference. Along the Tiber was the *Campus Martius*, where the *Comitia* were held, and where the youth performed their exerciſes. The monuments ſtill remaining ſhew with what magnificence the temples, theatres, amphitheatres, *thermæ* or baths, and other public places were built.

Modern Rome covers nearly the ſame ſpace of ground it did in ancient times. The wall built by Beliſarius, after he had defeated the Goths, is ſtill ſtanding, having been frequently repaired; it is about thirteen or fourteen miles in circuit, which is nearly the ſize that Rome was of in the days of Veſpaſian, *Plin.* iii. 5. *f.* 9. The ſuburbs of ancient Rome are ſuppoſed to have extended a great way, but to have been inhabited only by people of inferior rank; as there are no remains of palaces or magnificent buildings of any kind, to be now ſeen near the walls, or indeed over the whole Campania di Roma, which ſome authors aſſert was at one period peopled like a continued village.

Some of the ſeven hills on which Rome was built, appear now but gentle ſwellings, owing to the intervals between them being greatly raiſed by the rubbiſh of ruined houſes. Some have ſcarcely houſes of any kind upon them, being entirely laid out in gardens and vineyards. It is thought that two thirds of the ſurface within the walls are in this ſituation, or covered with ruins. The number of the inhabitants at preſent is reckoned to be about 170,000, which, although greatly inferior to what Rome contained in the days of its ancient power, is more than it has been for the moſt part ſince that time. At particular periods, ſome of them not very remote, the number has been reduced to between thirty and forty thouſand; it has gradually encreaſed during the whole of this century. As it was leſs expenſive to purchaſe new ground for building upon, than to clear the old ruins, great part of the modern city is built on what was the ancient *Campus Martius*, a large plain of a triangular ſhape; two ſides of the triangle being formed by the *Tiber*, and the baſe by the capitol and the buildings, extending nearly three miles in a line parallel with it. Some of the principal ſtreets are of conſiderable length, and perfectly ſtraight. That called *Corſo* is

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the moſt frequented. It runs from the Porto del Popolo, along the ſide of the *Campus Martius*, next to the ancient city. The ſhops on each ſide are three or four feet higher than the ſtreet; and there is a path for the conveniency of foot-paſſengers on a level with the ſhops. The palaces in this ſtreet range in a line with the other houſes, without any court before them. The principal ſtreet in the higher part of the city is the *Strada Felice*, about a mile and a half in length, from Trinità del Monte to the church of St John Lateran on the Pincean hill; croſſed by another ſtraight ſtreet, called the *Strada di Porta Pia*, becauſe terminated at one end by that gate. The magnificence of the palaces, churches, fountains, and above all of the remains of antiquity, forms a ſtriking contraſt with the meanneſs of the reſt of the city.

St Peter's church is reckoned one of the nobleſt buildings that ever exiſted in the world. It ſtands on the ſame place where the Emperor Conſtantine built a church in honour of the apoſtles, a. 324. and dedicated it to St Peter, becauſe that apoſtle was ſaid to have been buried near it. This church, although decorated at an enormous expence, and enriched by the moſt ſplendid donations from various princes, was in ſo ruinous a condition, a. 1450, that Pope Nicolas V. formed the deſign of rebuilding it from the foundation; but death prevented him from executing it. Julius II. employed *Bramante Lazari*, an eminent architect, to draw the plan. The work was continued under ſeveral of his ſucceſſors. Paul III. gave the direction of it to MICHAEL ANGELO, a famous painter and ſtatuary, as well as an architect, who improved on the plan of Bramante, chiefly by the addition of the dome, which is eſteemed one of the boldeſt deſigns ever executed in architecture. The length of St Peter's church on the outſide is 730 feet; the breadth, 520; the height, from the pavement to the top of the croſs, which crowns the cupola, 450 feet. The grand portico before the entrance is 216 feet long, and 40 broad. The dome is raiſed on four pilaſters, and is of the ſame diameter with the *Panthēon*, which is the moſt entire antique temple in Rome, now called the *Rotunda*, from its round figure, about 150 feet high, and of nearly the ſame breadth. The dome was reared by *James de la Porte*, at the expence of Pope *Sextus V.* The building of the church was finiſhed under *Paul V.* by *Charles Maderne*. In the area before the portico ſtands an Egyptian obeliſk of granite, brought to Rome in the time of Caligula, *Plin.* xvi. 40. *ſ.* 76. about eighty feet high above the pedeſtal, with a gilt croſs on the top, which being overthrown by the barbarians, lay

lay long on the ground, and after various fruitleſs attempts to raiſe it, was at laſt ſet up in its preſent place, a. 1586, by *Dominico Fontana*, under the direction of *Sextus V.* who roſe to be Pope from being a ſwine-herd, and is ſaid to have done as much to adorn modern Rome, as Auguſtus did to adorn the ancient city.—On the right and left ſide of the obeliſk are two beautiful fountains. A deſcription of the ſtatues, baſſo relievos, columns, pictures, and other ornaments of this church, would fill volumes.

On the place where the ancient Capitol ſtood is built a modern palace, called the *Campidoglio*, in the two wings of which the *Conſervators* or Ædiles of the city have apartments; and in the main body reſides an Italian nobleman, appointed by the Pope, with the title of *Senator of Rome*. The approach to this palace is very noble, and worthy of the genius of Michael Angelo, who drew the plan. The *Tarpeian* rock, which is a continuation of that on which the Capitol ſtood, is, in that part whence criminals were thrown, now only 58 feet high; the ground at the bottom, from evident marks, is thought to be 20 feet higher than it was in ancient times; ſo that this precipice was then about 78 or 80 feet perpendicular. The ancient Roman forum is now the cow-market, called *Campo Vaccino*, ſomewhat reſembling what Virgil ſays it was in the time of Evander, *Æn.* viii. 360.; ſo *Tibull.* ii. 5. Here are to be ſeen many remains of antiquity, which exhibit a melancholy but intereſting view of the devaſtation wrought by the united force of time, avarice, and bigotry. The chief remains are; thoſe of the temple of *Jupiter Stator* and of *Jupiter Tonans*, built by Auguſtus, in gratitude for having narrowly eſcaped death from a ſtroke of lightning; the temple of *Concord*, where Cicero aſſembled the ſenate upon the diſcovery of Catiline's conſpiracy; the temple of Romulus and Remus, and that of Antoninus and Fauſtina, juſt by it, both converted into modern churches; the ruins of the temple of Peace, built by Veſpaſian after the taking of Jeruſalem, ſaid to have been the fineſt temple in Rome; &c. &c.

The churches and palaces of modern Rome are crowded with pictures and ornaments of various kinds. There are ſaid to be thirty palaces in the city, as full of pictures as the walls can bear. Of the villas near Rome, that called *Pinciana*, belonging to the *Borgheſe* family, is the moſt remarkable.

The river *Tiberis*, or *Tiber*, anciently *Albula*, a little above Rome, is joined by the *Anio*, Teverone; the *Allia*, remarkable for the defeat of the Romans by the Gauls, A. U. 364; and the

the *Cremĕra*, famous for the ſlaughter of the Fabii. Farther up it is joined by the *Nar*, *Clanis*, and *Clitumnus*, famous for its milk-white herds, whence victims were brought to Rome, *Virg. G.* ii. 146.; *Sil.* viii. 451. The white colour of the cattle was aſcribed to a peculiar quality in the water of the river, as it ſtill is by the common people of the place; for the breed of white cattle ſtill remains in that country, ſome of them milk-white, but the greateſt number of a whitiſh grey.

About 20 m. above Rome, near the Anio, ſtood TIBUR, now *Tivoli*, on the the brow of a hill, hence called *ſupinum*, by Horace, *od.* iii. 4. 23. built by a colony from Argos, *(Argeo poſitum colono,)* Horat. od. ii. 6. 5. from the worſhip of Hercules, called *Herculeum* by Propertius, ii. 32. 5. at preſent a very poor town. In remote antiquity it was a populous and flouriſhing city, hence called *ſuperbum* by Virgil, *Æn.* vii. 530. but appears to have been thinly inhabited even in the time of Auguſtus, hence called *vacuum* by Horace, *ep.* i. 7. 45. Its neighbourhood, however, from the wholeſomeneſs of the air, was crowded with country ſeats. At the bottom of the eminence on which Tivoli ſtands, are the ruins of a magnificent villa built by the Emperor Adrian. Julius Cæſar, Caſſius, Auguſtus, Mæcēnas, and other illuſtrious Romans, had alſo villas here. But Tibur is rendered chiefly intereſting from its being ſo often celebrated by Horace, whoſe farm is generally thought to have been near it. But it has been of late ſtrongly aſſerted that the villa of Horace was nine miles above it, at the ſide of a ſtream called *Licenſa*, formerly *Digentia*, in the country of the ancient Sabines. Thoſe who hold this opinion ſay, that when Horace mentions *Digentia* or *Lucretilis*, his own houſe and farm are to be underſtood; but when he ſpeaks of ſtrolling about Tibur, as *od.* iv. 2. 30. that he alludes to the villa of Mecænas, the ruins of which are ſtill to be ſeen on the ſouth bank of the Anio, *Moore's Italy*. It appears, however, from the life of Horace by Suetonius, that he had a rural retreat both in the country of the Sabines and near Tibur, *(circa Tiburni* v. *Tiburtini* luculum).

The Anio, deriving its ſource from a part of the Apennines fifty miles above Tivoli, glides through a plain till it comes near that town, when it is confined for a ſhort ſpace between two hills, covered with groves. Theſe were ſuppoſed to have been the reſidence of the nymph or Sibyl *Albunea*, to whom a temple was dedicated which is ſtill ſtanding. The river moving with augmented rapidity, as its channel is confined, at length ruſhes headlong over a lofty precipice; whence *pre-*

ceps

tus Anio, Horat. i. 7. 13. the noiſe of its fall reſounds through the hills and groves of Tivoli; whence this place is called *Domus Albuneæ reſonantis*, ib. 12. and the grove adjoining, *Tiburni lucus*, from *Tiburnus*, *Tiburs*, or *Tiburtus*, the founder of Tibur, *ib.* 3.; a liquid cloud ariſes from the foaming water, which afterwards divides into numerous ſmall caſcades, waters ſeveral orchards, (whence *uda mobilibus pomaria rivis*, ib. *udum Tibur*, iii. 29. 6. & *uvidum*, iv. 2. 30.) and having gained the plain, flows quietly for the reſt of its courſe, till it loſes itſelf in the Tiber.

Three miles below Tivoli there is a kind of lake, impregnated with ſulphur, called *Solfatara*, anciently *lacus Albulus* or *Albunea*, Virg. Æn. vii. 82. ſurrounded with a grove of the ſame name, where was an oracle of Faunus, *ib.* The water of this lake has the ſingular quality of covering every thing it touches with a hard, white, ſtony matter. Certain concretions are formed on its ſurface, called *Confetti di Tivoli*, which have the appearance of floating iſlands. It empties itſelf by a whitiſh, muddy ſtream, called the *Albula*, into the Anio, emitting a vapour of a ſulphureous ſmell as it flows, *ib.* 84. Fiſhes are found in the Anio both above and below Tivoli; but none after it receives the Albula, till its junction with the Tiber.

Strabo ſays, that the Albula flowed from ſeveral fountains. Its water was anciently famous for its medical qualities, *Strab.* v. *p.* 238.; *Plin.* xxxi. 2.; but it is not ſo at preſent.

Near Tivoli is the *villa Eſtenſe*, belonging to the Duke of Modena, built by *Hippolitus of Eſte*, Cardinal of Ferrara; to whom *Arioſto* addreſſed his poem of *Orlando Furioſo*. Here were conſtructed the firſt grand water-works in Europe.

South-eaſt of *Tibur* ſtood PRÆNESTE, now *Paleſtrina*, 25 m. from Rome, in a lofty ſituation, hence called *altum* by Virgil, *Æn.* vii. 682. and *frigidum* by Horace, *od.* iii. 4. 23. anciently a place of great ſtrength both from nature and art, *Vell.* ii. 26. & 74.; *Cic. Cat.* i. 3. where was a famous temple of Fortune, and an oracle, *Strab.* v. 238.; *Cic. Div.* ii. 41.; *Suet. Tib.* 63.; *Propert.* iii. 32. The younger Marius being beſieged here by Sulla, periſhed in attempting to eſcape through a ſubterraneous paſſage, *(per cuniculum)*, *Vell.* ii. 27.

South-weſt from Prænеſte ſtood TUSCULUM, now called *Freſcati*, from the coolneſs of the air, and *freſh* colour of the fields around; ſituate on the declivity of a hill 12 miles from Rome, hence called *ſupernum* by Horace, *epod.* i. 29. ſaid to have been founded by Telegonus, the ſon of Ulyſſes and Circe,

hence called *Telegoni juga* by Horace, *od.* iii. 29. 8. and *Circæa mœnia*, epod. i. 30. Near Tuſculum was a villa of Cicero's, called TUSCULANUM; alſo of Cæſar, *Cic. Orat.* ii. 3.; of Craſſus, *Id. Att.* iv. 16. &c. But Tibur ſeems to have been the favourite reſidence of the ancient Romans. The moderns give the preference to Freſcati. In its neighbourhood are ſome of the moſt magnificent villas in Italy. The *villa Aldobrandini*, called alſo *Belvidere*, is particularly remarkable.

Above *Tuſculum*, towards the Anio, was the *lacus Regillus*, where Poſthumius, the dictator, defeated the Latins in a great battle, by the aſſiſtance, as it was ſuppoſed, of Caſtor and Pollux, *Liv.* ii. 20. and mount *Algĭdus*, where the Romans, being incloſed by the *Æqui* and *Volſci*, were delivered by *Q. Cincinnatus*, called to be dictator from the plough, *Liv.* iii. 26. alſo the town *Algidum*, *Æsŭla*, *Pædum*, *Gabii*, *Labīcum*; and, ſouth of Tuſculum, *Alba Longa*, at the foot of mount ALBANUS. On this mount were celebrated the Latin holidays, (*Latinæ Feriæ*), and ſometimes an extraordinary triumph. From its form and component parts it is ſuppoſed formerly to have been a volcano. Pompey had a villa called *Albanum* in the Alban territory, *Cic. Att.* iv. 11. The Alban mount was covered with woods, whence *Tumuli Albani* atque *luci*, Cic. Mil. 31. At the foot of the mount is the Alban lake, *Liv.* v. 19. an oval piece of water of about ſeven or eight miles in circumference, ſurrounded with groves and trees of various verdure; on one of the extremities of this lake is a caſtle called *Gondolfa*, finely ſituated; near it the *villa Barbarini*, within the gardens of which are the ruins of an immenſe palace, built by the Emperor Domitian. About a mile from this, on the ſide of the lake, is the town of *Albano*. At a ſmall diſtance from it, in the garden of a convent of Capuchins, is one of the fineſt views in the world. The principal objects are, directly fronting the place, the lake, with the mountains and woods which ſurround it; on one hand is Freſcati, with all its villas; on the other, the towns of *Albano*, *la Riccia*, and *Genſano*; beyond theſe, the *Campagna*, or great plain around Rome, with St Peter's church and the city of Rome in the middle; the whole proſpect being bounded by the hills of Tivoli, the Appenines, and the Mediterranean. But the pleaſure ariſing from the ſight of ſuch beautiful ſcenes is diminiſhed, by obſerving in ſo rich a country the poverty of by far the greateſt part of the inhabitants, and their comparative ſmall number, occaſioned by tyranny and ſuperſtition. *Moore's Italy.*

A

A few miles ſouth of the Alban mount is the lake of *Nemi*, anciently *Speculum Dianæ*, or *Lacus Triviæ*, Virg. Æn. vii. 516. lying in a very deep bottom, about four miles in circumference, ſuppoſed, like that of Albano, to have been formed in the cavity of a crater; anciently ſurrounded with a wood ſacred to Diana, (*Nemus* Dianæ), in which was a temple of that goddeſs, near *Aricia*, Strab. v. p. 239. When the fury *Alecto* ſounded the trumpet of war, this lake and the river *Nar*, with the lake *Velinus*, are ſaid to have been ſhaken by the ſound, *Virg. Æn.* vii. 517.

At the mouth of the Tiber ſtood *Oſtia*, anciently the port of Rome; but the harbour is now choked up, and Civita Vecchia is the Pope's chief port.

South of Oſtia, along the coaſt, was *Laurentum*; and *Lavinium*, built by Æneas, near the river *Numicius*, between which and the Tiber he firſt landed; *Ardea*, cap. of the Rutuli, famous for the exile of Camillus, from whence he brought an army for the relief of his country; *Antium*, a city of the *Volſci*, the people, *Antiates*, with the beaks of whoſe ſhips the pulpit in the forum at Rome was adorned, from which orators uſed to addreſs the people; hence called *Roſtra*, and in Engliſh improperly *Roſtrum*. At *Antium* was a celebrated temple of Fortune, *Horat. od.* i. 35. Two goddeſſes are ſuppoſed to have been worſhipped there under that name, the one who ſent proſperity, and the other who ſent adverſity, properly called *Nemĕſis*; hence we read of *Fortunæ* in the plural, *Suet. Cal.* 57.; *Macrob. Sat.* i. 23.

Above Antium were *Caſtrum Inui*, *Coriŏli*, whence *Coriolanus* got his name; *Satricum*, and *Sueſſa Pometia*.

Eaſt from Antium was *Aſtura*, at the mouth of a river of that name, and the prom. of *Circeji*, now *Monte Circello*, the abode of Circe, called an iſland by Virgil, *Æn.* iii. 386. becauſe on the north it is ſurrounded by marſhes: eaſt of which is the grove of *Feronia*, on the river *Ufens*, joined by the *Amaſēnus*; north of it *Paludes Pomptinæ*, often attempted to be drained, but without ſucceſs; north of this, *Ulubræ*, *Norba*, *Sulmo*, and *Anagnia*.

Eaſt of the Ufens was *Anxur* or *Terracīna*, where the *Via Appia* paſſed. For a conſiderable way from this travellers were drawn in a boat. The chief places on that road between Anxur and Rome were, *Forum Appii*, *Tres Tabernæ*, *Lanuvium*, and *Aricia*; ſouth of this, *Fundi*, on the top of a lake of that name; near which *Ager Cæcŭbus*, famous for producing wine;

Amyclæ; the prom. *Cajēta,* ſo called from the nurſe of Æneas being buried there; *Formiæ.*

Between Formiæ and Cajeta was a villa of Cicero's, called *Formianum;* near which he was aſſaſſinated by the orders of Antony, in the 64th year of his age, by the centurion *Herennius;* and *Popilius* a tribune, whom he had formerly defended in a trial for his life, when accuſed of parricide.

At the mouth of the *Liris,* Garigliano, a ſlow ſilent river, ſurrounded with fertile fields, *(rura quæ Liris quietâ mordet aquâ taciturnus amnis,* Horat. od. i. 31. 7.), ſtood MINTURNÆ, near which is a moraſs, where Marius concealed himſelf when he fled from Sylla; up this river were *Interamna, Fregellæ, Aquīnum,* and *Arpīnum,* the people, *Arpinātes,* the birth-place of Marius and Cicero.

On the confines of Campania, which were not exactly aſcertained, ſtood *Sinueſſa,* where Horace met his friends Plotius, Varius, and Virgil, *Sat.* i. 5. 40. *Cales* and *Teānum;* near which mount *Maſſĭcus* and *Ager Falernus,* famous for producing wine.

V. CAMPANIA; — Its chief town was CAPUA, named either from *Capys,* a leader of the Samnites, who took it from the Tuſcans, or from its being ſituate in a plain *(a campeſtri agro,)* Liv. iv. 37. *Capua a campo dicta,* Plin. iii. 5.) anciently called *Vulturnum,* Liv. ib. near mount *Tifāta, -orum,* Liv. xxvi. 5. ſituate in the middle of a beautiful plain, about 2½ miles from the Vulturnus. It once vied in magnificence with Rome and Carthage, *Flor.* i. 16. The army of Hannibal is ſaid to have been enervated by the luxuries of this place, *Liv.* xxiii. 18. *(Adeo ut verum dictum ſit,* Capuam Annibali Cannas fuiſſe, *Flor.* ii. 6.) The defection of Capua from the Romans to Hannibal occaſioned its ruin. For being reduced by Q. Fulvius and Ap. Claudius the Conſuls, in ſpite of all the efforts of Hannibal to ſave it, *Liv.* xxvi. 14. &c. it never again recovered its former proſperity. It now lies in ruins. There is a magnificent palace lately built for the King of Naples in the plain where it ſtood, called *Caſſerta.*

New Capua is a ſmall town of no importance; it ſtands on the *Vulturnus,* Vulturno, nearly where *Caſilinum* ſtood, about two miles from the place of ancient Capua.

CASILINUM being beſieged by Hannibal, endured ſuch famine that a mouſe was ſold for 200 *denarii,* L. 6 : 9 : 2. Strabo ſays this price was given for a *medimnus* or certain meaſure of corn, v. 249. The ſeller periſhed, and the buyer lived,

ved, *Plin.* viii. 57. *ſ.* 82.; *Val. Max.* vii. 6. 3. Hannibal ſeeing the beſieged ſowing turnips near the walls, expreſſed his aſtoniſhment that they ſhould think of holding out till the turnips ſhould grow, *Strab.* v. 249. The town was defended only by 540 natives of Præneſte, *ib.* Livy ſays, 570; and that the half of them were deſtroyed by famine and the ſword. At laſt thoſe who ſurvived were forced to ſurrender, and Hannibal granted them their lives, *Liv.* xxiii. 19.

Near *Caſilinum* was mount *Callicŭla*, Liv. xxii. 15. and *Campus Stellatis*, divided by Cæſar, together with the territory of Capua, *(ager Campanus,)* among 20,000 poor Roman citizens, *Suet. Cæſ.* 20. which Rullus a tribune had formerly attempted, but was prevented by Cicero when Conſul, *Cic. in Rull.* ii. 31.

Several miles above Capua, on the Vulturnus, ſtood *Venafrum*, near the confines of Samnium, famous for producing oil, *Horat. od.* ii. 6. whence *Venafranum* is put for the fineſt oil, *Juvenal* v. 86.

Near Venafrum were *Rufræ*, *Batŭlum*, *Celenna*, and *Abella*, inconſiderable places, mentioned by Virgil, *Æn.* vii. 739.

The country round Capua was ſo fertile that Cicero calls it *Ager orbis terræ pulcherrimus*, in Rull. ii. 28.; ſo Florus, i. 16.; hence its common name CAMPANIA FELIX, *Plin.* iii. 5. *ſ.* 9.

At the mouth of the *Clanius* was *Liternum* or *Linternum*, a Roman colony, *Liv.* xxxii. 29. xxxiv. 45. where Scipio Africanus, to avoid the vexations of the tribunes, lived in voluntary exile, *Liv.* xxxviii. 53. xxxix. 52. —— Above Caſilinum, on the ſame river, was *Acerræ*, in a flat ſituation, frequently incommoded by inundations, *Virg. G.* ii. 225.; *Sil.* viii. 536. now *Acerra*, a neat city, walled round after the old manner. Large drains prevent the river from being ſo deſtructive as it was in ancient times. This is the native city of *Punchinello*, the favourite comic character at Naples, as Harlequin Bergamaſque is in other parts of Italy.—— South of *Acerræ* was *Atella*, which, together with *Calatia*, and other places, revolted to Hannibal after the battle of Cannæ, *Liv.* xxii. *fin.*; *Sil.* xi. 14.

Between the mouths of the *Vulturnus* and *Clanius*, or *Liternus*, was the *Silva Gallinaria*, Cic. Fam. ix. 23. which Juvenal calls *Gallinaria pinus*, iii. 307.

South of this was CUMÆ, or *Cyme*, ſing. founded by a colony from *Chalcis* a town of *Eubœa*, hence called *Eubŏicæ*, Virg. Æn. vi. 2. and *Chalcĭdĭca arx*, Ib. 17. Strabo calls it the

the moſt ancient of all the Grecian ſettlements in Italy, v. *p.* 243. a retired place; hence *quieta Cyme*, Stat. Silv. iv. 3. 65.

Here was a temple conſecrated to Apollo and Diana; and in this temple was a hollow, dug out of the ſide of a rock, called the cave of the Sibyl, *ib.* 10. & 42. whence ſhe is called *gravida arcanis Cymes anus*, Sil. xiii. 494. *Cumæa Sibylla*, Virg. ib. 98.

There was adjoining to the temple, as uſual, a grove, *(Triviæ lucus.)* v. 13.——Sulla, having reſigned the dictatorſhip, choſe the neighbourhood of Cumæ for his reſidence, *Plutarch. in vita ejus.* Near Cumæ was a villa of Cicero's, *Cic. Att.* x. 4.; *Fam.* ix. 23. of Pompey, *Id. Att.* iv. 10. of Varro, *Cic. Acad.* i. 1. and of Catulus, *Id.* iv. 25. all called by the ſame name CUMANUM.

The dialogue contained in the firſt book of Cicero's *Quæſtiones Academicæ* is repreſented to have been held in the villa of Varro; *Cic. Acad.* i. 1.; and the ſecond or fourth, called LUCULLUS, in the villa of Hortenſius at *Bauli*, v. *-æ*, near Baiæ, *Ib.* iv. 3. & 40. ſo called from the ſtalls which Hercules is ſaid to have made there for the oxen of Geryon, *Serv. in Virg.* Æn. vii. 662. hence *Herculei Bauli*, Sil. xii. 156. where afterwards Agrippina was killed by order of her ſon Nero, *Tacit. Ann.* xiv. 4. — 10.

South-weſt of Cumæ was the promontory, town, and harbour of MISENUM, ſo called from the pilot of Æneas, who was buried there, *Virg. Æn.* vi. 234. where Auguſtus ſtationed a fleet, *Suet. Aug.* 49. oppoſite to the iſlands *Prochyta*, now *Procida*, and *Inarime*, now *Iſchia*, ſuppoſed to have been diſjoined by an earthquake, *Plin.* iii. 6. *ſ.* 12. the latter called alſo *Ænaria* or *Pithecuſa*, ib. and ſuppoſed to be placed over the giant Typhæus, by the command of Jupiter, *Virg. Æn.* ix. 716.

Iſchia is a fertile iſland, and well peopled. It is ſurrounded with high rocks, and is hilly. In the centre there is a lofty mountain, called *Epomeo*, formerly a volcano. In 1301 there was an eruption, which made dreadful havock. There is on the ſide of the mountain a very hot ſpring, called *La miſericordia*, where numbers of patients bathe.

Procida is neither fertile nor agreeable. It was the birthplace, or at leaſt the property of *John of Procida*, who, to revenge his countrymen for the uſurpation and tyranny of the French under Charles of Anjou, planned their deſtruction in Sicily, which was effected on Eaſter Tueſday, 30th March 1282.

There

There were ſeveral fine villas near Miſenum, in one of which, formerly the property of Lucullus, the Emperor Tiberius died, *Tacit Ann.* vi. 50. — Between Cumæ and Miſenum was the *palus Acheruſia*, Plin. iii. 5.; *Strab.* v. 243.

After turning the promontory, firſt is BAIÆ, famous for its hot baths and medicinal waters, hence called *liquidæ*, Horat. od. iii. 4. 24. or from the purity of its air, *Vet. Scholiaſt. in locum*, ſurrounded with villas.

Cloſe by *Baiæ* was the *Lucrine* lake, famous for producing oyſters, *Horat. epod.* 2. 49.; *Cic. Att.* iv. 10. In place of this lake there is now a mount, raiſed by a violent earthquake, 30th September 1538, called *Monte Novo de cinere*, of a circular form, four miles in circumference, and one thouſand feet high, with a large cup or crater in the middle. There remains nothing of the lake but ſmall muddy marſhes, covered with reeds. Between the lake and the ſea was a mound, eight ſtadia long, and of the breadth of a broad chariot wheel, called *via Herculanea*, Cic. in. Rull. ii. 14. or *Herculeum iter*, Sil. xii. 118. ſaid to have been made by Hercules for driving along the oxen of Geryon, *Strab.* v. 245.; *Propert.* iii. 18.

Near to the Lucrine lake was the LACUS AVERNUS, of unfathomable depth, whence *Lucan.* ii. 668. ſurrounded with thick woods, *Virg. Æn.* iii. 442. ſaid to be called AVERNUS, *(quaſi* Aornus, *ex α priv. et ορνις, avis,)* becauſe the ſteam ariſing from it was fatal to ſuch birds as happened to fly over it; which name was common alſo to other places of a ſimilar nature, *Lucret.* vi. 740.; *Plin.* iv. 1.; but Strabo conſiders this a fable, v. 244. and Virgil aſcribes that quality to a certain cave near this lake, through which he makes Æneas and the Sibyl deſcend to the infernal regions, *Æn.* vi. 237. as he does Orpheus through a cave near cape Tenărus, *G.* iv. 467. for the Greeks and Romans had different places of deſcent.

Auguſtus, by the advice of Agrippa, joined the Avernus with the Lucrine lake, cut down the wood around it, and connecting both lakes with the ſea, formed a harbour, called PORTUS JULIUS, *Suet. Aug.* 16.; *Virg. G.* ii. 161. or *Portus Baiarum*, Plin. iii. 5. for holding and exerciſing the ſhips which he propoſed to lead againſt Sex. Pompey, *Suet. ib. Dio.* xlviii. 50.; but no veſtiges now remain of Baiæ, nor of thoſe magnificent villas that adorned this luxurious coaſt, where the wealthy proprietors, not contented with the land, uſed to rear edifices on the ſea, *Horat, od.* iii. 1. 33. and drive that element back from its uſual limits, *Ib.* ii. 18. 20

There

There is a ſmall bay about a league over between *Baiæ* and *Putĕoli*, now *Puzzoli*, in croſſing which in a boat you ſee the ruins called *Ponte de Caligula*, from their being thought the remains of a bridge built here by that emperor. But they are by others, with more probability, thought to be the ruins of a mole built with arches. For the bridge of Caligula was conſtructed with boats, in imitation of that of Xerxes over the Helleſpont, *Suet. Cal.* 19.——Near to *Puteoli* were the *Phlegræi campi*, or burning plains, where Jupiter overcame the giants, *Strab.* v. 243. now called *Solfaterra* or *Solfatara*; an half-extinct volcano, ſtyled by the ancients, *the court of Vulcan*; of a circular form, covered with a marly clay as white as chalk, with various vent-holes emitting a very hot vapour, which diſcolours paper and metals. Tiles placed over them collect condenſed ſalts of various kinds, and ſulphur.—— The ground quakes and reſounds under the preſſure of your feet, and by laying your ear cloſe to it, you perceive the bubbling and hiſſing of boiling water. Theſe hidden waters break out on the north ſide of the hills which ſurround this crater. The Solfatara has not emitted flames within the memory of man, but wet weather encreaſes the quantity of its ſmoke.

Near this was the town *Cimmerium*, the inhabitants of which lived always in mines below ground, and never ſaw the light of the ſun, *Strab. ib.* 244.; *Homer. Odyſſ.* xi. 15. ſuppoſed to have been gigantic robbers, who made caves their place of reſidence, as well as the repoſitory of their plunder.——Alſo mount *Gauros*, now *monte Barbaro*, fertile in wine, *Stat. Silv.* iii. 5. 99. and in timber for ſhip-building, *Sil.* viii. 533. Puzzoli now ſtands on a ſmall peninſula, and contains about 10,000 inhabitants. Between Putcŏli and the lake Avernus was a villa of Cicero's, which he called ACADEMIA, in imitation of that at Athens, *Plin.* xxxi. 2. *f.* 3. probably the ſame with what he calls PUTEOLOENUM, *Cic. Att.* xiv. 7.; *Fam.* v. 15.; *Fat.* i.; 30 ſtadia from Puteoli, *Id. Acad.* iv. 31. and enjoying a view of that town, *Ib.* 25.; *Plin.* xxxi. 2. *f.* 3. the ruins of which, of conſiderable extent, are ſtill to be ſeen.—— "The whole of this beauteous bay, formerly the ſeat of pleaſure, and, at one period, the moſt populous ſpot in Italy, is now very thinly inhabited; and the contraſt between the ancient opulence, and preſent poverty of its inhabitants, is ſtill more ſtriking." *Moore's Italy.*

NEAPOLIS, Naples, is ſituate on a gentle declivity, in the form of a great amphitheatre, at the top of a beautiful bay of that name, anciently *Sinus Puteolanus*, about thirty miles in circumference,

circumference, and twelve in diameter; named *crater*, from its ſuppoſed reſemblance to a bowl.

Naples was founded by a colony from Cumæ, *Vell.* i. 4.; *Plin.* iii. 5. and long retained the inſtitutions of the Greeks, *Strab. ib. Tacit. Annal.* xv. 33. It at firſt was called PARTHENOPE, as it is ſaid, from one of the Sirens buried there, *Ib.* & *Strab.* v. 246. It is waſhed by the river Sebĕthus, v. -os, *Columell.* x. 134. now *Sebeto* or *fiume della Maddalena*, over which Virgil ſuppoſes a nymph of the ſame name to preſide, *Æn.* vii. 734. The Sebeto is now an inſignificant brook, its ſupplies having been, as it is thought, either dried up or diverted by the eruptions of Veſuvius.

Strabo ſays, there were as fine hot waters and baths at Naples as at Baiæ, but fewer in number, v. p. 246.

Naples is now the moſt populous city in Italy, containing about 350,000 inhabitants, of whom above 30,000 called *Lazzaroni*, or black-guards, have no dwelling houſes in the city, but ſleep under porticoes, piazzas, or any kind of ſhelter they can find. The nobility and clergy, who are very numerous at Naples, and through the kingdom, live in great ſplendour, and the body of the people are oppreſſed to ſupport their expence. The city of Naples is commanded by a fortreſs built on an adjoining hill, called *St Elmo*.

About two or three miles weſt of Naples is the mountain *Pauſilўpus*, (Παυσιλυπος, grief-appeaſing, from its chearing proſpects,) now PAUSILIPPO, on which is ſhewn the tomb of Virgil, ſtill held in great veneration, as it was in ancient times, *Plin. epiſt.* iii. 7.; *Stat. Silv.* iv. 4. 52. It is however doubted whether this be the ſpot where he was buried.——Near this was a villa called *Pauſilўpum*, where, in fiſh-ponds belonging to the Emperors, fiſhes are ſaid to have lived above ſixty years, *Plin.* ix. 53. *ſ.* 78.

Through this mountain there is a ſubterraneous paſſage in the way to Puzzoli, called CRYPTA NEAPOLITANA, *Senec. ep.* v. διώρυξ κρυπτὴ, *Strab.* v. 246. now the *grotto of Pauſilippo*, 89 feet high in the moſt elevated part, but not above 24 in the loweſt; exactly 2414 feet, near half a mile, in length, and 22 feet in breadth. People of faſhion generally drive through this paſſage with torches, but the country people and foot paſſengers find their way without much difficulty, by the light which enters at the extremities, and at two holes pierced through the mountain near the middle of the grotto, which admit light from above.

By whom this grotto was firſt made is uncertain. In the time of Seneca it appears to have been open only for foot paſſengers, *ep.* 57. Alphonſo the Firſt widened it for carriages, and ſince his reign it has been conſiderably heightened and levelled. There was anciently a ſimilar ſubterraneous paſſage from the lake Avernus to Cumæ, *Strab. ibid.* which is now filled up with earth.

Two miles beyond the grotto of Pauſilippo is a circular lake, about half a mile in diameter, called *Lago d' Agnano*, on the margin of which is the famous *grotto del Cane*, where ſo many dogs *(canes)* have been tortured and ſuffocated to ſhew the effect of a vapour, which riſes about a foot above the bottom of this little cave, and is deſtructive of animal life. A dog having his head held in this vapour, is convulſed in a few minutes, and ſoon after falls to the earth motionleſs. If immediately expoſed to the open air, he revives, but not, if kept a little time in the vapour.

About eight miles eaſt from Naples is mount VESUVIUS, called alſo VESĒVUS, *Suet. Tit.* 8.; *Virg. G.* ii. 224. VESVIUS, *Martial.* iv. 44. or VESBIUS, *Sil.* xvii. 598. anciently ſurrounded with fertile fields, and itſelf clothed with the moſt beautiful verdure, except the top, which was wholly barren, and great part of it a plain, exhibiting marks of its having formerly been a volcano, *Strab.* v. *p.* 147.

Between Naples and Veſuvius were two conſiderable towns, *HERCULANEUM*, which Ovid calls *Herculea urbs*, Met. xv. 711. and *POMPEII* v. *-EIA*, Flor. i. 16.; Plin. iii. 5.; Vell. ii. 16.; Senec. Nat. Q. vi. 1. & 25. on the SARNUS, Sarno, a ſlow river, *(mitis)* Silv. viii. 537. flowing through the country of the SARRASTES, *Ib.* & *Virg. Æn.* vii. 738.

On the 24th Auguſt (*nono calendas Septembris*), a. 79, under Veſpaſian, about mid-day, happened a dreadful eruption of Veſuvius, attended with an earthquake, which overwhelmed Herculaneum and Pompeii, *Senec. Nat. Q.* vi. 1. & 26. The elder Pliny, who then commanded the Roman fleet at Miſenum, going too near the mountain to examine more accurately the ſudden appearance, was ſuffocated, as it was thought, by the ſulphureous ſmoke; for his body was found three days after entire and unhurt, more like one aſleep than dead, *Plin. ep.* vi. 16. The younger Pliny, nephew to the former, then a young man, and his mother, who had remained at Miſenum, narrowly eſcaped periſhing by the effects of the eruption and earthquake, *Ib.* 20. Veſuvius has ever ſince continued at times, not only to emit fire and ſmoke, but alſo to diſcharge burning ſtones

ſtones of immenſe weight to a prodigious height, and to pour forth a torrent of lava or liquid matter, which runs down the mountain ſweeping every thing along with it.

Herculaneum and Pompeia remained undiſcovered till the preſent century. The former was firſt diſcovered in 1713 by ſome labourers, who, in digging a well, happened to ſtrike upon a ſtatue on the benches of the theatre, and the latter almoſt forty years after. A great number of antiquities have been dug out from both, which are kept in a muſeum at *Portici*, a neighbouring town. The king of Naples cauſed engravings of the chief of them to be made and printed, and ſome years ago preſented a copy of this ſplendid work to each of the principal univerſities in Europe.

The maſs which covers Herculaneum is about twenty-four feet deep, compoſed of dark grey ſtone, which is eaſily broken to pieces: That which covers Pompeia is not above twelve feet, ſo that the latter might be much more eaſily cleared than the former.

Near the Sarnus ſtood NUCERIA, now *Nocera*, an epiſcopal city, or rather ſo many diſtinct villages along the foot of the mountains, containing about 30,000 inhabitants.

Beyond the *Sarnus* and *Pompeia*, on the middle of the bay, was STABIÆ, famous for its waters, *Col.* x. 133. and medicinal milk, *Symmach.* vi. *ep.* 18 deſtroyed by Sulla in the ſocial or Italic war, *Plin.* iii. 5. and converted into a villa, *Ib.* whither Pliny wiſhed to go when he periſhed, *Plin. ep.* vi. 16. Beyond Stabiæ was SURRENTUM, Surrento, now the ſeat of an archbiſhop; near it were hills which produced excellent wine, *Ovid. Met.* xv. 710.; *Martial.* xiii. 110.

Near this was the promontory of Minerva, *prom. Surrentinum* v. *Athenæum*, at the bottom of the bay, now *Capo della Minerva*, the ſouthermoſt point of Campania: three miles weſt from which is the iſland CAPREÆ, famous for the retreat of Tiberius, for the ſeven laſt years of his life, *Plutarch. de exil. p.* 534.; *Tacit. Ann.* iv. 65. eight miles from Surrentum, and forty miles in circumference, *Plin.* iii. 6. *ſ.* 12. ſurrounded on all hands with ſteep rocks, and acceſſible only by one ſmall beach, *Suet. Tib.* 11. anciently inhabited by the *Teleboæ*, Virg. Æn. vii. 735. a people from *Acarnania*, a diviſion of Epire. There ſtood a pharos or watch-tower on this iſland, which was overturned by an earthquake a few days before the death of Tiberius, *Suet.* 74.

A few miles ſouth of the cape of Minerva, at the bottom of the *Sinus Pæſtanus*, are three ſmall deſart rocky iſlands called

SIRENUSÆ, the abode of the *Sirens*, fabulous women or birds, who by their music or songs (*voces*, Hor. ep. i. 2. 23.) were supposed to decoy mariners thither to be ship wrecked, *Strab.* i. 22. hence these islands are called SCOPULI SIRENUM, *multorum ossibus albi*, Virg. Æn. v. 864.

North-east from Naples there is a ridge of woody hills, then an immense plain, in which stood NOLA, *Sil.* xii. 161. where Marcellus repulsed Hannibal, and first gave the Romans hopes that he might be conquered, *Liv.* xxiii. 16.; here also Augustus died, *Suet.* 101.

The people of Nola ascribe the invention of bells to St Paulinus, a native of Bourdeaux, who died bishop of Nola in 431. But bells were in use long before, although not allowed to Christians, who are said to have made use of wooden rattles, (*sacra ligna*) to call their congregations together. It is supposed that Paulinus first introduced bells into churches.

South of Campania, on the coast of the Tuscan sea, were the PICENTINI, to the river Silărus, a territory of small extent, *Plin.* iii. 5. Their chief town was SALERNUM, now *Salerno*, remarkable in the lower ages for a medical school, the professors of which wrote a book called SCHOLA SALERNITANA, and dedicated it to Robert Duke of Normandy, son to William the Conqueror of England, who was residing there in 1100, under the care of the physicians, to be cured of a wound he had received from a poisoned arrow in the wars of Palestine. The poison is said to have been sucked out by his wife SYBILLA, at the hazard of her life. A similar story is also told of Eleanor, the wife of Edward the First.

About ten miles north-west of Salerno stands AMALFI, a city not mentioned in ancient authors. It first acquired importance by commerce under the protection of the Greek emperors, and engrossed the trade of the Levant before the Venetians began to make any figure. The nautical or mariners compass was invented, or at least perfected here, by Flavius Gioia or Blendus in 1302. Amalfi flourished while it enjoyed liberty; but having fallen under the dominion of the Normans in 1100, it became exposed to the attacks of every power at variance with its new masters. The Pisans and Germans laid it waste at different times. The pillage of the Pisans forms an interesting epoch in the history of jurisprudence, for they carried off the code of laws composed by the order of Justinian, (called the PANDECTS, from their embracing the whole circle of jurisprudence). This book had been brought to Amalfi from Greece as a curiosity by a merchant, but had obtained no authority

authority in that place, where the Theodosian code was in force. Amalfi is now a poor place, containing not above 4000 inhabitants.

VI. SAMNIUM, lying for the most part among the Appenines, and in no place bordering on the sea. Chief towns: BENEVENTUM, anciently called *Maleventum*, Liv. x. 15. from its being exposed to unhealthful winds, *Procop. de Goth.* i. 15. The Romans, when they settled a colony in this place, a. u. 485, from a motive of superstition, called it *Beneventum*, which they thought a more lucky name, *Plin.* iii. 11.; *Liv.* ix. 27. The town is said to have been founded by Diomedes after the Trojan war, *Solin.* 2. It is situate on the slope and at the point of a hill, between two narrow valleys. in one of which runs the river *Sabbătus*, now *Sabato*, in the other *Calor*, now *Calōre*; below the city they unite into one stream, and soon after join the Vulturnus. In no city of Italy, except Rome, are so many remains of ancient sculpture to be found, as in Benevento. It is now subject to the Pope. A few miles from this, on the *via Appia*, stood CAUDIUM, near which the FURCÆ CAUDINÆ, now *Forchia d' Arpaia*, a narrow defile, where the Romans being blocked up by Pontius, general of the Samnites, were in token of subjection obliged to pass under the yoke, a. u. 433.

Near Caudium is mount *Taburnus*, fertile in olives, *Virg. G.* ii. 38.——The other towns of Samnium were *Bovianum*, Liv. ix. 31. x. 12. *Tifernum* and *Treventum*, *Æsernia*, *Sæpinum*, *Allifæ*, *Telesia*, *Saticŭla*, *Compsa*, &c. See *Liv.* ix. 31. x. 17. 39. 45. xxiv. 20. xl. 31.

South of Samnium was the country of the HIRPINI, descended from the Samnites, watered by the *Sabato* and *Calore*. Their chief towns were *Equus Tuticus*, which Horace describes, but could not express in verse, *Sat.* i. 5. 87. also mentioned by Cicero, *Att.* vi. 1. *Trivīcum*, Horat. ib. 79. *Callifæ*, Liv. viii. 25. *Herdōnia*, Liv. xxv. 21. xxvii. 1. Sil. viii. 568. now *Ordona*. Some vestiges of the ancient town still remain.

West from this is supposed to be the valley of AMSANCTUS, enclosed on both sides by high hills, thickly covered with copses of oak. In the lowest part of the dell, and close under one of the hills, is an oval pond, not above fifty feet in diameter, which boils up in several places with great force, in irregular fits, which are always preceded by a hissing sound. The water is spouted up three, four, or five feet, sometimes more, sometimes less; a large body of vapour is continually thrown

thrown out with a loud rumbling noiſe, emitting a moſt nauſeous and noxious ſmell. The ſtones on the riſing ground that hangs over the pool are quite yellow, being ſtained with the fumes of ſulphur and ſal ammoniac. The water is inſipid both as to taſte and ſmell; the clay at the edges is white, and uſed for rubbing ſcabby ſheep, on which account the lake is farmed out at 100 ducats a year, *Swinburne.* On the hill above ſtood a temple dedicated to *Mephītis*, the goddeſs of bad ſmells, *Plin.* ii. 93. *f.* 95. hence the place is now called *Moffetta.* In this place, equi-diſtant from both ſeas, (*Italiæ medio,*) Virgil makes the fury *Alecto* deſcend to hell, *Virg. Æn.* vii. 563.; it is alſo mentioned by Cicero, *Div.* i. 36. But what theſe authors ſay of Amſanctus does not exactly agree with the above deſcription.

North-eaſt of Samnium, and bordering on the Adriatic, were the FRENTANI, another tribe of the Samnites, bounded on the ſouth by the river *Frento*, which runs into the Adriatic, north of mount *Gargānus*, and oppoſite to the iſlands of Diomēdes, from which river they had their name. Their chief towns were *Buca*, *Ortōna*, and *Larīnum* on the river *Tifernus.*

VII. APULIA, extending from the river Frento to Brunduſium and Tarentum. The north part of it was called DAUNIA, from *Daunus*, its king, *Horat. od.* iii. 30. 11. the father-in-law of Diomēdes, *Plin.* iii. 11. *f.* 15. alſo the name of a ſmall river (*pauper aquæ*), Horat. ib. now *Carapelle*; and the ſouth PEUCETIA, from *Peucetius*, the brother of Oenotrus, *ib. f.* 16. who both came from Arcadia ſeventeen generations before the Trojan war, *Dionyſ.* i. 11.

The whole of Apulia is ſometimes alſo called JAPYGIA, eſpecially by Greek writers, *Polyb.* iii. 88. and by the Poets; thus mount *Gargānus*, in the north of Apulia, is called *Japyx* by Virgil, *Æn.* xi. 247. and the country around it *Japygii agri*, Sil. viii. 223. So *Japyx Campus*, the plain of Cannæ, *Sil.* i. 50. iii. 708. But Strabo ſays, that all this country was called by the inhabitants Apulia, vi. 283. and reſtricts the appellation of Japygia to Calabria, vi. 282. which name, he informs us, was derived from *Japyx*, the ſon of Dædalus by a Cretan mother, who ſettled in that part of Italy, *Ib.* 279.

The chief towns of *Apulia*, now *Puglia Piana* or the *Capitanata*, were ARPI, *Argyrĭpa* or *Argyrippa*, built by Diomēdes, *Plin.* iii. 11. *f.* 16.; *Virg. Æn.* xi. 242. in the middle of a great plain, called at firſt *Argos* HIPPIUM, *Strab.* vi. 283. (i. e. *equeſtre*,

equeſtre, from Argos the native city of Diomed being good for breeding horſes, *ἱπποβοτον*, *Homer.* aptum equis, *Horat. od.* i. 7. 9. north of the river *Cerbălus*, now *Cervaro*, near the foot of mount *Gargānus*, now *St Angelo*, which projects into the ſea, forming a kind of peninſula, vulgarly called the *ſpur of the boot*, ſouth of the *inſulæ* DIOMEDIS, *Plin.* iii. 26. *ſ.* 30. two in number, *Ib.* & *Strab.* vi. 284.; Ptolemy ſays five, iii. 1. the largeſt of which was called *Trimetum*, Tacit. Ann. iv. 71. whence theſe iſlands are now named *l' Iſole di Tremiti*, the iſlands of *Tremiti*. Nothing now remains of Arpi but ſome faint traces of its walls near *Foggia*, now the chief ſtaple for corn and wool in theſe parts, ſo named from the vaults (*foſſè*) below the principal ſtreets and ſquares, in which the corn is buried and preſerved ſound from year to year.

This country is fertile in corn, and abounds in rich paſture for ſheep. But theſe natural advantages are counteracted by the preſent tyranny of the government. 'In the famine of 1764, inſtead of encouraging the farmers of *Puglia* to throw a ſeaſonable ſupply of corn into Naples, by the offer of a good price and ſpeedy payment, the miniſtry ſent ſoldiers into the province to take it by force, and drive the owners before them, like beaſts of burden, laden with their own property. Thoſe that were unwilling to part with it by compulſion, and upon ſuch hard terms, carried their corn up into the hills and buried it. If any were detected in theſe practices they were hanged." *Swinburn.*

North of Arpi ſtood TEANUM, called *Apŭlum*, or *Apulorum*, to diſtinguiſh it from *Teānum Sidicīnum*, a town of the *Sidicīni*, a people of Campania, *Liv.* ix. 20. xxii. 57.; *Plin.* iii. 5. & 11.; *Strab.* v. 248. vi. 285.

Above this, near the ſame river, was *Gerion* or *Geronium*, Liv. xxii. 18. and weſt of it, *Luceria*, now *Lucera*, on the confines of the *Frentani*, a place of note, *Cic. Planc.* 69. in ancient times, *Strab.* vi. 284. hence called *nobilis* by Horace, *od.* iii. 15. 13.

The ſheep fed in the extenſive plains of Apulia, between the Appenines and Hadriatic, have always been remarkable for producing fine wool, *Horat. ib. Lana Apŭla laudatiſſima*, Plin. viii. 48. *ſ.* 73.; *Velleribus primis Apulia, Parma ſecundis Nobilis*, Martial. xiv. 155. And a tax impoſed on ſheep at preſent conſtitutes one of the chief branches of the revenue of the King of Naples.

The river *Cerbălus*, or *Cervaro*, runs into a bay called *Sinus Urius*, from *Uria*, a town at the top of it, the ſituation of which

which is uncertain, now the bay of *Manfredonia*, from a town of that name, built by king Manfred, a. 1261, near the place where the ancient town *Sipontum* ſtood, built by Diomed, and named Σηπιας (*Sipûs*, *-untis*, Lucan. v. 377. or indecl. *Sil.* viii. 634.) from the number of cuttle-fiſh (*ſepiæ*) caſt out on the coaſt, *Strab.* vi. 284. afterwards made a Roman colony, *Liv.* xxxiv. 45. xxxix. 23.

A few miles ſouth of the *Cerbălus* ſtood SALAPIA, a poſt of conſequence in the ſecond Punic war, *Liv.* xxiv. 20. xxxvi. 38. *Plin.* iii. 11. *ſ.* 16. Hannibal having cut off Marcellus the conſul by an ambuſcade, affixed his ſeal to a forged letter, which he ſent to the magiſtrates of Salapia, in hopes of thus gaining admittance into the place; but intelligence of what had happened having been previouſly conveyed to the garriſon, fruſtrated his purpoſe, *Liv.* xxvii. 30. Some ruins of this place are ſtill to be ſeen near a long lake called *Salapina palus*, Lucan. ib. ſeparated from the ſea by a narrow neck of land, now cut into ſeveral ponds for making ſalt. The ſalt is piled up in heaps, and carried off by boats to the ſhips, which the ſhallowneſs of the water prevents from coming nearer than a mile from the land to take in their cargoes.

Weſt of Salapia ſtood *ASCULUM*, now *Aſcoli*, often mentioned in the war with Pyrrhus, called *Aſculum Appulum*, to diſtinguiſh it from a town of the ſame name in Picenum.

The *AUFIDUS*, now *Ofanto*, is the chief river in Apulia, called *tauriformis* by Horace, becauſe it flows from two ſources which embrace mount Vultur, and joining at the foot of it, runs with great noiſe and impetuoſity, *Horat. od.* iii. 30. 10. iv. 9. 2. & 14. 25. or perhaps in alluſion to the cuſtom of repreſenting rivers on coins by the figure of bulls, by *genii with horns*, minotaurs or animals with human face and horns.

On the right-hand ſide of this river ſtood CANUSIUM, now *Conoſa*; the inhabitants, *Canuſini*, are called *bilingues* by Horace, *Sat.* i. 10. 30. becauſe they ſpoke both Greek and Latin, as was the caſe in many other towns of Greek extraction in that country. The Canuſian bread has ſtill the defect Horace mentions of being gritty or ſandy (*lapidoſus*), Sat. i. 5. 91. which is imputed to the nature of their millſtones, made of a ſoft concreted rock, which conſtitutes the greateſt part of the coaſt; or to their mode of ſeparating the corn from the ear, by the trampling of a great number of mares, tied in a ſtring by their tails, and whipped round and round. This operation is performed in *Calabria*, or the *Terra di Otranto*, by a pair of oxen, who drag between them a very heavy rough ſtone, that breaks

breaks the sheaves, and shakes out the grain; *Swinburne.* These methods are nearly the same with those used by the ancients, *Plin.* xviii. 30.; *Col.* ii. 21.; *Varr.* i. 52.

About four miles down the Aufidus was the village of CANNÆ, famous for the fourth and greatest victory obtained by Hannibal over the Romans, under Terentius Varro and Paulus Æmilius, a. u. 536.; *Liv.* xxii. 43. — 50. in the plains of Diomed, *Id.* xxv. 12.; *Sil.* viii. 242. through which a brook ran, called *Vergellus*, which Hannibal crossed by making a bridge of the dead bodies of the Romans, *Flor.* ii. 6.; *Val. Max.* ix. 2. *ext.* 2. The Romans and Carthaginians were encamped on the south of the Aufidus, which the Romans first crossed, and then Hannibal; so that the battle was fought on the north side of the river, in a plain, still called "the Field of Blood," *(Pezzo di Sangue).* There has been some dispute about what Livy says concerning the position of the two armies, that the Romans looked to the south, and the Carthaginians to the north. But the difficulty is said to be solved by examining the situation of the place and the course of the river, which, after running due east for some time, here makes a sudden turn to the south, and describes a very large semicircle.

The Romans were much incommoded by the dust driven upon their faces by a south-east wind, called *(Vulturnus,)* frequent in that hot parched country, *(sticulosa Apulia,* Horat. epod. iii. 16.)

A number of the Romans fled from the battle to *Canusium*, where they were received with great hospitality, *Liv. Ib.* 52. The chief command in that place was conferred on P. Scipio, afterwards called *Africanus*, then very young, and Ap. Claudius. Scipio being informed that some young noblemen, giving up all for lost, were meditating to leave Italy, went to the house where they were assembled; having got admission, he drew his sword, and declared that he would treat as enemies such of them as did not swear not to desert their country; upon which they all complied, *Ib.* 53.

Canusium being greatly favoured by the Romans for its fidelity, afterwards became a great city, but suffered a sad reverse on the overthrow of the Roman empire, being cruelly ravaged, repeatedly, by the Goths, Saracens, and Normans.

On the south side of the Aufidus, for twelve miles above Canusium, the country is now bare and disagreeable. Then there is a range of mountains, some of them shaded with trees, others rugged; and beyond them VENUSIA, now *Venosa*, which stands upon a high level of nine miles in circumference,

ſurrounded on every ſide by precipices. The nature of the ſoil ſhews it to have been raiſed by ſubterranean fires. There is a ſolfatara or *forum Vulcani*, reſembling that of Puzzuoli, in its colour, ſulphureous productions, and internal rumblings.—— Varro fled to Venuſia with part of his army after the defeat at Cannæ, and was treated with the ſame hoſpitality as thoſe at *Canuſium*, Ib. 54.

Venuſia was equally favoured by the Romans with Canuſium. They are both now inconſiderable places; but many more remnants of antiquity are found at the latter than the former. The piece of antiquity, on which the inhabitants of Venoſa plume themſelves moſt, is a marble buſt, placed on a column in the great ſquare of that town. This they ſhew as the effigy of their fellow-citizen HORACE, but it is not thought genuine. There is a fountain at ſome diſtance from the town, which ſome hold to be that of *Banduſia*, celebrated *Horat. od.* iii. 13.

Venuſia ſeems to have been on the confines of Lucania, whence Horace ſays of himſelf, *Lucanus an Appulus, anceps*, Sat. ii. 1. 34.

Near Venuſia is mount VULTUR, which has every mark of having been formerly a volcano. Part of it extended into Lucania, hence *in Vulture Appulo*, on the Appulian part of it, and *Altricis extra limen Apuliæ*, may denote in *Peucetia*, beyond the limits of *Daunian Apulia*, in which Horace was born, *Horat. od.* iii. 4. 9.

In the ſouth part of Apulia, called PEUCETIA, were *Acherontia*, on the top of a hill; *Bantia*, with its foreſts *(ſaltus Bantini)*, and Ferentum, lying low, *(humile)*, all three not far from Venuſia, *Horat. ib.*

On the ſea-ſhore ſtood *Barium*, now *Bari*, remarkable for the abundance and delicacy of its fiſh, *(piſcoſum)*, Hor. Sat. i. 5. 97. *Bari* became a place of conſequence under the Greek emperors. It ſupported a ſiege for four years againſt Robert Guiſcard, the ſon of Tancred the Norman, firſt Duke of Puglia, a. 1067. At laſt it was obliged to capitulate upon the defeat of a ſquadron ſent by the Emperor of Conſtantinople to its relief. It afterwards underwent various turns of fortune.

South of Barium ſtood EGNATIA or GNATIA, the laſt ſtage mentioned by Horace in his journey to Brunduſium, *Sat.* i. 5. 97. very ill ſupplied with water *(limphis iratis extructa)*, which afterwards proved its deſtruction. The pretended miracle ſhewn at this place, of melting incenſe without fire, which

which Horace ridicules, *Ib.* and Pliny mentions, ii. 107. *ſ.* 111. is ſtill exhibited, although under a different form, at Naples, when the blood of *Januarius*, the tutelar ſaint of that city, contained in a glaſs vial, is believed to melt in the hand of a prieſt.

Near Gnatia is ſuppoſed to have been the *Matinian* mount or plain contiguous to the ſea, hence *Littus Matinum*, Horat. od. i. 28. 3. abounding in thyme and flowers fit for bees, *Ib.* iv. 2. 27.; *Lucan.* ix. 185. Some place it in Calabria, *Scholiaſt. in Horat.*

VIII. CALABRIA, called alſo MESSAPIA, from a leader of the Greeks who ſettled there, *Plin.* iii. 11. *ſ.* 16. and before that PEUCETIA, *Ib.* or JAPYGIA, ſee p. 158. whence a north-weſt wind, favourable for ſuch as ſailed to Greece, was called *Ἰάπυξ*, *-ygis*, Horat. od. i. 3. 4. becauſe it blew from Calabria or Appulia:—forming a peninſula, commonly called *the heel of the boot*; the ſouth part of which was called SALENTĪNA, *Strab.* vi. 282. or *Salentini campi*, where Idomeneus from Crete ſettled, *Virg. Æn.* iii. 400. The breadth of the peninſula from Tarentum is about twenty-five miles, *Plin.* iii. 11. *ſ.* 16.

The chief towns of Calabria were, BRUNDUSIUM, now *Brundiſi*, from which the Romans uſually croſſed in their way to Greece, and landed at *Dyrrachium* in *Illyricum*, Plin. iii. 11. ſaid to have been named from the reſemblance of its harbour to the head of a ſtag, (*brunda* denoting a deer's head in the old *Meſſapian* language, *Iſidor.* xv. i.; Strabo makes it *βρέντειον*, vi. 282.) This harbour was the beſt in the Adriatic, and one of the fineſt in the world. It is double; the outer part is formed by two promontories, which gradually diverge from each other like an angle as they advance into the ſea. Between the capes lies a ſmall iſland anciently called *Pharos*, becauſe it had a light-houſe on it to direct mariners in the night-time, like the *Pharos* of Alexandria in Egypt, *Mela.* ii. 7. now called the *iſland of St Andrew*. This is probably what Livy calls the promontory of Brunduſium, x. 2. Within this iſland, which ſecures the whole road from the fury of the waves, large ſhips may ride at anchor. At the bottom of the bay the hills recede in a ſemicircular ſhape, to leave room for the inner haven, which, as it were, claſps the city in its arms, or rather incircles it in the figure above mentioned. It is very deep, and extends in length 2½ miles, in breadth 1200 feet in the wideſt part. The hills and the town ſhelter it on every part. The harbour is thought originally to have been produced by an

earthquake. Julius Cæſar, attempting to ſhut up Pompey and his fleet in this place, drove piles into the narrow neck of land between the two ridges of hills, and threw earth, trees, and ruins of houſes, into the channel which communicates with the two havens, *Cæſ. B. C.* i. 25. and had nearly accompliſhed the blockade, when Pompey ſailed out and eſcaped to Greece. *Ib.* 28.; *Dio.* xli. 12. In the 15th century the prince of Taranto ſunk ſome ſhips in the middle of this paſſage, to prevent his enemies from entering the port, and thereby provided a reſting place for ſea-weeds and ſand, which ſoon accumulated, choked up the mouth, and rendered it impracticable for any veſſels whatſoever. In 1752 the evil was increaſed, ſo as to hinder even the waves from beating through; and all communication was cut off, except in violent eaſterly winds or rainy ſeaſons, when an extraordinary quantity of freſh water raiſed the level. From that period the port became a fetid green lake, full of infection and noxious inſects; no fiſh but eel could live in it, nor any boats ply except canoes made of a ſingle tree. The low grounds at each end were overflowed and converted into marſhes, the vapours of which created every ſummer a real peſtilence; and, in the courſe of a very few years, ſwept off, or drove away, the largeſt portion of the inhabitants. From the number of 18,000 they were reduced in 1766 to 5000. In 1775 above 1500 died during the autumn. In former times the air of Brundiſi was eſteemed ſo wholeſome and balſamic, that the convents of Naples uſed to ſend their conſumptive friars to this city for the recovery of their health. Upon an application of the inhabitants for relief, an attempt has lately been made to open the port afreſh, which has already been attended with ſome degree of ſucceſs. The workmen in cleaning the channel have found ſome medals and ſeals, and have drawn up many of the piles that were driven in by Cæſar's men. They are ſmall oaks ſtripped of their bark, and are ſtill as freſh as if they had been cut only a month, though buried above eighteen centuries, ſeven feet under the ſand. *Swinburne.*—Little remains of ancient Brunduſium, but broken pillars, ruins of aqueducts, coins, &c. In 1456 great part of the city was deſtroyed by an earthquake.

There was a ſhorter paſſage to Greece from HYDRUNTUM, vel *Hydrus*, *-untis*, now *Otranto*, to *Apollonia* or *Oricum*, in Epire. But as Hydrus was fifty miles farther ſouth than Brunduſium, and the paſſage from it not ſo certain, the latter was preferred, *Plin.* iii. 11. Otranto at preſent is but a ſmall town; it ſtands on a hill, and contains only 3000 inhabitants.

habitants. Its little harbour is not ſo bad, but it might induce more people to ſettle here, as no place on the coaſt lies ſo commodious for traffic with Greece. The Adriatic is here but ſixty miles wide, Pliny ſays 50.; iii. 11.; and in a clear day the ſnowy tops of the Acroceraunian mountains in Epire may be diſtinctly ſeen.

Pyrrhus is ſaid to have thought of making a bridge between the two countries over this part of the ſea, and after him Varro, the lieutenant of Pompey in the war againſt the pirates, *Plin.* iii. 11. *f.* 16.

Between Brunduſium and Hydrus ſtood LUPIA, v. *-iæ*, a Roman colony; near which is the modern city LECCE, now the capital of this country, a town of conſiderable extent, but thinly inhabited, containing not above 13,000, about twenty-four miles diſtant from Brundiſi.

About eight miles ſouth of Hydruntum was CASTRUM *vel* ARX *Minervæ*, now *Caſtro*, where was a temple of Minerva, ſeen a great way out at ſea, *Virg. Æn.* iii. 531. called alſo *Minervium*, Vell. i. 15. and ſouth of this PROMONTORIUM JAPYGIUM vel *Salentinum* (ἄκρα Ιαπυγια), *Strab.* vi. 281.; *Plin.* iii. 11. now the cape of *Santa Maria de Leuca*, from *Leuca*, a ſmall town near the Cape, *Lucan.* v. 375.

On moſt maps of Italy a branch of the Appenines is made to extend through Calabria to this cape, but improperly. Through the whole length of the peninſula there is not a mountain of conſequence, whence Virgil ſays HUMILEM*que videmus* ITALIAM, *Æn.* iii. 522. Without rivers, and almoſt without rivulets, this country is ſurpriſingly fertile, owing, as it is ſuppoſed, to the vapours which ariſe from ſubterraneous lakes or reſervoirs of water. The exiſtence of theſe is proved by the ſhallowneſs of the wells, and by the pools, which appear wherever the level is low. All the rain that falls is ſwallowed up, before it can reach the ſea, by large cracks in the rocks, called *Voraggini* or Abyſſes, *Swinburne.*

Between the *Japygian* and *Lacinian* promontories flows up the *Sinus Tarentinus*, or gulf of Tarentum, the breadth of which, between the two capes, is 100 miles, *Plin.* iii. 11.

The firſt place of note on the weſt ſide of Calabria, thirty-two miles from the Cape, is CALLIPŎLIS, now *Gallipoli*, which ſtands on a rocky iſland, joined to the continent by a bridge, containing about 6000 inhabitants, favourably ſituated for commerce, but never properly encouraged by government. Its chief articles of trade are oil and cotton. The people of this town

town are in eaſy circumſtances; but the inhabitants of the country are grievouſly oppreſſed by feudal tyranny.

About nine miles north of Gallipoli was *Neretum* v. *Neritum*, now *Nardo*, containing about 8000 inhabitants. The breadth of the peninſula from Nardo to Otranto is about thirty-five miles.

On the north-eaſt corner of the gulf ſtood TARENTUM, now *Tarento*, called alſo TARAS, *-antis*, from *Taras* its founder, *Pauſan.* x. 10. the ſon of Neptune, *Ib.* its tutelar deity (*cuſtes*), hence ſaid to be ſacred to him, *Horat. od.* i. 28. 29. as Soracte to Apollo, *Virg. Æn.* xi. 785. Tarentum was afterwards ſeized upon, and in a manner founded anew, by PHALANTUS, the Lacedemonian, *Horat. od.* ii. 6. 11. and a colony of his countrymen, called *Parthenii*, from the peculiar circumſtances of their birth, *Juſtin* iii. 4.; *Strab.* vi. 278.—hence called *Lacedemonium Tarentum*, Horat. od. iii. 5. fin.; Ovid. Met. xv. 50. and *OEBALIA*, from *Oebălus*, a king of Lacedæmon, the father of Tyndărus, and grandfather of Helen, *Virg. G.* iv. 125.

Tarentum flouriſhed long as an opulent ſtate before Rome became conſpicuous. It owed its proſperity to the cultivation of commerce, *Polyb.* x. 1. PHALANTHUS new modelled the government upon an ariſtocratical plan, in imitation of Lacedæmon. But moſt of the nobles having periſhed in a war with the *Japўges*, Diodor. xi. 52. democracy was re-eſtabliſhed, *Ariſtotel. politic.* v. 3. Under this form of government the inhabitants of Tarentum became very powerful; they are ſaid to have amounted to 300,000. Thirteen conſiderable cities acknowledged their dominion. Their fleet was the greateſt in thoſe ſeas; and they kept in conſtant pay an army of 30,000 foot, and 3000 horſe. Strabo adds 1000 commanders of horſe, (*ἱππαρχοι*,) vi. 280. The Tarentines embraced the philoſophy of Pythagoras, particularly *Archўtas*, who long governed that city, and was as diſtinguiſhed for his knowledge in aſtronomy as in politics. He ſeems to have periſhed by ſhipwreck near the bottom of the Adriatic (*Illyricis undis*), Horat. od. i. 28. 22. on the Matinian ſhore, *Ib.* 3. Increaſe of riches produced at Tarentum luxury and effeminacy of morals, hence called MOLLE, *Horat. Sat.* ii. 4. 34. and IMBELLE, *Id. ep.* i. 7. 45. There were more public feſtivals than days in the year, hence the bravery of the citizens degenerated, and it became neceſſary to employ foreign generals and mercenary troops to fight their battles. Thus being attacked by the Romans, they implored the aſſiſtance of Pyrrhus, king of Epire, *Liv. epit.*

epit. xii. as they had formerly aſked that of his progenitor Alexander, *Liv.* viii. 24.

In the ſecond Punic war Hannibal took Tarentum by ſtratagem, *Liv.* xxv. 8. — 11. aided by the treachery of ſome of the citizens, *Polyb.* viii. 19. &c.; it was retaken by Fabius Maximus in a ſimilar manner, *Liv.* xxvii. 17. & 18. The Tarentines were deprived of their liberty, and received a Roman colony, *Strab. ib.* 281.; *Vell.* i. 15. After the overthrow of the Roman empire, this city ſhared the ſame fate with the reſt of Italy.

The city ſtood upon a peninſula, and the citadel projected into the ſea, being joined to the city by a narrow neck of land. On the eaſt the ſea flows up into a bay called *mare Piccolo*, or the *Little Sea;* on the weſt is the open ſea called *Mare Grande.* When Hannibal got poſſeſſion of the town by ſtratagem, the Romans fled into the citadel, and thus continued maſters of the port, which communicated with the little ſea, and of the Tarentine fleet. To remedy that inconvenience Hannibal cauſed the gallies to be dragged by carriages through the city into the open ſea, or Mare Grande, *Liv.* xxv. 11.; *Polyb.* viii. 29.

The preſent town is confined to the place of the old citadel, which is now an iſland, the iſthmus having been cut through, and joined to the continent on the north ſide by a long bridge of ſeven arches, through which the tide flows with great impetuoſity. At each arch is fixed a frame for hanging nets to intercept fiſh as they run up to the little ſea with the flow, or fall back with the ebb; and upon this bridge is carried the aqueduct that ſupplies the town with water, brought from the diſtance of twelve miles. Scarce any veſtiges of the ancient city remain. Of all the temples, *gymnaſia*, theatres, and other monuments of its opulence, not a ſingle column exiſts. Even in the time of Strabo the ſize of the city was much diminiſhed, and confined in a great meaſure to the mouth of the port and the citadel, vi. 278. The number of inhabitants at preſent is computed at 18,000, who live moſtly by fiſhing; and, as far as their poverty will permit, copy the ſoft indolent manners of their forefathers. Of all the places in Italy Tarentum and Tibur are moſt celebrated by Horace for their pleaſant ſituation, *Vet. Schol. in ep.* i. 16. 11.

Near Tarentum flowed the river *Galeſus*, famous for the ſheep fed on its banks, covered with ſkins (*pellitæ*) Horat. ib. to preſerve their fleeces, *Varr. R. R.* ii. 2. 18.; *Columell.* vii. 4. 4. & 5. as was the cuſtom in other places, *Ib.* and ſtill is in Spain. Theſe ſheep were of a delicate nature, and treated with

with particular attention, *Col. ibid.* 2. & 3. They were often bathed in the river Galeſus, *Martial.* ii. 43. iv. 28. which is ſuppoſed to have had the virtue of ſoftening their wool, *Id.* v. 38. 2. as the Clitumnus, to render it white, *Virg. G.* ii. 146.; *Plin.* xxxi. 2. There is a difference of opinion among the moderns about what was the ancient Galeſus. Some ſuppoſe it a brook called *Cervaro*, which runs into the bay called *Mare Piccolo* or *Little Sea*, at the north-eaſt corner, about five miles from Tarentum, the waters of which are ſtrongly tinged with the chalky or marly particles of the ſoil it runs over, hence thought to be called *albus*, white, by Martial, xii. 64. 3. and *niger* black, by Virgil, *G.* iv. 126. from the thick pine groves that then ſhaded its banks, as Propertius, ſpeaking of Virgil, ſays, *Tu canis umbroſi ſubter pineta Galeſi Thyrſin et attritis Daphnin arundinibus*, Thou ſingeſt on thy worn or ſmooth reeds, &c. ii. 34. 68. The ground along this rivulet is now a wild heath, unleſs where it is covered with tufts of aromatic ſhrubs or clumps of Carob trees. The Tarentines give the name of *Galeſus* to a ſtream which riſes in a delicious vale, called *Citrezze*, only about 300 yards from the ſea, and runs into the ſame bay with the *Cervero*, a mile nearer Tarento. This ſtream is beautifully ſhaded and deep, which anſwers to Virgil's epithet of black; and that of Martial may be ſuppoſed to allude to the whiteneſs of the ſheep which fed on its banks, for Strabo ſays that the Appulian wool was ſofter than the Tarentine, but leſs bright in the colour, λαμπρα ἧττον, vi. 284. The only difficulty ariſes from the ſhortneſs of its courſe, how ſo trifling a rill could be deemed a river, and called *Eurōtas* from the river of Lacedæmon, *Polyb.* viii. 28. or how numerous flocks could wander on its banks, and be waſhed in its waters. *D' Anville* and others give the name of *Galeſus* to a river that diſcharges itſelf into the gulf or *Mare Grande*, four miles weſt of Tarento.

The delicate race of ſheep ſo famous for their wool, and which the ancients reared with ſo much care, is now almoſt extinct. Various attempts were made at different times to preſerve and reſtore them; but the introduction of ſilk worms from the eaſt by King Roger in 1130, proved a fatal check to the demand for fine wool, and the heavy load of taxes impoſed upon this commodity by ſucceeding princes, completed the deſtruction of the finer breed.

The purple dye of Tarentum was very much celebrated. It was procured from two ſorts of ſhell-fiſh, the *Murex* and the *Purpŭra*, Plin. ix. 25. ſ. 41. & 36. ſ. 60. From the former a dark

dark colour was obtained, the latter gave a brighter tint, approaching to ſcarlet. The *murex* generally remains faſtened to rocks and ſtones; the *purpura* being a fiſh of prey, is by nature a rover, and one of the moſt voracious inhabitants of the deep. As the colour of the *murex* could not ſtand alone, a certain proportion of *purpura* juice was mixed with it. We read of fleeces being dyed upon the backs of the ſheep, but remain in the dark as to the method and advantages of that proceſs. See *Swinburne, ſection* xxxi.

The country round Tarentum was famous for producing oil and honey, *Horat. od.* ii. 6. 15. as it ſtill is, and AULON for producing wine, *Horat. ib.* 18. and wool, *Martial.* xiii. 125.; but the wine of Tarento is not now held in much eſtimation. Some make *Aulon* a mountain, as the old Scholiaſt on Horace, others a vale. The ancient geographers do not mention it.

South-eaſt from Tarentum ſtood RUDIÆ, the birth-place of ENNIUS, *Sil.* xii. 397. the firſt eminent poet at Rome, the friend of the great Scipio Africanus, *Ovid. Art. Am.* iii. 409. hence Horace calls the poems of Ennius in praiſe of Scipio, CALABRÆ PIERIDES, *od.* iv. 8. 20. and Cicero calls Ennius RUDIUS HOMO, *Arch.* 10.

On the road between Tarentum and Brunduſium, near midway, ſtood URIA, *Strab.* vi. 282. founded by a colony of Cretans, *Herodot.* vii. 170. called *Uria Meſſapiæ*, to diſtinguiſh it from a town of the ſame name in Apulia, *Plin.* now *Oria*, romantically ſituated upon three hills in the middle of a large plain, fertile in corn, oil, and cotton. The lands here are cultivated at the joint expence of the proprietor and tenant, who halve the profits between them.

South of Uria ſtood *Manduria*, taken by Fabius Maximus, *Liv.* xxvii. 15. where now ſtands *Caſalnuova*, the inhabitants of which are noted for eating dogs fleſh. Near this is a remarkable well, in which the water always remains at the ſame height, and is not altered, whether it be filled with rubbiſh or empty, *Plin.* ii. 103.; *Swinburne* i. *ſect.* 28.

North of Uria is a fine modern town called *Francavilla* or *Freetown*, from the firſt inhabitants being exempted from taxes for ten years, by Philip of Anjou, prince of Tarento, a. 1310. Here, as at *Bari*, horſe fleſh is ſaid to be publicly ſold in the market.——Near this terminates the ſouth-eaſt extremity of the Appenines.

IX. LUCANIA, extending from the gulf of Tarentum to the Tuſcan ſea, and forming the entrance of the foot of the

boot: one part of it is now called BASILICATA, from the Greek Emperor *Baſil* II. and the other CALABRIA CITRA, which name was given it by the Greek Emperors, to perpetuate the memory of ancient *Calabria*, which they had loſt.

Lucania extended on the Tuſcan ſea, from the river *Silărus* to the *Laus*, and on the Tarentine gulf, from the river *Bradānus* to the *Sibăris*, or to the town THURII, *Strab.* vi. 254.; *Plin.* iii. 5. Some extend it farther.

The chief towns on the Tarentine gulf were, firſt, after croſſing the river *Bradanus*, ſouth-weſt, METAPONTUM v. *-us*, ſaid to have been founded by the Pylians that ſailed from Troy with Neſtor, *Strab.* vi. 264. the abode of Pythagoras, during the laſt years of his life, *Liv.* i. 18.; *Juſtin.* xx. 4. near the mouth of the river *Caſuentum*, Plin. iii. 11. *f.* 15. now *Baſiento*, where Auguſtus and Antony had an interview, which was brought about through the mediation of Octavia, *Appian. civ. bell.* v. 726.; *Dio.* xlviii. *fin.* Some pillars of coarſe marble of the ancient Doric order, in two rows at the diſtance of eighty feet, ten in one row, and ſix in the other, are all the veſtiges which now remain of Metapontum. It ſtood on the ſkirts of a plain twenty-five miles long, anciently remarkable for its fertility, now covered with marſhes, and almoſt uninhabited. Hannibal made this city his head-quarters for ſeveral winters; on which account, after the retreat of the Carthagenians, it was puniſhed by the Romans with the loſs of its liberty.

Between the rivers *Aciris*, now *Agri*, and *Siris*, now *Sinno*, a little from the ſea, ſtood *Heraclēa* or *Heraclia*, founded by the Tarentines, *Strab.* vi. 264.; *Liv.* viii. 24.; *Diodor.* xii. 36. the place where the deputies of the Grecian ſtates in that country uſed to aſſemble, to conſult about their common intereſts, *Strab.* vi. 280. as thoſe of the ſtates of *Græcia Propria* did at Delphi.

As the citizens of Heraclea enjoyed all the privileges of Roman citizens, *(cum civitas eſſet æquiſſimo jure et fœdere,)* Archias the præceptor of Cicero got himſelf inrolled a citizen of it, *Cic. Arch.* 4.

At the mouth of the *Siris* was a town of the ſame name, the port of Heraclea, *Strab.* vi. 264. which Pliny makes the ſame with Heraclea, iii. 11. Some heaps of rubbiſh near the banks of the Agri, about three miles from the ſea, are ſuppoſed to fix the ſituation of Heraclea.

On a peninſula formed by the rivers *Sibăris*, now *Coſcile*, and *Crathis*, now *Crater*, ſtood the city SIBARIS, *Plin.* iii. 11. founded by the Achæans, *Strab.* vi. 263. one of the moſt ancient

cient Græcian ſettlements in Italy. It became ſo powerful that it ruled over four neighbouring nations, and twenty-five cities, and could bring into the field 300,000 men. The walls of the capital encloſed a ſpace of ſix miles and a half, and its ſuburbs extended near ſeven miles along the Crathis, *Ibid.* The Sybarites were remarkable for their luxury and effeminacy, *Ælian.* i. 19. ix. 24. xiv. 20. hence *Sybaritica menſa*, a ſumptuous table, which proved their ruin, *Ibid.* iii. 43.; for the people of Croton, under Milo, having defeated them with great ſlaughter, b. C. 572.; *Diodor.* xii. 9. overwhelmed their city by turning the river upon it, which they effected in ſeventy days. This deſtruction was foretold by the prieſteſs of the temple of Apollo at Delphi, and aſcribed to their having violated the temple of Juno, *Ælian.* iii. 43. A few who eſcaped the ſlaughter, and attempted to reſtore their city, were cut to pieces by a colony of Athenians and other Greeks, who, having removed the city to another place at a ſmall diſtance, called it THURII, *v.* -IUM, from a fountain of that name, *Diodor.* xii. 10. The Thurians flouriſhed long as an independent ſtate; but being ſubjected by the Lucanians, and oppreſſed by the Tarentines, they applied to the Romans for protection, who ſent thither a colony, and called the town Cōpiæ, *Ibid.* but the ancient name prevailed, *Cic. Att.* iii. 15. ix. 19. Thurii was the laſt city to which Charondas of Catāna, *Ælian.* iii. 17. the famous legiſlator, preſcribed laws, and where he died. Having made it capital for any citizen to appear in the aſſembly of the people with a ſword, and being reminded one day that he had inadvertently brought one, he immediately plunged it into his breaſt, and thus ſealed his decree with his own blood, *Val. Max.* vi. 5. *ext.* 4. Diodorus makes Charondas a native of Thurii, and recounts his laws, xii. 11.—20. At Thurii Herodotus reſided during the laſt years of his life, *Strab.* xiv. *p.* 656. and alſo for ſome time Lyſias the orator. Auguſtus Cæſar was nicknamed Thurinus, in his childhood, either from the origin of his family, or from his father's having performed ſome ſucceſsful exploits in that country, *Suet. Aug.* 7.

The plains where theſe illuſtrious cities ſtood are now deſolate. The rivers not being properly confined overflow their banks, and, inſtead of fertiliſing the fields as formerly, leave behind them black pools and ſtinking ſwamps, which poiſon the whole circumjacent region. The ancients believed that the Crathis made the hair of thoſe that drank of it white and ſoft; the Sibaris, black, hard, and curled, *Plin.* xxxi. 2. *ſ.* 10.

Strabo ſays, the Crathis made the hair of thoſe that bathed in it yellow or white; and that the Sibaris made thoſe horſes that drank of it apt to be frightened, vi. *p.* 263. The Sibarites are ſaid to have taught their horſes to dance to a particular tune.

The firſt town of *Lucania* on the Tuſcan ſea, ſouth of the SILĂRUS, *Virg. G.* iii. 146.; *Sil.* viii. 581. or SILER, *Lucan.* ii. 426. was PÆSTUM, called by the Greeks *Poſidonia*, Plin. iii. 5. ſ. 10. thirty miles from Salernum, founded by a colony of Dorians, afterwards augmented by the Sibarites, on the *Sinus Pæſtanus*, now the gulf of *Salerno*, famous for its roſe-buſhes, which produce roſes twice a-year, in ſpring and autumn, hence *biferique roſaria Pæſti*, Virg. *G.* iv. 119.; *Ovid. Pont.* ii. 4. 28. The ancient walls of Pæſtum are ſtill ſtanding, almoſt entire, about three miles in circumference, and parts of ſeveral temples and public buildings, much admired by judges in architecture.

Eaſt from Pæſtum is mount ALBURNUS, a chain of very high mountains; through a huge chaſm in which flows the river *Tanăger* or *Tanagrus*, now *Negro*. This river riſes among the Appenines, and having paſſed the fertile vale of Diano, near twenty miles in length, loſes itſelf in the ground by ſeveral horizontal apertures, and oozes through the ground as through a ſieve, whence the place is called *La Criva*, a ſieve. After running below a hill for two miles, (Pliny ſays twenty, ii. 103.) it breaks forth again in a ſpacious cavern, called *la Pertoſa*, with dreadful noiſe, rolling before it huge ſtones and broken trunks of trees. From being a limpid ſtream its colour is changed to a muddy white. Then it winds charmingly through thickets of trees and open meadows, under lofty rocks and impending groves of oak, (*per Alburnum ilicibus virentem*, Virg. G. iii. 146.) This beautiful vale attends it to the gulf of Peſto. In ſummer its waters are greatly diminiſhed, hence called *ſiccus* by Virgil, *Ib.* 151.

South of this is the river HALES, *-ētis*, v. *Heles*, Cic. Fam. vii. 20.; *Att.* xvi. 7.; and near it, the town VELIA, ELEA or *Helia*, founded by part of the ſame colony of *Phocæenſes*, that built Marſeilles, *Strab.* vi. *princ.* the city of ZENO, the philoſopher, called Eleātes, *Cic. Tuſc.* ii. 22.; *Nat. D.* iii. 33. to diſtinguiſh him from *Zeno* the founder of the Stoics, born at *Citt um* or *Cit.um*, a town in the iſland Cyprus.

Near Velia was a lake, (*lacus* VELINUS,) *Cic. Att.* iv. 15.; its harbour (*portus Velinus*), Virg. Æn. vi. 366. was on a ſmall bay of the ſame name, oppoſite to two iſlands called OENOTRĬDES, from the *Oenotri*, the ancient inhabitants of this part

part of Italy, namely, *Pontia* and *Iſciâ;* and ſouth of theſe *Pandateria*, v. *-taria*, places of baniſhment for illuſtrious Romans, *Suet. Tib.* 53. & 54.; *Cal.* 15.; *Tacit. Annal.* i. 53. xiv. 63. On the ſouth extremity of the bay was the harbour and promontory of *Palinūrus*, ſaid to have been named from the pilot of Æneas, *Virg. Æn.* vi. 380. who was drowned near it, *Ib.* v. *fin.*

South of the prom. *Palinurus* was the bay called LAUS SINUS, now the gulf of *Policaſtro*, or *Scalea*, from two adjoining towns. Into the top of it runs the MELPES, now *Melfa*, near which was the town *Buxentum*, called by the Greeks PYXUS, *Strab.* vi. *init.* a Roman colony, *Liv.* xxxiv. 45. xxxix. 23. and ten miles ſouth of it, BLANDA, *Id.* xxiv. 20. Then the river LAUS, the ſouthern boundary of *Lucania*, on which, a little above the ſea, ſtood a town of the ſame name, a colony from Sibaris, *Strab.* vi. *init.*

The interior towns of Lucania were,——*Atĭnum*, on the river *Tanager*, v. *-grus*, now *Negro*, near the place where that river ſinks under ground, *(in Atinate campo*, Plin. ii. 103. *f.* 106.); *Aternum*, on the Silărus; *Bucĭno* or *Bulcino*, on the ſame river; not far from it, *Marſico;* north of it, *Potentia*, now *Potenza.*—Towards the Tarentine gulf, GRUMENTUM, *Liv.* xxiii. 27. *Nerŭlum*, Id ix. 20. *Lagaria*, ſaid to have been founded by *Epēus*, the framer of the Trojan horſe, and a colony of Phocenſes, *Strab.* vi. 263.

X. BRUTTII.—The part of Italy ſouth of the rivers *Sibăris* and *Laus* was called, from the name of the people that inhabited it, BRUTTII, *Liv.* xxvii. 16. 25. & 53. or *ager* BRUTTIUS, *Salluſt. Cat.* 42. and *Bruttia tellus*, Sil. xvi. i. but not *Bruttium*; now CALABRIA CITRA.

The towns near the Tuſcan ſea, ſouth of the river *Laus*, were,——*Cerillæ*, v. *-i*, Sil. viii. 580. Several miles ſouth of this, and at ſome diſtance from the ſea, PANDOSIA, on the river *Achĕron;* in which river *Alexander* king of Epire, who came to the aſſiſtance of the Tarentines, periſhed, b. C. 324, and ſo fulfilled the prediction of the oracle of Jupiter at Dodōna *(ſortes Dodonæi Jovis eventu affirmavit,)* by which he had been deceived, *Liv.* viii. 24.; *Strab.* v. 256. Near Pandoſia, on the ſouth, was CONSENTIA, which Strabo calls the capital of Bruttii, *Ib.* and where the body of Alexander, after being dreadfully mangled by the enemy, was buried, *Liv. ibid.* now *Coſenza;* the inhabitants were called *Conſentini*, Cic. Fin. i. 3.

South-

South-weſt of this was *Terina* on the Terinæan gulf, now the gulf of *St Euphemia*, about forty miles ſquare, *Strab. ib. Plin.* iii. 5. near the river *Ocinărus*. South of it *Temeſa*, or *Temſa*, a Roman colony, *Liv.* xxxiv. 45. and *Lametia* on the ſmall river *Lametus*, whence the ſame bay is called *Sinus Lametinus*; alſo *Viboneńſis*, Cic. Att. xvi. 6. from VIBO, a town on the ſouth ſide of it, *Ib.* iii. 3. anciently called HIPPO, ſirnamed *Valentia*, by the Romans, *Strab.* vi. 256.; *Plin.* iii. 5. now *Monte Leone*.

In this bay are three ſmall iſlands called ITHACESIÆ, from Ulyſſes having built a watch tower in one of them, *Plin.* iii. 7. *ſ.* 13. At the bottom of the bay, on the ſouth, was *Portus Herculis*, and a place called *ad Tropæa*, Strab. ibid. now *Tropea*. South of this promontory is the river *Metaurus*, now *Marro*, at the mouth of which was *Portus Oreſtis*, and *Medema* or *Medma*.

South of this was the promontory, or, according to Pliny, the town SCYLLÆUM, and near it the river *Cratais*, *ĭdis*, ſaid to have been the mother of SCYLLA, *Plin.* iii. 5. a female monſter, ſuppoſed by the poets to be confined in a dark cave under this promontory, as it is thought, and to draw ſhips upon the rocks, that ſhe might devour thoſe on board. This monſter, in the upmoſt part, exhibited the appearance of a beautiful virgin down to the waiſt; in the loweſt part, a *Priſtis* or huge fiſh with a forked tail, (*cauda biſ ĭda*,) like that of a dolphin; and from the middle (*ex utero*) the heads of dogs or wolves burſt forth howling, *Virg. Æn.* iii. 424. the noiſe of which animals, Juſtin ſays, the frightened mariners imagined they heard amidſt the daſhing of the waves at the foot of the rock, iv. 1.

Modern Travellers inform us, that here, when a tempeſt rages, the noiſe of the billows driven into the broken cavities is truly dreadful.

On both ſides of this rock ſtood the town of SCILLA, which was deſtroyed in the terrible earthquake on the 5th of February 1783. A conſiderable part of the inhabitants, who, to ſave themſelves from the falling houſes at night, repaired to the beach, were in a moment ſwept into eternity by an inundation of the ſea, to the number of 2743. This earthquake proved fatal almoſt to the whole province. Near 40,000 perſons periſhed in the ſouthern part of Italy and oppoſite coaſt of Sicily, by repeated ſhocks on different days of the months of February and March. *Swinburne* ii. *ſect.* 60.

Next to Scyllæum is the promontory CÆNYS, oppoſite to the Sicilian promontory PELORUS, at the diſtance of twelve *ſtadia*,

ſtadia, or a mile and a half, *Plin.* & *Strab. ibid.* Near this was *Poſidonium*, a town, or temple of Neptune, and a pillar called COLUMNA RHEGIA by Pliny, and RHEGINA by Strabo, (Ῥηγίνων στήλης,) twelve miles and a half from Rhegium, *Ib.* where the ſtraits are narroweſt, about ſix *ſtadia*, not quite a mile over, *Strab. ib.*

RHEGIUM, now *Rheggio*, a very ancient city, founded by a colony from Chalcis in Eubœa, *Strab. ib.* ſaid to have been named from the disjunction of Sicily from the continent by an earthquake, (*interfuſo mari avulſa*,) Plin. iii. 8. f. 14. So Virgil, *Æn.* iii. 414. (*a rumpendo*, Feſtus, ἀπὸ τῦ ῥαγῆναι, Strabo, vi. 258.) mentioned in the voyage of the apoſtle Paul, *Acts* xxviii. 13. 324 miles ſouth-eaſt from Capua. The country around Rheggio is delightful, and the views on every ſide equal to thoſe at Naples. The plains towards the Apenines are covered with orange, citron, olive, mulberry, palmtrees, &c. under whoſe ſhade vaſt quantities of vegetables of all ſorts grow, being refreſhed by numerous meandering ſtreams. The hills that ſkirt the great chain of mountains abound with cheſnut trees, producing very large and ſweet fruit, which the inhabitants dry, grind, knead into a paſte, and uſe in place of bread. The Faro, (*fretum Siculum*,) lined with villages and towns, ſeems a noble river, winding between two bold ſhores. At Rheggio it becomes conſiderably broader. Wherever a hole is made in the ſands, though within a foot of the ſea, freſh water bubbles up.

Rhegium was the birth place of IBYCUS, famous for his amorous verſes, *Cic. Tuſc.* iv. 33. who having fallen in among robbers, and being juſt about to be murdered by them, obſerving a flock of cranes flying over his head, he declared that theſe birds would be the avengers of his death. Afterwards, while the robbers were ſitting in the market place of Rhegium, a number of cranes happened to fly over that place, whereupon ſome of the robbers ſaid in jeſt, *Behold the avengers of Ibycus.* This being overheard raiſed ſuſpicion. They were therefore apprehended, and being put to the rack, confeſſed the crime, and were executed, *Suidas.* hence the proverb *Ibŷci grues*, when a criminal is unexpectedly detected. Thus Auſonius, IBYCUS *ut periit, vindex fuit altivolans* GRUS, *Eidyll. de hiſtor.* 12.— Near Rhegium is a cape of the ſame name.

About ſix miles and a half eaſt from Rhegium is the promontory LEUCOPETRA, ſo named from its white ſtone, *Strabo* vi. 259. now *Capo dell' Armi*, whither Cicero was driven back by croſs winds, when he attempted ſo ſail from Syracuſe for Athens

Athens after the death of Cæſar, *Phil.* i. 3. and whence, having received favourable news from Rome, he returned to the city, *Att.* xvi. 7. Here the ridge of the Appenines terminates and ſinks into the ſea, and is ſuppoſed to riſe again at *Tauromenium*, now *Taormina*, in an oblique line on the Sicilian ſhore.

Weſt from this is the promontory of Hercules, now *Capo de Spartivento*, the moſt ſouthern point of Italy; then, on the *Ionian ſea*, at a little diſtance, the promontory *Zephyrium*, ſo named, becauſe it had a harbour expoſed to the weſt winds, (*Zephȳri*) Strab. vi. 259. near which was the city LOCRI, hence called *Locri Epizephyrii*, Ib. and Plin. iii. 5. to diſtinguiſh it (or the inhabitants, who were alſo called *Locri*, v. *Locrenſes*,) from the *Locri Ozŏlæ* in Greece, by a colony of whom it was founded, ſoon after the foundation of Croton and Syracuſe, *Strab. ib.* or rather from the *Locri Epicnemidii*, or, as Virgil calls them, *Narycii*, from *Naryx*, *-ȳcis*, one of their towns, *Æn.* iii. 399. hence Ovid calls this city Narycia, *Met.* xv. 705. It ſtood on the brow of a hill called Esōpis, *Strab. ib.* where, as it is thought, the ſmall town *Gerace* now ſtands. The Locri reſided three or four years on the promontory before they founded their city. They were aſſiſted in building it by the Syracuſans. It ſtood at the diſtance of 600 ſtadia, about 75 miles from Rhegium. The Locri are ſaid to have been the firſt people in the world that uſed written laws, which ZALEUCUS compoſed for them from the laws of the Cretans, Lacedemonians, and Athenians. Zaleucus annexed a certain penalty to each law, which before his time had been left to the diſcretion of the Judges. Theſe laws were few and ſimple, but rigidly obſerved. This Strabo commends, and adds, in the words of Plato, that litigations and crimes abound where there are moſt laws, as diſeaſes do where there are many phyſicians, vi. 260. Diodorus ſays that Zaleucus was a native of Locri, and a diſciple of Pythagoras. In the preface to his laws he firſt of all recommends to his countrymen a firm belief in the exiſtence and providence of the gods; that they are not pleaſed with the ſacrifices of the wicked, but with the juſt and virtuous actions of the good, *Diodor.* xii. 20. It was ordained that any one who had a new law to propoſe, ſhould appear in the aſſembly of the people with a rope about his neck, to be ſtrangled immediately if his propoſal ſhould be rejected. This law Diodorus aſcribes to Charondas, xii. 17. The puniſhment decreed by Zaleucus againſt adultery was the loſs of both eyes; to which, when his own ſon

ſon had ſubjected himſelf, and all the citizens, out of reſpect for the father, wiſhed to exempt the ſon, Zaleucus, that he might at the ſame time maintain the authority of the law, and pay ſome regard to the interceſſion of the people, firſt cauſed one of his own eyes to be put out, and then one of his ſon's, *Ælian.* xiii. 24.; *Val. Max.* vi. 5. *ext.* 3.

The Locrians formed an alliance with the tyrants of Syracuſe, and received into their city the younger Dionyſius, when expelled by Dion. He repaid their hoſpitality with ingratitude, by inſulting their virgins, *Juſtin.* xxi. 2. for which, after his departure, they took dreadful vengeance on his wife and daughters, whom he left behind him, *Strab. ib.* In the war with Pyrrhus the Locrians joined the Romans; on which account, that king, in his return from Sicily to Tarentum, having taken their town, pillaged the temple of Proſerpine of its treaſures. But his fleet being ſoon after overtaken by a ſtorm, all the ſhips which carried the ſacred money were driven on their coaſts. Pyrrhus, therefore, conſidering this as a judgement from heaven for his impiety, ordered the money to be reſtored. But it was obſerved that none of his undertakings ever afterwards proſpered, *Liv.* xxix. 18.

After the battle of Cannæ the Locrians revolted to Hannibal, *Liv.* xxii. 61 xxiii. 30. But although in theſe paſſages they are ſaid to have revolted (*defeciſſe*), yet they ſeem not to have admitted a Carthaginian garriſon, till conſtrained by Amilcar, who had ſurpriſed a great number of the citizens, unarmed, without the walls, *Id.* xxiv. i. They were attacked a few years after by the Conſul Criſpinus, without ſucceſs, xxvii. 27. The town was defended by two citadels. One of theſe being taken by a party of Romans ſent thither by Scipio, partly through treachery and partly by force, the other citadel was vigorouſly defended by Amilcar and the Carthaginians, to whoſe ſupport Hannibal came in perſon with part of his army. The populace in the city, which lay between the two citadels, had declared for the Romans. Scipio being informed of this critical ſtate of affairs at Locri, ſailed thither with his fleet from Meſſana. Upon this Hannibal withdrew his army, and the garriſon ſoon made their eſcape after him, *Liv.* xxx. 6. & 7.

The Locrians being grievouſly oppreſſed by Pleminius, whom Scipio left as governor of the town, ſent ambaſſadors to complain to the ſenate, *Ib.* 16. who reſtored to them their liberty and laws. The Roman garriſon was withdrawn: Pleminius and his aſſociates were puniſhed, *Ib.* 21. The temple of Proſerpine being again pillaged, the ſenate, always attentive to every thing

that concerned religion, gave orders that the money, if found, ſhould be reſtored; if not, that the loſs ſhould be made up, *Liv.* xxxi. 12.

There are ſeveral rivers mentioned near *Locri*, about which the moderns are not agreed; *Buthrōtus*, Liv. xxix. 7. the *Halex*, running through a deep valley, *Strab.* vi. 260. and the SAGRA, near which 10,000 Locrians and Rhegians defeated 130,000 *Crotoniatæ*, Ib. 261.; *Cic. Nat. D.* ii. 2.

Near this ſtood CAULON, or *Caulonia*, in a lofty ſituation, whence CAULONIS ARCES, *Virg. Æn.* iii. 553, founded by a colony of Achæans, and deſtroyed by the *Campani*, allies of the Romans, in the war with Pyrrhus, *Pauſan.* vi. 3. hence Pliny ſpeaks of *veſtigia oppidi Caulonis*, iii. 10. *ſ.* 15. and Strabo ſays it was deſerted, *Ib.* Its ſite is now occupied by *Caſtelvetere*, three miles from the ſea.

North-eaſt of this are *Conſilinum caſtrum*, and the prom. *Conclntum*, Plin. ib.; Ovid. Met. xv. 704. now *cape di Stilo*, which, with cape *Spartivento*, forms the bay of Locri. It alſo, with the Lacinian promontory, forms the *Sinus Scylacius*, or Scylacian bay; on the middle of which ſtood *Scylacium*, v. *-eum*, or *Scylletium*, now *Squillace*, founded by a colony from Athens, *Plin.* iii. 10. *ſ.* 15. on the verge of a rocky mountain, ſloping to the eaſt, about three miles from the ſea, called *Navifrăgum* by Virgil, iii. 553. As there are here no hidden rocks or apparent dangers to the approach of veſſels, it is ſuppoſed Virgil confounds it with the promontory Scyllacæum on the Tuſcan ſea. But this is not conſiſtent with the uſual exactneſs of that poet. Others explain the epithet from the firſt houſes of the place being built with the fragments of the ſhips of Ulyſſes wrecked on this coaſt, *Serv. in. loc.* Scylacium was the birthplace of *Caſſiodōrus*, a ſtateſman of great abilities under Theodoric, and a reſpectable writer, who died A. D. 562. aged 100. North of this was a town and port called *Caſtra Hannibalis*, where the breadth of Italy is the leaſt, it being not above twenty miles from thence to the *Terinæan* bay on the Tuſcan ſea, *Plin. ib.* Here Dionyſius attempted to build a wall acroſs the Iſthmus, to ſecure to himſelf the country ſouth of it, *Ib.* but the Lucanians, with whom he was then at war, prevented it, *Strab.* vi. 261.

In this country, when any fray happens, if one of the combatants run away and lock himſelf up in his houſe for ſafety, and his adverſary beat for entrance with his foot, it is underſtood that he is incenſed beyond meaſure, and means to give no quarter; ſo when an officer beats violently at the door of a debtor,

it

it is conſidered as the laſt ſummons, without any farther hope of mercy. Hence may be explained the meaning of Horace, *ed.* i. 4. 13.—The young Calabrian peaſants are ſtill trained in the ſame hardy manner as the maſculine offspring of the ruſtic ſoldiers of the ancient Romans, and after the labour of the day always bring home a faggot of wood to their mother, before they preſume to paſs the threſhold, *Id.* iii. 6. 37. The mothers and wives of ſailors alſo expreſs the ſame marks of longing for the return of their ſons and huſbands, which that poet ſo beautifully deſcribes, *od.* iv. 5. 9.

There are ſeveral ſtreams or rivers which run into the gulf of *Squillace*, making bold breaks in the hills. Pliny mentions *Carcines*, *Crotalus*, *Semirus*, *Arocha*, *Targines*, iii. 10. There are in it three promonteries, which Strabo calls *Japygum promontoria*, vi. 261. 58.

Then follows the *promontorium* LACINIUM, now *Cape delle Colonne*, which, with the promontory of *Salentum* or *St Maria di Leuca*, forms the mouth of the Tarentine gulf, 70 miles wide, ſome ſay 100, *Plin.* iii. 11. Pliny extends the bay to the Acroceraunian mountains in Epire 75 miles, including alſo the Adriatic, *Ibid.* but what is below the Salentine promontory properly belongs to the Ionian ſea.

Eaſt from this promontory is a ſmall iſland ſuppoſed to be the iſland of Calypſo, *Plin.* iii. 10. *ſ.* 15. which Homer calls OGYGIA, *Odyſſ.* H. 244. now a barren rock; and ſouth of it the iſland of Caſtor and Pollux, *(inſula Dioſcúrón,)* ten miles from land; and ſome others, *Plin. ibid.* which now do not appear, or are ſo ſmall as to be unworthy of notice.

On the Lacinian promontory ſtood a famous temple of Juno, hence called DIVA LACINIA, *Virg. Æn.* iii. 552. where Pliny ſays the aſhes remained immoveable on the altar in the open air, even although it blew a ſtorm, ii. 107. ſo Livy, xxiv. 3.; *Val. Max.* i. 8. *ext.* 18.

This temple was revered by all the nations around, *Liv.* xxiv. 3. and therefore enriched with many valuable preſents, *Strab.* vi. 261. It was ſurrounded with a thick grove and fine paſtures, which produced a great revenue, *Lib. ib.* Hannibal is ſaid firſt to have violated this temple at his departure from Italy, by ſlaying in it a number of Italians who refuſed to accompany him to Africa, *Id.* xxx. 20.

Q. Fulvius Flaccus, the cenſor, wiſhing to cover a temple at Rome, which he had vowed to Fortune, with marble tiles or flags, unroofed one half of the temple of Lacinian Juno for this purpoſe; but the Senate being informed of it, ordered the

tiles to be reſtored. They were therefore carried back, but no artiſt could be found to replace them properly, *Liv.* xlii. 3.

Six miles from this temple, *Liv.* xxiv. 1. Strabo ſays 150 ſtadia from *Lacinium*, vi. 262. ſtood the city of CROTON or *Croto*, now *Cotrone*, founded by a body of Achæans in their return from the Trojan war, on the river Eſărus, *Strab.* vi. 262. Near it was alſo another river called *Neæthus*, becauſe the *ſhips* of the Achæans, when they landed to explore the country, are ſaid to have been burnt by the Trojan women accompanying them, that they might not be again forced to ſea, *Ib.* as the ſhips of Æneas were burnt for a ſimilar reaſon by the matrons in his fleet, *Æn.* v. 654. &c.

The inhabitants of Croton ſeem to have paid great attention to athletic exerciſes, as at one olympiad all the victors, ſeven in number, were natives of that city, *Strab. ib.* and hence it was ſaid, "that the laſt of the Crotoniates was the firſt of the Greeks." The vigour of the men and the beauty of the women were aſcribed to the influence of the climate, *Ibid.* The glory of Croton was greatly increaſed by the ſchool of Pythagoras, who reſided long in that place, *Ib.* Juſtin ſays twenty years, xx. 4. The effects of his inſtructions were aſtoniſhing. He chiefly recommended to the youth frugality and hardineſs, the love of knowledge and of viriue, *Ib.* MILO, the moſt famous athlēta we read of, was one of his ſcholars. Wonderful inſtances of his ſtrength are recorded, *Pauſan.* vi. 14. In a meeting of philoſophers, when by the failure of a pillar the edifice threatened to fall, Milo is ſaid to have ſupported it, and ſaved them all, *Strab.* vi. 263. No one could move him from his place, *Plin.* vii. 20. nor force a pomegranate from his hand, *(præter amicam,)* Ælian. ii. 24. He was ſix times victor at the olympic games, *Diodor.* xii. 9. Confidence in his ſtrength, however, proved his ruin, *Juvenal.* x. 10.; for travelling alone through a wood, he perceived a tree cleft with wedges; attempting with his hands and feet to tear it aſunder, the wedges fell out, and the tree cloſing upon him, he could not extricate himſelf. Thus he became the prey of wild beaſts, *Strab. ib.*; *Val. Max.* ix. 12. *ext.* 9.; *Gell.* xv. 16.; *Ovid. in Ibin*, 609. Pauſanias ſays, of wolves, which abounded in that country, *Ibid.*

Under Milo, Croton was in its moſt flouriſhing ſtate. Its walls incloſed a circumference of twelve miles, *Liv.* xxiv. 3. Of all the colonies ſent out from Greece, it alone aſſiſted the mother country when invaded by the Perſians. The loſs ſuſtained in the battle againſt the Sybarites, and the conſequences of

of ſucceſs, proved fatal to Croton. Riches introduced luxury, which by degrees contaminated the virtue of its inhabitants. Not long after they were defeated by the Locrians, who were leſs corrupt, with nearly the ſame inequality of numbers with which they had prevailed againſt the Sybarites, there being only 15,000 Locrians againſt 120,000 Crotonians, *Juſtin.* xx. 3. This ſtroke, however, reſtored them to their former virtue, and enabled them to make a brave, though unſucceſsful reſiſtance, againſt Dionyſius of Syracuſe, *Ib.* 5. who took their citadel by ſtratagem, *Liv.* xxiv. 3. They ſuffered much in the war with Pyrrhus; ſo that in the time of Hannibal they could not muſter above 20,000 men, *Liv.* xxiii. 30. and ſcarcely one half of the city was inhabited, *Id.* xxiv. 3. It was therefore eaſily taken by the *Bruttii*, who were in alliance with Hannibal; but the citadel was defended by the nobles of the place, who, as was the caſe at that time in all the ſtates of Italy, for what reaſon it is not ſaid, favoured the Romans, and the populace the Carthaginians, *Ib.* 2. The Crotoniates being hard preſſed, at laſt agreed to retire to Locri, and the city was given to the *Bruttii*, Ib. 3.

Croton never made any figure after the ſecond Punic war. The Greeks, however, recovered poſſeſſion of it, and a Roman colony was ſent thither, *Liv.* xxxiv. 45. It is now an inconſiderable place. The Eſaro, which anciently flowed through the centre of the town, *Liv.* xxiv. 3. now runs in a low ſtony bed, at a diſtance, north of the gates. In ſummer the climate is ſaid to be unhealthy. It has very little commerce; its principal commodities are cheeſe and corn.

At a few miles diſtance from Croton ſtood PETILIA or *Petelia*, founded by Philoctetes, from Meliboea, a city in Theſſaly at the foot of mount Oſſa, *Strab.* vi. 254. on a rugged mountain, now *Strongoli*, ſaid by Strabo to belong to Lucania, *Ib.* but by Pliny, to the *Bruttii*, who joins with it mount Clibanus, iii. 10. The inhabitants ſignaliſed their fidelity to the Romans in the war with Hannibal, *Liv.* xxiii. 20. nor did they ſurrender, till, after having endured a ſiege of ſeveral months, they were forced to ſubmit by famine, *Ib.* 30. In a valley near this place Marcellus, the illuſtrious rival of Hannibal, was cut off by an ambuſcade, *Liv.* xxvii. 28.

The ſouth part of Italy was anciently called MAGNA GRÆCIA, *Plin.* iii. 5.; *Strab.* vi. 253.; *Ovid. Faſt.* iv. 64.; *Polyb.* ii. 39. or MAJOR, *Liv.* xxxi. 7.; *Juſtin.* xx. 2. alſo VETUS et MAGNA, (παλαια και μεγαλη), *Polyb.* iii. 118. But this name

name had fallen into diſuſe in the time of Cicero, *Orat.* ii. 37. iii. 34. How much of Italy it comprehended is uncertain. Seneca ſays the whole coaſt of the Tuſcan ſea was called by that name, *ad. Helv.* 6. and Strabo extends it alſo to Sicily, *Ibid.* Servius on Virgil ſays that Italy was called μεγαλη Ἑλλας, becauſe all the cities from Tarentum to Cumæ were founded by the Greeks. Livy ſeems to reſtrict it to the coaſt between *Tarentum* and *Locri*, xxii. 61. but mentions alſo the coaſt of the Tuſcan ſea, viii. 27. and always diſtinguiſhes the Grecian ſtates from their Italian neighbours, *Ibid.*; thus the people of Croton and Locri from the Bruttii, *Ibid.* & xxiii. 30. xxiv. 1. & 2. the people of Tarentum and Heraclea from the *Meſſapii* and *Lucāni*, viii. 24. &c. When *Græcia Magna* therefore is mentioned, the Grecian ſtates in Italy only are to be underſtood, *Cic. ibid.*; *Ptolemæi.* iii. 1. Livy calls Greece Proper GRÆCIA ULTERIOR, vii. 26. and a ſlave in Plautus calls the country of the Greeks in Italy GRÆCIA EXOTICA, *Menæch.* ii. 1. 12. in alluſion to the cuſtom of the Greeks calling the people of all other nations except their own, *Barbarians.* The epithet *Magna* is ſuppoſed to have been given it by the Romans on account of its vicinity, *Scaliger. in Feſt.* Pliny ſays, that a ſmall part of Italy was called *Græcia Magna*, on account of the fertility of its ſoil and the excellence of its climate, iii. 5.; and Feſtus ſays, Italy (in general) was called *Major Græcia*, becauſe there were in it many and *great* ſtates that came from Greece. Perhaps the name originated from theſe ſtates being ſuperior in power and extent to their mother countries.

Strabo ſays, that in his time, except the cities Tarentum, Rhegium, and Naples, all the reſt had aſſumed foreign cuſtoms or become barbarous, (ἐκβεβαρβαρῶσθαι), *Ibid.* Cicero mentions theſe as Greek cities, and adds Locri and Heraclea, *pro Arch.* 5.

Auguſtus divided Italy into eleven parts or regions, *Plin.* iii. 5. *f.* 6. *fin.* —— 19. *f.* 23. But this diviſion was not regarded after his death; only the name of *Gallia Ciſalpina* was generally diſcontinued, and that of Italy extended nearly to its preſent limits.

Auguſtus erected a gilt pillar in the *Forum*, called MILLIARIUM AUREUM, where all the public ways terminated. The miles, however, were not reckoned from it, but from the gates of the city, along all the roads to the limits of the empire, and marked on ſtones; hence *lapis*, a ſtone, is put for a mile.

mile. At ſmaller diſtances there were ſtones for travellers to reſt on, and to aſſiſt thoſe who alighted to mount their horſes, for the ancient Romans did not uſe ſtirrups. From the principal ways there were croſs-roads *(diverticula,)* which led to ſome leſs-noted place, to a country villa, or the like; whence *redire ex diverticulo in viam,* to return from a digreſſion to the principal ſubject.

The public ways were named either from the perſons who firſt laid them out, or from the places to which they led. The chief of them were,

Via APPIA, begun by *Appius Claudius,* the Cenſor, a. U. 441.; *Liv.* ix. 29.; *Diodor.* xx. 36. called REGINA VIARUM, *Stat. ſilv.* ii. 2. 12. extending from the *porta Capēna,* firſt to Capua, and from thence through Samnium and Apulia to Brunduſium, *Strab.* v. 233. about 360 miles, *Id.* vi. 283. Appius carried it no farther than Capua, above 130 miles, *Frontin. princ. de aquæd.*; and indeed it is hardly credible he could have carried it ſo far during the courſe of one cenſorſhip, although he continued in office beyond the uſual time of eighteen months, *Liv.* ix. 33. By whom, or at what time it was completed, is uncertain. The chief towns and ſtages *(menſiones)* between Rome and Brunduſium were, *Aricia, Forum Appii, Tarracīna, Fundi, Minturnæ, Sinueſſa,* CAPUA; *Caudium, Beneventum, Equotutĭcum, Herdonia, Canuſium, Barium, Egnatia,* BRUNDUSIUM. Between Forum Appii and Terracina, there was, along the road, a canal or ditch, through the *palus Pontina,* v. *Pomptina,* (or *palus Satŭræ,* Virg. Æn. vii. 801.) on which travellers uſed to ſail in a boat drawn by a mule, *Horat. Sat.* i. 5. 9. — 25. chiefly in the night time, *Strab.* v. 233. That part of the Appian way is now quite impaſſable, from the augmentation of this marſh, the exhalations of which are ſo noxious, that it is dangerous to ſleep near it a ſingle night. Travellers, therefore, are now obliged to make a circuit by *Caſa Nuova* and *Piperno,* up towards the foot of the Appenines. Several parts of the Via Appia ſtill remain entire. It is covered with broad ſtones ſo artfully joined, that they appear like one ſtone.——There was another way which led to Brunduſium, called *Via* MINUCIA or NUMICIA, *Horat. ep.* i. 18. 20. but by what places it paſſed is uncertain. The old Scholiaſt ſays, it went through the country of the Sabines.

Via FLAMINIA, extending through Etruria and Umbria to Arimĭnum; made by C. Flaminius the Cenſor, a. U. 533, *Liv. epit.* xx.; Strabo ſays, by Flaminius the conſul, v. 218. the colleague of M. Æmilius Lepidus, a. U. 566, *Liv.* xxxviii.

42.

42. repaired by Auguſtus, *Suet. Aug.* 30.; *Dio*, liii. This road was extended by Æmilius Lepidus, the conſul above mentioned, from Ariminum to Bononia, and from thence to Aquileia, near the foot of the Alps, whence it was called *Via* ÆMILIA, *Strab. ib.* but Pliny gives a different account, xxxix. 2. There was another *Via* ÆMILIA, through Piſæ and Luna to Sabata, and from thence to Dertona in Liguria, made by Æmilius Scaurus, who dug a navigable canal from Placentia to Parma, *Strabo, ibid.*

Via AURELIA went along the coaſt of Etruria, *Cic. Cat.* ii. 4. and farther from the ſea; *Via* CASSIA, in the middle between the *Via Aurelia* and *Flaminia*, Cic. Phil. xii. 9. when or by whom they were made is uncertain.

There were other roads in Etruria near the *Via Flaminia*, or falling into it, as, *Via* CLODIA, *v.* CLAUDIA, *Ovid. Pont.* i. 8. ANNIA, AUGUSTA, CORNELIA, CIMINIA, &c. known only from inſcriptions. There was a road which led from Cremona to Mantua and Verona, called *Via* POSTHUMIA, mentioned by Tacitus, *hiſt.* iii. 21.

Of the roads ſouth of the Tiber the moſt noted, next to the *Via Appia*, were, the *Via* VALERIA, leading from Tibur to the country of the Marſi, and to Corfinium, the capital of the Peligni, *Strab.* v. 237. & 238. and the *Via* LATINA, running in the middle between the two former, and falling into the *Via Appia* at *Caſinum*, or rather Caſilinum, *Strab. ib.* often mentioned by Livy, ii. 39. x. 36. xxii. 12. xxvi. 8.

The way by which the Sabines brought their ſalt from the ſea over the bridge of the Anio, was called *Via* SALARIA, *Feſtus. Liv.* vii. 9.; *Tacit. hiſt.* iii. 82. beginning from the *porta Collina*, and not of great length, *Strab* v. 228.

There is a *Via Campana* mentioned by Suetonius, *Aug.* 94. the direction of which is uncertain.

The principal ways named from the towns to which they led were, *Via* NOMENTANA, to Nomentum, called alſo FICULNENSIS, *Liv.* iii. 52.; *Suet. Ner.* 48. falling into the *Via Salaria*, *Strab. ib.* — TIBURTINA, to Tibur, where the *Via Valeria* began; COLLATINA, to *Collatia*; PRÆNESTINA, to *Præneſte*; LABICANA, or LAVICANA, to *Labicum*, Liv. iv. 41.; GABINA, to *Gabii*, Liv. ii. 11.; ARDEATINA, to *Ardea*, Feſtus; LAURENTINA, to *Laurentum*; and OSTIENSIS, to *Oſtia*, Plin. ep. ii. 17.

All theſe roads were made and repaired at the public expence, *Liv.* ix. 43.; *Suet. Aug.* 30.

Modern

Modern Diviſions of Italy.

Subdiviſions.	*Chief Towns.*	*To whom ſubject.*
Savoy	Chamberry	King of Sardinia.
Piedmont	TURIN, Niece	
Montferrat	Caſal	
Milan	Milan, Pavia, Cremona	Houſe of Auſtria.
Mantua	Mantua	
Parma	Parma, Placentia	Duke of Parma.
Modena	Modena, Mirandola	Duke of Modena.
Venice	VENICE, Padua, Verona, Aquileia	Republic.
Genoa	Genoa	Republic.
Lucca	Lucca	Republic.
Tuſcany	Florence, Sienna, Piſa, Leghorn	Grand Duke of Tuſcany.
St Marino	St Marino	Republic.
Campagna di Roma	ROME, Tivoli, Freſcati, Oſtia, Albano	The Pope.
Ancona	Ancona, Loretto	
Urbino	Urbino, Peſaro	
St Peter's Patrimony	Viterbo, Civita Vecchia	
Ombria	Spoletto, Perugia	
Romania	Ravenna, Rimini	
Bologna	Bologna	
Ferrara	Ferrara	
Naples	NAPLES, Capua, Amalphi, Benevento, Salerno, Rheggio, Tarento, Brundiſi, Otranto	King of Naples.

HISTORY *of* ANCIENT ITALY.

ITALY was anciently poſſeſſed by various tribes; the north of it by the Gauls, and the ſouth by different colonies from Greece. Its firſt inhabitants were the *Aborigines*; their firſt king was JANUS. In his time, SATURN having been expelled from Crete by his ſon Jupiter, after wandering through different countries, came into Italy; where he was hoſpitably entertained by Janus, and aſſumed into a ſhare of the kingdom. The juſt government and wiſe inſtitutions of Saturn, gave occaſion to the fable of the Golden age. From him the country was called SATURNIA, and that part of it where he chiefly reſided LATIUM, *Virg. Æn.* vii. 320. &c.; *Ovid. Faſt.* i. 235.; *Dionyſ.* i. 36. & 38.

The *Ænotri*, *Auſones* or *Aurunci*, *Ligures*, *Oſci*, *Pelaſgi*, *Sabini*, *Samnites*, *Umbri*, *&c.* came into Italy at different times,

Dionyſ. i. 10. 11. 12. &c. Dionyſius makes the *Ænotri* the ſame with the *Aborigines*, and to come from Arcadia, *Ib.* 60. He ſays they were called *Aborigines*, from their inhabiting the mountains, (ἀπο της εν τοις ορεσιν οικησεως) *Ib.* 13. but they ſeem to have derived their name rather from their being the *original* inhabitants of the place, *Ib.* 10. They were afterwards called *Italians*, from *Ĭtălus*, one of their kings, 12.

About ſixty years before the Trojan war, EVANDER, the ſon of *Carmenta* a propheteſs, brought into Latium a colony of Arcadians; and by the permiſſion of FAUNUS, the ſon of *Picus*, and grandſon of Saturn, *Virg. Æn.* vii. 48 then king of the *Aborigines*, built a ſmall village on a hill near the Tiber, which he called *Pallantium*, from the name of his native city *Palantēum*, whence that place was afterwards called PALATIUM or the *Palatine* mount. Evander introduced into Italy the knowledge of letters, of muſical inſtruments, and of ſeveral other uſeful arts, *Dionyſ.* i. 31. — 34.

In the time of Evander HERCULES came into Italy after his conqueſt of *Geryon* in Spain, and left behind him a number of his followers, both of Trojan and Grecian extraction, who ſettled on the Capitoline hill, then called *Mons Saturnius.* One CACUS, a noted robber in the neighbourhood, having carried off by ſtealth ſome oxen from Hercules, was ſlain by him, *Dionyſ.* i. 34. — 45.; *Liv.* i. 7.; *Ovid. Faſt.* i. v. 645. which gave riſe to the fictions of the poets, *Virg. Æn.* viii. 193. &c.

After the deſtruction of Troy, ANTENOR, with a multitude of *Henĕti* from Paphlagonia, ſettled at the top of the Hadriatic gulf, and built *Patavium*, now Padua, *Liv.* i. 1.; *Virg. Æn.* i. 242. ULYSSES is likewiſe ſaid, in his wanderings, to have come into Italy, and to have reſided for ſome time at *Circeji*, the city of *Circe*, by whom he had a ſon, called *Telegŏnus*, who founded Tuſcŭlum, *Ovid. Faſt.* iv. 69. This Telegonus, going to Ithaca to ſee Ulyſſes, was ſhipwrecked on that iſland. Not knowing where he was, he began to plunder the inhabitants; and when Ulyſſes and Telemachus his ſon came out to repel the invaders, Telegonus ignorantly in the ſcuffle ſlew his father, as Oedipus did Laius, *Ovid. Faſt.* i. 1. 114. whence *Tuſculum*, from its lofty ſituation, is called *Telegoni juga parricidæ*, Horat. od. iii. 29. 8.

About the ſame time, DIOMEDES, the ſon of Tydeus and king of Ætolia, another of the Grecian heroes in the war againſt Troy, unwilling to return to his native country on account of the infidelity of his wife *Ægiăle*, paſſed over into Apulia,

Apulia, and married the daughter of *Daunas*, king of that country, which was called *Daunia* after his name. Diomed built ſeveral cities, particularly *Arpi*, called alſo *Argos Hippium*, *Argyrĭpa* or *Argyrippa*, Ovid. Met. 14. 456.; *Faſt.* iv. 76.; Virg. Æn. xi. 246.; Plin. iii. 11. *ſ.* 16. 2.

In the time of Atys king of Lydia, one of the deſcendants of Hercules, a colony from that country, during a famine, ſet ſail for Smyrna under the conduct of Tyrrhēnus, the king's ſon, and landed in Umbria, *Herodot.* i. 94. Croſſing the Appenines they are ſaid to have built twelve cities, one of them called *Tarquinii* from *Tarcon*, a diſtinguiſhed chief among them. The whole country was called TYRRHENIA, afterwards *Thuſcia* or *Etruria*, Strab. v. 219.

But the moſt famous of all thoſe foreigners who came into Italy was ÆNEAS, the ſon of *Anchiſes* and *Venus*, deſcended from the royal family of Troy.

DARDANUS, the ſon of *Jupiter* by *Electra*, the daughter of *Atlas*, was the founder of the Trojan nation, and conſequently of the Romans. Dionyſius ſays he was a native of Arcadia, i 61. Strabo, of Samothracia, vii. *fin.* Virgil, of Italy, *Æn.* iii. 167. Having removed into Aſia, he married *Batea*, the daughter of *Teucer*, king of Phrygia, and built a city called *Dardania*, and afterwards TROJA, *Dionyſ. ibid.* From Dardănus the Trojans were called *Dardănĭdæ*. His deſcendants and ſucceſſors were, 1. *Erichthonius*; 2. *Tros*, whence *Troja*, the city Troy and *Troes*, the Trojans; 3 *Ilus*, from whom Troy was called *Ilium*; 4. *Laomĕdon*; and 6. *Priămus*, the laſt king of Troy.

The great grandfather of Æneas was *Jarūcus*, the ſon of Tros and brother of Ilus; his grandfather was *Capys*, the father of *Anchiſes*. PRIAM having refuſed to reſtore *Helĕna*, the wife of *Menelaus* king of Sparta, whom his ſon Paris had carried off, was attacked by the united forces of all the ſtates of Greece, commanded by *Agamemnon*, the brother of Menelaus, and king of *Mycēnæ*. Troy underwent a ſiege of ten years, being defended chiefly by the valour of HECTOR, the ſon of Priam. At laſt Hector was ſlain by ACHILLES, the braveſt of the Greeks, who himſelf was alſo killed ſoon after by the treachery of *Paris*. Troy is ſaid to have been taken by a ſtratagem of the Greeks, ſuggeſted by Ulyſſes, the king of *Ithaca*. They reared a large wooden image in the form of a horſe, and incloſed in it a number of armed men. This they pretended to be a vow to pacify the wrath of the goddeſs *Minerva*, for an image of that goddeſs which Ulyſſes and Diomēdes had ſtolen

from her temple in Troy. The Trojans, deceived by the falſe information of SINON, a pretended deſerter from the Greeks, brought the horſe into the city, and, as on ſacred occaſions, devoted themſelves to feſtivity. The armed men being let out of the horſe by *Sinon*, opened the gates, and admitted their companions. They fall upon the city. Priam is ſlain by *Pyrrhus*, the ſon of Achilles, and moſt of the citizens are put to the ſword, or reduced to captivity. *Æneas*, made his eſcape amidſt the flames, carrying his father *Anchiſes* on his back, who held the ſacred things and houſehold-gods in his hands. *Aſcanius* or *Iulus*, the ſon of Æneas, ran by his father's ſide, having his left hand linked in his father's right. *Crĕūſa*, the wife of Æneas, followed behind; but by ſome accident, miſſing her way, was loſt; nor could ſhe be found, although Æneas returned to ſearch for her.—This is the account of Virgil, who, though he embelliſhes facts, yet ſeldom relates any thing for which there is not ſome foundation in hiſtory. He indeed ſuppoſes ſome events to have happened in the time of his hero, which took place at a different period. But in other reſpects the facts recorded in the *Æneid* are found to have a wonderful agreement with the accounts of ancient hiſtorians.

Æneas having collected his friends, and ſuch as had eſcaped from the flames of Troy, and from the Greeks, took poſſeſſion of ſtrong places on mount Ida. Great numbers afterwards flocked to him; ſo that the Greeks finding it impracticable to reduce them, granted them permiſſion to depart in ſafety to whatever place they pleaſed. Æneas, having built a fleet, in the harbour of *Antandros*, a town at the foot of mount Ida, *Virg. Æn* iii. 6. ſailed with twenty ſhips, *Ib.* i. 381. firſt to *Thrace*, where he founded a city called after his name *Ænēa*, or *Enne*, or *Æneădæ*, Virg. Æn. iii. 18.; from thence to *Delos*, then to *Crete*. Being obliged to leave this place by a peſtilence, he ſailed round *Peloponneſus*, and having eſcaped from ſtorm, touched upon two ſmall iſlands called *Strophădes*, in the Ionian ſea, (the abode of the harpies, *Virg Æn.* iii. 210.) then he paſſed by *Zacynthus*, *Dulichium*, *Same* or *Cephalenia*, and *Ithăca*. He landed in Epire, firſt at *Actium*, where was a temple of Apollo, *Ib.* 275.; next at *Buthrōtum*, where he found *Andromăche*, the wife of Hector, married to *Helĕnus*, one of the ſons of Priam, who governed that country, as guardian to *Moloſſus* the ſon of *Pyrrhus*, her former huſband. Pyrrhus was ſlain by *Oreſtes*, the ſon of Agamemnon, for depriving him of *Hermiŏne*, the daughter of Menelaus and Helena, who had been betrothed to Oreſtes, and whom Pyrrhus, deſerting Andromăche,

dromăche, had married, *Ib.* 325. &c.; *Pauſan.* ii. 23. Helenus being endued with the gift of prophecy, foretold to Æneas what was to befal him, and gave him directions concerning his voyage, *Dionyſ.* i. 51. Æneas having ſailed paſt the *Ceraunian* mountains, croſſed over into Italy. He offered up ſacrifices to Juno in her temple on the *Japygian* or *Salentine* promontory, *Ib.* 547. but ſtaid only a ſhort time there from an apprehenſion of the Greeks, who then poſſeſſed thoſe parts, *Ib.* 396. & 550. Having therefore cruiſed along the bay of Tarentum, and coaſt of Bruttii, and having paſſed the *Fretum Siculum*, without entering it, he landed on the country of the Cyclops in Sicily, near the foot of mount Ætna, *Ib.* 569.; then having taken up Achemenides, who had been left there three months before by Ulyſſes, *Ib.* 645, from fear of Polyphemus, a gigantic cyclops, he ſet ſail again, *v.* 666, and having cruiſed along the eaſt and ſouth coaſts of Sicily, he next entered the port of *Drepănum*, on the weſt ſide of the iſland, north of *Lilybæum*, 707 at the foot of mount *Eryx*. Here he loſt his father *Anchiſes*. Having departed from thence (at which time the ſubject of the Æneid properly begins, i. 34.), he was driven by a ſtorm on the coaſt of *Africa*, near *Carthage*.

This city, according to Virgil, had lately been built by a colony from Tyre, under the conduct of DIDO, the widow of *Sichæus*, whom *Pygmalion*, her brother, the king of Tyre, from envy of his riches, had ſlain, *Virg. Æn.* i. 340. Dido received Æneas with great hoſpitality, and falling in love with him, wiſhed him to ſhare with her the government of Carthage; but he, bent on ſailing for Italy, to which he is ſaid to have been urged by many intimations of the gods, left her; upon which ſhe, in deſpair, ſlew herſelf.

Virgil ſuppoſes Dido contemporary with Æneas; whereas others make her two or three ages poſterior to him. This is one of the few anachroniſms which the poet, for the ſake of embelliſhment, has admitted into the Æneid.

After ſailing from Carthage, Æneas was compelled, by force of weather, to make for Sicily. He again landed at *Drepănum*, the city of *Aceſtes*, where he celebrated various games in honour of his father, *Virg. Æn.* v. Here he left ſuch of his companions as were aged and infirm, and founded a city for them, *Ib.* 755. called after the name of his friend, ACESTA, *Ib.* 718. ÆGESTA, *Dionyſ.* i. 52. or SEGESTA, *Cic. Verr.* iv. 33. and built a temple to Venus on the top of mount Eryx, *Virg. ib.* 759. Dionyſius ſays, of mount Elymus, i. 53.

From

From hence Æneas sailed for Italy. He first landed at *Cumæ*, where he consulted the oracle of the Sibyl; and accompanied by her, according to Virgil, visited the infernal regions to procure an interview with his father. Having left Cumæ, he at last landed at *Laurentum*, near the mouth of the Tiber.

LATINUS, the son of *Faunus*, was then king of the *Aborigines*. Hearing of the arrival of foreigners, he at first determined to repel them by force; but changing his mind, he made an alliance with Æneas, and ratified it by giving him his only daughter, LAVINIA, in marriage. Æneas built a city near the place where he had landed, which he called *Lavinium*, from the name of his wife, *Dionys.* i. 57. — 61. about two years after the destruction of Troy, *Ib.* 63. before Christ, 1183. But Virgil supposes Æneas to have spent seven years in his voyages, *Æn.* i. *fin.* v. 626.

TURNUS, king of the *Rutŭli*, to whom Lavinia had been betrothed before the arrival of Æneas, taking it amiss that a foreigner was preferred before him, made war on Latinus and Æneas. A battle was fought, in which both Latinus and Turnus fell, *Dionys.* i. 64. Livy says that only Latinus was slain, i. 2. Both agree that Æneas gained the victory, and succeeded to the crown of his father-in-law. But he, too, about four years after, fell in battle, fighting against *Mezentius*, king of the Tuscans, to whom Turnus or his descendants had applied for assistance.

Virgil gives a quite different account of this matter. He supposes almost all the different states and petty kings of Italy to form a combination against Æneas, who was supported by no alliance but that of Evander. King Latinus is represented as an old man, incapable of taking any personal concern in the war. After various engagements, in which many on both sides fell, the chief of whom, on the side of *Turnus*, were, *Mezentius* and his son *Lausus*, and an illustrious female warrior, CAMILLA; on the side of Æneas, *Nisus* and *Eryălus*, and *Pallas*, the son of Evander; it was at last determined that Æneas and Turnus should decide their differences in single combat: Turnus falls, and Æneas obtains Lavinia as the prize of his victory.

After the death of Æneas, ASCANIUS or IULUS, his son, succeeded. Livy is uncertain whether he was born of *Creusa* or *Lavinia*, but says, that by reason of his youth he was unfit for the government, and therefore that Lavinia ruled during his minority, i. 3.; but Dionysius takes no notice of this.

this. He relates that Aſcanius, upon his acceſſion to the throne, being beſieged by Mezentius, ſent propoſals for an accommodation; but provoked by the intolerable terms which were offered him, among the reſt, that all the wine produced in Latium ſhould be annually ſent into Etruria; having conſecrated the fruit of the vine to Jupiter, (whence the feſtival, VINALIA, *Ovid. Faſt.* iv. 877.) he made a vigorous ſally in the night-time, routed the enemy, and forced Mezentius in his turn to ſue for peace, which was granted him, *Dionyſ.* i. 65.

Aſcanius built a new city, called ALBA LONGA, to which he transferred the ſeat of government, about thirty years after the foundation of Lavinium, *Ib.* 66.; *Liv.* i. 3.

The Alban kings after Aſcanius, for 400 years, *Strab.* v. *p.* 229. were, 1. *Sylvius*, which became a family name to all his ſucceſſors; 2. *Latinus*; 3. *Alba*; 4. *Atys*; 5. *Capys*; 6. *Capĕtus*; 7. *Tiberīnus*, who being drowned in croſſing the Albŭla, gave the name of *Tiběris* to the river; 8. *Agrippa*; 9. *Romulus Sylvius*; 10. *Aventinus*, who gave name to the mountain, being buried there; and 11. *Proca*, Liv. i. 3.

Dionyſius ſays, that *Sylvius* was not the ſon of Aſcanius, but his brother, by Lavinia, who brought him forth in a *wood*, (whence his name, *Quod ſylvis fuit ortus in altis*, Ovid. Faſt. iv. 41.) in the cottage of a faithful ſervant, who had privately carried her thither, leſt ſhe ſhould ſuffer injury from her ſtepſon: that the ſon of Aſcanius was called IULUS, who, claiming the crown after his father's death, was ſet aſide by the ſuffrages of the people; but as a compenſation for the loſs was inveſted with the ſacred office of high-prieſt, in ſeveral reſpects ſuperior to that of king; which prieſthood continued hereditary in the *Iulian* family, who were the deſcendants of this *Iulus*, to the time of Dionyſius. From that family Julius Cæſar and Auguſtus were deſcended, i. 70. and the frequent alluſions of the poets and hiſtorians of that time to their divine origin, cannot be properly underſtood without ſome acquaintance with their lineage, *Ovid. Faſt.* iv. 25. &c.

FOUNDATION *of* ROME, *and its Government by Kings.*

PROCA had two ſons, *Numĭtor* and *Amulius*. To Numitor, the elder, he left the crown, to the other, his treaſures.

By

By means of theſe AMULIUS ſupplanted his brother, and reigned in his ſtead. To deprive Numitor of all hopes of offſpring, he cauſed his ſons to be put to death, and made his daughter *Rhea Sylvia*, or *Ilia*, a veſtal virgin. She, however, became with child, *Ovid. Faſt.* iii. 21. and to palliate her offence, gave out that it was by Mars, the god of war. She brought forth male twins, whom Amulius ordered to be thrown into the running water, and herſelf to be caſt into priſon, or, as ſome ſay, to be put to death, *Dionyſ.* i. 79. Providentially, *(forte quadam divinibus,)* ſays Livy, i. 4. the Tiber had overflowed its banks; ſo that ſubſiding, it left the veſſel in which the infants were expoſed on dry ground. It is ſaid that a ſhe-wolf coming that way gave them ſuck, and that *Fauſtŭlus*, the keeper of the king's flock, found her licking them with her tongue. By him they were carried to his cottage, to be nurſed by his wife *Laurentia*, and were brought up by him as his own children.

ROMULUS and REMUS, for ſo they were afterwards named, being thus miraculouſly preſerved, when they grew up, are ſaid to have diſcovered marks of their being ſprung from a nobler origin than was thought. Inſtead of loitering among the folds, they uſed to traverſe the foreſts in hunting, and not only to encounter wild beaſts, but alſo to attack robbers loaded with booty, and to divide the prey among the ſhepherds. In one of theſe excurſions Remus was taken and brought before Amulius. He was chiefly charged with having carried off plunder from the lands of Numitor. He was therefore given up to Numitor to be puniſhed. In the mean time Fauſtulus, who had hitherto paſſed as their father, alarmed at the danger of Remus, diſcovered to Romulus the ſecret of their birth; and from certain circumſtances, Numitor almoſt recognized Remus for his grandſon. In ſhort, Amulius is ſlain, and Numitor reſtored to the throne.

Romulus and Remus reſolved to build a city in thoſe places where they had had been brought up. Not only their former companions, but alſo a number of Albans and others joined them. To determine which of them ſhould found and govern the new city, they had recourſe to omens. A diſpute having ariſen about this matter, and in conſequence a ſcuffle, Remus was ſlain. The common ſtory is, that he was killed by Romulus, for having in deriſion leapt over his new walls; or by one *Celer*, who had the charge of building the walls, *Dionyſ.* i. 87.; *Liv.* i. 6.; *Ovid. Faſt.* iv. 837.

ROME

ROME was founded about 753 years before the birth of Chriſt. After the city was built, as Dionyſius informs us, Romulus aſſembled the people to ſettle their form of government. He himſelf was unanimouſly elected King. The people were divided into three tribes, and each tribe into ten *curiæ* or pariſhes. The chief of a tribe was called TRIBUNUS, *a tribune*; and of a *curia*, CURIO. The land was alſo divided into thirty equal parts, to anſwer to the number of *curiæ*. Theſe parts were diſtributed by lot. A certain portion, however, was firſt exempted, ſufficient to defray the expences of ſacred rites and temples, and alſo for public exigencies. The people, in point of rank, was divided into two orders, *Patricians*, or nobility; and *Plebeians*, or common people; connected together as *patrons* and *clients*. It was ordained that the Patricians ſhould perform ſacred things, and take care of the ſtate; that the Plebeians ſhould cultivate the ground, and exerciſe mechanic trades or handicrafts, *Dionyſ.* ii. 9. A third order was afterwards added, called *Equites*, or Knights. From each tribe were raiſed a thouſand foot ſoldiers and an hundred horſe. Theſe were called a *legion*. An hundred ſenators were choſen to form the public council; each tribe, and each *curia*, nominated three, which made ninety-nine. Romulus completed the number by nominating a preſident.

Particular attention was paid to ſacred rites. The moſt important were performed by the King himſelf. He acted as prieſt, judge, and general. He was diſtinguiſhed by a particular dreſs called *toga prætexta*, (a white woollen robe, fringed with purple,) and twelve officers, called *lictors*, who went before him, carrying each on his ſhoulder a bundle of rods, with an axe ſtuck in the middle of them. The ſenate conſulted about the things which the King laid before it. Senators were diſtinguiſhed by a broad ſtripe of purple on the breaſt of their tunic. The people alone, in their aſſemblies, called *Comitia*, had the power of enacting laws, chooſing magiſtrates, and declaring war. The army was under the command of the King. The chief officers of the foot were called *tribunes*, and under them *centurions*, or commanders of hundreds; of the cavalry, *præfects*, and under them *decurions*, or commanders of tens. Romulus choſe 300 choice men to guard his perſon, whom he called *Celeres*, and their commander, *Præfect* of the *Celeres*, Dionyſ. ii. 3. — 15.

To encreaſe the number of citizens, Romulus opened an *aſylum* or ſanctuary, where fugitives of every kind from all quarters might be ſecure. To procure wives for his ſubjects, he

ſent ambaſſadors round the neighbouring ſtates to requeſt an alliance; but his propoſals were every where rejected with diſdain. Romulus therefore, by a decree of the ſenate, ordered a feſtival to be proclaimed in honour of Neptune, and prepared to celebrate the games with all poſſible magnificence. Many came from the neighbouring towns, with their wives and children, to ſee not only the games, but alſo the new city. While the minds of theſe ſtrangers were intent on the ſpectacle, the Roman youth, upon a ſignal given, carried off the virgins, as Dionyſius ſays, to the number of 683, *l.* ii. *c.* 30. The parents fled home in trepidation.

A fierce war enſued. If all the ſtates had united their forces together, Rome would have been ruined. But their reſentment was too violent to brook delay. The *Cæninenſes* therefore, alone, made an inroad on the Roman territory. Romulus marched againſt them, routed them in battle, and having ſlain their King *Acron*, preſented his ſpoils, called *ſpolia opima*, to Jupiter, to whom he built a temple, under the name of *Jupiter Feretrius*, which was the firſt temple built at Rome. This was the origin of the barbarous cuſtom of triumphs *.

Romulus was next attacked by the *Antemnātes*, and then by the *Cruſtumini*, both of whom he likewiſe eaſily conquered; and, inſtead of deſtroying the captives, according to the ſavage cuſtom of that age, he admitted them into the freedom of the city; which uſage proved one of the chief foundations of the Roman greatneſs.

The laſt and moſt dangerous war was from TATIUS, king of the Sabines; who, having led his army to Rome, got poſſeſſion of the Capitol, by the treachery of *Tarpeia*, the daughter of *Sp. Tarpeius* who commanded it. Several fierce combats took place between the Palatine and Capitoline hills, moſtly with equal ſucceſs. At laſt, when the armies of both nations were drawn up and prepared for a deciſive engagement, the Sabine women, whoſe wrongs had occaſioned the war, ruſhed in between them, in the garb of ſuppliants, imploring their parents and huſbands to drop their reſentment, and not ſtain themſelves by mutual ſlaughter. The generals and armies on both ſides were moved. A conference enſued; and they not only concluded an alliance, but made one ſtate out of two. It was agreed that Romulus and Tatius ſhould reign jointly, and with

* The *Spolia Opima*, or the ſpoils of the general of the enemy ſlain by the general of the Romans, were only twice obtained afterwards, 1. by A. Cornelius Coſſus, who ſlew Lar Tolumnius, king of the Vejentes, a. u. 318; and 2. by M. Claudius Marcellus, who ſlew Viridomārus, king of the Gauls, a. u. 530.

equal

equal authority; that Rome ſhould be the ſeat of government, but that the people of both nations ſhould be called QUIRĪTES, from *Cures*, the capital of Tatius, *Liv.* i. 13. The number of the ſenators was doubled, or at leaſt much encreaſed, by the addition of new members from the Sabines. The *Cœlian* and *Quirinal hills* were added to the city. Dionyſius makes this agreement between theſe two ſtates to have been the effect of an embaſſy of the women to their parents, ii. 45. &c.

Some years after, Tatius being ſlain in a tumult at *Lavinium*, Romulus again became ſole ſovereign.

The *Fidenates* were next ſubdued, and a colony ſent to their city. The *Vejentes*, taking up arms to avenge their cauſe, were alſo defeated, and obliged to ſue for peace.

Romulus, elated with theſe ſucceſſes, began to grow inſolent. He ſoon after diſappeared, being torn to pieces, as it was ſaid, by the ſenators. It was, however, commonly believed, ſays Livy, that he had been tranſlated to heaven; and this perſuaſion was confirmed by the ſolemn declaration of one *Julius Proculus*, who ſaid that he ſaw him aſcend to the æthereal regions, *Liv.* i. 16. Romulus reigned thirty-ſeven years, and, according to Dionyſius, was only eighteen years of age when he began to reign, ii. 56. He was worſhipped as a god after his death, under the name of QUIRINUS, *Ovid. Faſt.* ii. 475. and his wife *Herſilia*, as a goddeſs, called HORA, *Id. Met.* iv. *v. ult.*

After the death of Romulus, there was an interregnum for a year. NUMA POMPILIUS, from Cures, a city of the Sabines, a man remarkable for his juſtice and religion, was choſen by the ſenate and people to ſucceed. He was inaugurated after taking the omens; for after Romulus it became a cuſtom that no one ever entered on an office without conſulting the auſpices, or taking omens from the flight of birds.

Numa endeavoured to ſoften the ferocity of the Romans by a ſenſe of religion, and by laws.

For this purpoſe he lived in peace with his neighbours during the whole of his reign. He built a temple to *Janus*, which ſhould be ſhut in time of peace, and open in time of war. It was only once ſhut from the time of Numa to the time of Auguſtus, at the end of the firſt Punic war.

Beſides the general bodies of prieſts, the *Pontifices*, who had the chief direction of ſacred things, the *Augurs*, who explained omens, &c. Numa inſtituted certain prieſts to particular deities; one to Jupiter, called *Flamen Dialis*; to Mars, *Flamen Martialis*; and to Romulus, *Flamen Quirinalis*; four

prieſteſſes to Veſta, called *Veſtal Virgins*, who ſhould keep the ſacred fire always burning, &c. A round ſhield *(ancile)* having, as was ſuppoſed, fallen from heaven, Numa ordered eleven other ſhields to be made like it, that it might not be ſtolen, and appointed twelve prieſts, called *Salii*, ſacred to Mars, to take care of them; becauſe the preſervation of this ſhield was conſidered as a pledge of the perpetuity of the empire.

To impreſs the minds of the people with a veneration for his inſtitutions, Numa gave out that he made them all by the direction of the goddeſs *Egeria*, whom Livy calls his wife, i. 21. and uſed frequently to retire to a certain grove, as if to hold interviews with her, and with the muſes, *(Camænæ,)* to whom the grove was conſecrated. To ſhew of what importance he thought the obſervance of truth and fidelity, he built a temple to FAITH.

Numa divided the year into twelve lunar months; and to make it agree with the courſe of the ſun, appointed that every ſecond year an additional month, called *menſis* INTERCALARIS, ſhould be inſerted at the end of the year, conſiſting of more or fewer days, at the pleaſure of the *Pontifices*. The year of Romulus had only ten months, and began with March.

Numa alſo divided the days into *faſti* and *nefaſti*. On the latter no court of juſtice nor aſſembly of the people could be held.

Numa reigned forty-three years, and died in the eighty-third year of his age, *Liv.* i. 18.—22.; *Dionyſ.* ii. 57. & *ad fin.*

TULLUS HOSTILIUS was choſen by the people to ſucceed. The ſenate ratified their choice. Tullus was not only unlike the former king, but even more fond of war than Romulus. His firſt war was with the Albans. When the armies of both ſtates were ready to engage, it was agreed that the public fortune ſhould be determined by three champions on each ſide. There happened to be three twin-brothers in each army. The Romans are ſaid to have been called *Horatii*, and the Albans *Curiatii*. They fought in preſence of both armies. Two of the Romans fell; the three Albans were wounded. The ſurviving Roman was unhurt. He, therefore, to ſeparate the Curiatii, betook himſelf to flight. They followed as their ſtrength allowed. The Roman, looking back, perceives them following him at a conſiderable diſtance from one another, and one of them not far off. He ſuddenly turns and diſpatches him; ſo likewiſe the next, and then the third. Thus the Albans were ſubjected to the Romans.

HORATIUS,

HORATIUS, returning to the city in triumph, bearing the ſpoils of the *Curiatii*, was met by his ſiſter, who had been betrothed to one of them. She, obſerving on her brother's ſhoulder the robe of her lover, which ſhe herſelf had wrought, tearing her hair, and beating her breaſt, ſcreamed aloud, calling upon the deceaſed by name. The fierce youth, provoked at the lamentation of his ſiſter upon his victory, and amidſt ſo great public joy, ſtabbed her with his ſword. For this atrocious deed he was tried and condemned by two judges (*duumviri*) appointed by the King. Horatius appealed from this ſentence to the people, who, at the interceſſion of his father, acquitted him, rather from an admiration of his bravery than from the juſtice of his cauſe. He was, however, appointed to make certain expiations, and obliged to paſs, as it were, under a yoke *, like a vanquiſhed enemy, with his head covered.

Mettus Fuffetius, the dictator of the Albans, did not long quietly ſubmit to the ſovereignty of Rome. He ſecretly inſtigated the *Fidenates* and *Vejentes* to revolt, by a promiſe of coming over to them when they ſhould join battle; but he wanted reſolution to perform his promiſe. Having brought his forces to the aſſiſtance of Tullus, according to treaty, when the fight was about to begin, he drew off his army towards ſome eminences adjoining, and waited there to ſee which ſide would have the advantage, reſolving to join the victors. Tullus perceiving this, with great preſence of mind told his men, that the Albans were leading round, by his order, to attack the *Fidenates* from behind. This was pronounced ſo loudly, that the enemy alſo might hear it. The conſequence was, that the Romans boldly advanced, and the *Fidenates*, thinking themſelves betrayed, were defeated. Mettus, having brought down his army, congratulated Tullus on his victory. Tullus appearing to take this in good part, ordered the Albans to join their camp to that of the Romans. Next day he ſummoned both armies to an aſſembly, to which the ſoldiers always came without arms. The Albans, eager to hear the Roman king declaim, ſtood next his tribunal. On a ſudden the aſſembly is ſurrounded with armed men. Dionyſius ſays, that the braveſt

* The military yoke (*jugum*) was made of three ſpears, two fixed in the ground and one acroſs. The *jugum* of Horatius was compoſed of two altars, and a beam placed over the way acroſs them, called SORORUM TIGILLUM, *the Siſter's beam.* It was ſtanding in the time of Livy and Dionyſius, having been always repaired at the public expence, and certain ſacred rites were annually performed at it, *Dionyſ.* iii. 21.; *Liv.* i. 26. In memory of thoſe illuſtrious youths, a law was made, and obſerved during the exiſtence of the republic, that if any one had three male children at a birth, they ſhould be ſupported by the public to the age of puberty, *Dionyſ. ib.*

of

of the Roman ſoldiers had been ordered to bring their ſwords concealed under their garments, iii. 27. Tullus lays open the treachery of the Alban king. Mettus being convicted, was inſtantly tied to two carriages, and his body torn in pieces, *Virg. Æn.* viii. 642, the only inſtance, ſays Livy, in which the Romans ever violated the laws of humanity in their puniſhments, i. 28. The city of Alba was deſtroyed, after it had ſtood 400 years, *Liv.* i. 29.; *Virg. Æn.* i. 276. Dionyſius ſays, 487 years, iii. 31. and all the inhabitants brought to Rome. The chief men were admitted into the ſenate; ten *turmæ* of *equites*, or 300 horſemen, were alſo choſen from the Albans, and a proportional number of foot-ſoldiers diſtributed among the legions. Mount *Cœlius* was added to the city, *Liv.* i. 30. which Dionyſius ſays had been added upon the admiſſion of the Sabines, ii. 50. but mentions its being included within the *pomærium*, or wall ſurrounding the city, by Tullus, iii. i.

In confidence of ſo great an addition of ſtrength, Tullus, on account of ſome grounds of offence, declared war on the Sabines, who were at that time, ſays Livy, i. 30. the moſt powerful ſtate in Italy, next to the Etrurians: for it was only a part of that nation which had removed to Rome under Tatius. A bloody battle was fought, in which the Sabines were vanquiſhed.

After this, according to Dionyſius, Tullus was engaged in war with the Latins for five years, but never came to a general action; the two nations only making inroads upon the territories of each other. At laſt peace was agreed on.

Tullus, in conſequence of a lingering diſtemper, became very religious in the later part of his life. Being ſtruck with lightning, he was burnt, with his houſe and family, by the anger of Jupiter, who, as it was thought, was offended at his improper worſhip, *Liv.* i. 31. or on account of his former neglect of religion, *Dionyſ.* iii. 35. Some ſay he periſhed by treaſon, *Ib.* Tullus reigned thirty-two years.

ANCUS MARCIUS, the grandſon of Numa, by his daughter, ſucceeded, being choſen by the people, and his election was confirmed by the ſenate. Ancus was neither ſo warlike as Romulus, nor ſo pacific as Numa, but of a diſpoſition between the two. He reſtored the public ſacred rites, as they had been inſtituted by Numa. Being attacked by the Latins, he proclaimed war againſt them in a certain form, by means of prieſts, called *Feciales*, which form poſterity obſerved, *Liv.* i. 32. He took ſeveral towns of the Latins, and tranſported their inhabitants to Rome. *Mount Aventine* was added to the city for their reception. The *Janiculum* alſo was added on the north

of

of the Tiber, a wooden bridge *(pons ſublicius)* being then for the firſt time made over that river; this mount was added, not for want of room, but leſt at any time it ſhould ſerve as a fortreſs to the enemy. As an additional ſecurity to the city, Ancus dug a ditch round the wall through all the level grounds. It was called FOSSA QUIRITIUM. Seeing clandeſtine crimes were committed from the number of inhabitants, he built a priſon adjoining to the *Forum* or public place, for the terror of malefactors. Ancus extended the Roman territory to the Tuſcan ſea, and built *Oſtia*, at the mouth of the Tiber, to ſerve as a port for Rome. Salt pits were made around it.

In the reign of Ancus, one *Lucŭmo*, removed to Rome from *Tarquinii*, a city of Etruria. He was not a native of that place, but originally from Corinth, whence his father *Demaratus*, who had acquired great riches by trade, was obliged to fly on account of a ſedition. *Lucŭmo*, the heir of his father's fortune, married *Tanăquil*, a woman of family and of high ſpirit; who, ſeeing her huſband not reſpected by the nobles of the place, as being the ſon of an exile and a merchant, prevailed on him to go and ſettle at Rome, where merit alone made diſtinction, *(omnis ex virtute nobilitas.)* There he called himſelf LUCIUS TARQUINIUS *. His being a ſtranger, and his wealth, attracted the notice of the Romans; and he made ſo good uſe of his fortune, that he not only gained the affections of the citizens, but likewiſe became a favourite at court, to ſuch a degree, that Ancus, in his will, left him guardian to his children. Ancus reigned twenty-four years.

Tarquinius uſed every art to get himſelf appointed ſucceſſor. On the day of the election, he ſent away the ſons of Ancus, who were now near the age of puberty, to hunt. In a ſtudied ſpeech, he ſet forth his claims to the crown with ſo much addreſs, that the people unanimouſly conferred it on him. To ſtrengthen his intereſt he choſe an hundred new ſenators †.

Tarquin

* *(Lucius*, inſtead of *Lucŭmo*, as *prænomen*, and *Tarquinius*, as *nomen* or name, according to the cuſtom of the Romans, *Dionyſ.* iii. 48.) Livy ſays, i. 34. he called himſelf *Tarquinius Priſcus*; but *Priſcus* ſeems to have been added as a ſirname *(cognomen)* in after times, to diſtinguiſh him from Tarquinius *Superbus*, Dionyſ. iv. 41.

† They were called PATRES MINORUM GENTIUM; thoſe created before, PATRES MAJORUM GENTIUM. They were called PATRES or *Fathers*, from their age, or paternal care of the ſtate. The number of the ſenators now was 300, and was not encreaſed to the time of Sylla.

Tarquinius, judging that there were too few cavalry in the Roman army, alſo doubled the number of the *Equites*, Liv. i. 36.

He is ſaid likewiſe to have added two to the number of veſtal virgins, and to have deviſed the puniſhment of burying alive ſuch of them as ſhould violate their

Tarquin was engaged in ſeveral wars; firſt with the Latins, whom he completely ſubdued, taking ſeveral of their towns; next with the Vejentes and Tuſcans, whom he vanquiſhed in different battles; and then with the Sabines, whom he forced, by repeated defeats, to ſue for peace.

The ſon of a captive, called SERVIUS TULLIUS, had, by his merit, ſo ingratiated himſelf with the king, that he gave him his daughter in marriage, *Dionyſ.* iii. 72. iv. 1. This rouſed the jealouſy of the ſons of Ancus, who had all along thought themſelves unjuſtly deprived of their right by the fraud of their guardian. They therefore engaged two aſſaſſins to kill him. One of theſe wounded him mortally in the veſtibule of the palace. Tanaquil, the Queen, however, after his body was carried in, having ſent for Servius, and cauſed the gates of the palace to be ſhut, called out to the people from one of the windows, that the king was not dead, but ſtunned by the ſudden ſtroke; that he had come to himſelf, and that ſhe hoped they would ſee him ſoon: In the mean time, that ſhe deſired them to obey Servius Tullius, who would adminiſter juſtice to them, and perform every other part of the regal office. Thus Servius, under pretext of acting for another, eſtabliſhed his own intereſt. The king's death being then made public, and a lamentation for him raiſed in the palace, Servius, ſurrounded with a ſtrong guard, was the firſt who aſſumed the kingdom by the authority of the ſenate, without the conſent of the people, *Liv.* i. 41.; *Dionyſ.* iv. 8. & 40.

The ſons of Ancus, hearing that the king was alive, and that the aſſaſſins had been ſeized and puniſhed, fought for ſafety by flight. Tarquin reigned thirty-eight years.

Soon after the death of Tarquin, the *Vejentes* and other Tuſcans made war on the Romans. Servius defeated them in a pitched battle with great bravery and conduct. Being now ſecure of the affections both of the patricians and plebeians, he

their vow of chaſtity, *Dionyſ.* iii. 67. The number of veſtals was now fix, and was never afterwards increaſed.

Tarquin greatly adorned the city. He ſurrounded it with a wall of hewn ſtone. The former wall was built of rough ſtones. He laid out a place for games and ſpectacles, called, from its circular figure, CIRCUS, and from its extent, MAXIMUS, between the Aventine and Palatine hills. He dried the lower grounds by making *cloacæ* or drains to carry off the water into the Tiber, and prepared an area for building a temple to Jupiter in the Capitol, *Liv.* i. 38.; *Dionyſ.* 67. — 69.

Tarquin is ſaid to have introduced from the Tuſcans the triumphal and conſular ornaments, the dreſs of the magiſtrates, the *faſces*, *ſcepters*, &c. *Strabo* v. *p.* 220.

proceeded

proceeded to the important work of dividing the citizens into different ranks, according to their fortune. Having obliged every one to declare to him, upon oath, the value of his eſtate, he divided all the citizens into ſix CLASSES, and each claſs into a certain number of CENTURIES. There was the greateſt number of centuries in the firſt claſs, which conſiſted of the richeſt citizens; and in the loweſt claſs, which was the moſt numerous, there was but one century. When the people gave their votes, divided into claſſes and centuries, the aſſembly was called COMITIA CENTURIATA. Here the vote of each citizen was not of equal force, as formerly, in the *Comitia Curiata*, or the aſſemblies by *curæ*; but every thing was determined by a majority of centuries, *Dionyſ.* iv. 20.; *Liv.* i. 43. Thus the chief power was veſted in the nobility and moſt wealthy citizens. But theſe alſo bore taxes and all public burdens in proportion; ſo that this arrangement ſeemed to be as much calculated for the advantage of the poor as of the rich. The numbering of the people, and taking a valuation of their fortunes, was called the CENSUS. It was appointed to be made at the end of every five years; and concluded with a purifying ſacrifice, called LUSTRUM; which word is often put for the ſpace of five years. The *cenſus*, however, was not always regularly made at the end of every five years.

The number of citizens enrolled at the firſt *cenſus* was 80,000. To contain that multitude the city was enlarged; the *Quirinal*, *Viminal*, and *Eſquiline* hills, were added.

Servius divided the city into four *regions* or *wards*, the inhabitants of which were called *city tribes*; and the Roman territory into fifteen parts, called *ruſtic* or *country tribes*. Some make the number greater, *Dionyſ.* iv. 15.

The inſtitution of the *cenſus* has juſtly been conſidered as the baſis of the republic, and continued to be obſerved during the exiſtence of liberty. It ſeems, however, to have been chiefly calculated to favour the intereſt of the patricians, by connecting power with wealth, and to promote the military character of the Romans. In fact, the account given by Livy and Dionyſius, of the diſtribution of the citizens into claſſes and centuries, has very much the appearance of a military muſter. And anciently the people always went armed, in martial order, to hold theſe aſſemblies.

Servius, to attach to himſelf *Lucius* and *Arruns Tarquinius*, the two ſons, or grandſons, of the late king, (it is uncertain which,) had given to them, in marriage, his two daughters.

ters *. But hearing that expreſſions were ſtill dropt by Lucius, the elder of the young Tarquins, that he (Servius) reigned without the order of the people, having previouſly conciliated the affections of the multitude, by diſtributing among them the lands taken from the enemy, he called an aſſembly, where his title to the crown was confirmed with the greateſt unanimity, *Liv.* i. 41. Dionyſius relates this matter differently, iv. 8.—13.

The daughters of Servius, and their huſbands, were of quite different diſpoſitions. The elder Tullia was mild and unaſſuming; the younger, violent and ambitious. So Lucius Tarquinius was bold and and aſpiring; his brother Aruns, the reverſe. The younger Tullia therefore deſpiſing him, admired Lucius, her ſiſter's huſband, whom ſhe quickly inſpired with ſentiments ſimilar to her own. Having both of them diſpatched their conſorts, they married one another; the king rather not hindering, than approving their union. As one crime leads to a ſecond, they now conſpired the deſtruction of Servius. For this purpoſe Tarquin formed a ſtrong party among the ſenators, many of whom were offended at the diſtribution of the public lands among the people, of which they themſelves had been deprived. When the plot ſeemed ripe for execution, Tarquin, attended by a guard of armed men, ruſhed into the forum, dreſt in the royal robes; and having placed himſelf on the king's ſeat, before the ſenate-houſe, ordered the ſenators to be ſummoned by a herald to attend on king Tarquin. Moſt of them came, impelled by different motives. Tarquin began a ſpeech, filled with invectives againſt Servius. He was interrupted by the ſudden entrance of the king with his attendants; who, ſeeing his throne invaded, attempted to pull the uſurper from his ſeat. But Tarquin being in the vigour of life, puſhed the old man over the ſteps. The king's officers and attendants fled. Servius himſelf, feebly returning home, was ſlain by thoſe whom Tarquin had ſent after him.

It is ſaid that Tullia, having haſtened to the forum, was the the firſt to ſalute her huſband king; and in her return drove her carriage over the dead body of her father lying in the ſtreet; whence that ſtreet was called *Vicus Sceleratus*, or the wicked ſtreet, *Dionyſ.* iv. 39.; *Liv.* i. 48.; *Ovid. Faſt.* vi. 587.

* They were called *Tullia major*, or the elder Tullia, and *Tullia minor*, or the younger Tullia, according to the cuſtom of the Romans, who always named the daughters from the *nomen* or name of the father. If there were more than two, they were denominated according to their age, *Tullia Tertia*, *Tullia Quarta*, or, more ſoftly, *Quartilla*, &c.

&c.

&c. Servius reigned forty-four years, *Liv. ib.*; Dionyſius ſays forty years, *Ib.* 40.

L. TARQUINIUS, having obtained the ſovereignty by force, exerciſed it tyrannically; whence he was ſirnamed SUPERBUS, *the Proud*, Dionyſ. iv. 41. but Livy aſcribes that appellation chiefly to his refuſing Servius the honours of a funeral, i. 49. He put to death the chief of the ſenators, whom he ſuppoſed to have been attached to Servius. He himſelf alone judged in all capital cauſes, without the advice or aſſiſtance of aſſeſſors; ſo that he could put to death, baniſh, or deprive of their effects, ſuch as he thought proper. In this manner, having greatly diminiſhed the number of the ſenators, he choſe none in the room of thoſe who were ſlain, that the ſmallneſs of their number might render the order contemptible. He made war and peace, concluded treaties and alliances, or broke them, and managed all ſtate-affairs, according to his own pleaſure, without the conſent of the ſenate or people. Conceiving himſelf to be an object of hatred, he never went abroad without being ſurrounded by a guard of armed men. He was at particular pains to conciliate to himſelf the nation of the Latins. Having, by the moſt refined artifice, cruſhed one TURNUS, a bold and virtuous patriot, who perceived and oppoſed his deſigns, he got himſelf to be created chief of the Latin ſtate, and incorporated the Latin troops with the Roman. He firſt began a war with the *Volſci*, which was not terminated for more than 200 years after his time. He took from them *Sueſſa Pometia*, the ſpoils of which he ſet apart for building a temple to Jupiter in the Capitol. He reduced the city *Gabii* by means of Sextus, the youngeſt of his ſons; or, according to Dionyſius, the eldeſt, who went over to the enemy, pretending that he had been cruelly treated by his father, and in proof of his veracity ſhewed the marks of the blows which he ſaid he had received. He acted his part ſo artfully, that at laſt he was entruſted by the Gabians with the chief direction of the war. He now ſent a truſty perſon to his father for inſtructions. Tarquin, without ſpeaking a word, led the meſſenger into the garden, and there, having with his ſtaff ſtruck off the heads of the higheſt poppies, diſmiſſed him. Sextus, being informed of what had paſſed, eaſily perceived his father's meaning; and by various methods cut off or removed out of the way the leading men, always taking care to divide their effects among the people. Thus *Gabii*, deprived of its protectors, was delivered into the hands of Tarquin.

After this, Tarquin made peace with the *Æqui*, and renewed a league with the Tuſcans. He next ſet about finiſhing the temple of Jupiter on the Tarpeian mount, which the former Tarquin had vowed, *Dionyſ.* iv. 59. For this purpoſe he ſent for artificers from all parts of Etruria, and employed day-labourers *(operæ)* from among the common people, who were alſo conſtrained to make ſeats in the *Circus*, and to dig below ground a large common ſewer *(cloaca maxima)* for carrying off the filth of the city; to which two works Livy ſays the magnificence of his time could ſcarcely produce any thing equal, i. 56.

The appearance of a ſnake in the palace, which was accounted a prodigy, induced Tarquin to ſend his two eldeſt ſons, *Titus* and *Aruns*, to conſult the oracle of Delphi. They were attended by L. Junius, the king's nephew by his ſiſter, who was ſirnamed BRUTUS, from his apparent ſtupidity; which character he aſſumed to preſerve himſelf from the tyrant's cruelty, to which his brother, a brave youth, had fallen a ſacrifice. Being carried to Delphi by the princes, to ſerve as a ſport to them rather than as a companion, he is ſaid to have preſented to Apollo a golden rod, incloſed in a ſtaff of cornel-wood, a fit emblem of his own genius. The princes having executed their father's orders, took it into their head to conſult the oracle, which of them ſhould be king at Rome: The prieſteſs anſwered, "*He ſhall poſſeſs the ſupreme command at Rome who ſhall firſt ſalute his mother.*" Whereupon Brutus, as if falling by chance, kiſſed the ground, becauſe the earth is the common mother of all mankind.

The princes, upon their return, found their countrymen engaged in a war with the *Rutŭli*, and beſieging their capitol *Ardea*, which was only about ſixteen miles from Rome. While the army was encamped before this place, the princes uſed ſometimes to paſs the time in feaſting with one another. While they were one day drinking at the tent of Sextus, where alſo COLLATINUS ſupped, the diſcourſe happened to turn on the virtue and beauty of their wives. Collatinus ſaid, they might ſoon determine that, and immediately go and ſee how much his LUCRETIA excelled the reſt. Being heated with wine, the propoſal ſtruck them. Taking horſe, therefore, without delay, they poſted to Rome, where they arrived in the duſk of the evening. From thence they went to Collatia, where they found Lucretia, not like the King's daughters-in-law, ſpending her time in feaſting and luxury, but, though late at night, working at wool, in the midſt of her maids; as

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is beautifully deſcribed by Ovid, *Faſt.* ii. 741. Thus the diſpute about female virtue was determined in favour of Lucretia, and the princes returned from their nocturnal frolic to the camp.

SEXTUS TARQUINIUS had conceived a criminal paſſion for Lucretia. Her beauty and celebrated chaſtity incited him. A few days after he went ſecretly to Collatia, without the knowledge of Collatinus, and by the baſeſt artifice accompliſhed his purpoſe. Lucretia, overwhelmed with grief at her misfortune, diſpatched a meſſenger to Rome for her father, and to Ardea for her huſband, to come inſtantly, each with a faithful friend; for that a ſhocking affair had happened. SPURIUS LUCRETIUS came with P. VALERIUS, and COLLATINUS with L. JUNIUS BRUTUS, with whom he happened to be returning to Rome, when he was met by his wife's meſſenger. They found Lucretia ſitting diſconſolate in her bed-chamber. At the ſight of her friends ſhe burſt into tears. When her huſband aſked her, *If all was well? No*, ſhe ſays; *for what can be well with her who has loſt her honour. The traces of a ſtranger are in your bed, Collatinus. But my body only is violated; my mind is guiltleſs. Death ſhall atteſt it. Give me your right hands and your promiſe, that the adulterer ſhall not eſcape with impunity. It is Sextus Tarquinius who, laſt night, coming as an enemy in the guiſe of a friend, has, by violence and arms, carried from hence a conqueſt fatal to me, and to himſelf, if you are men.*" They all gave her their promiſe, and tried to conſole her by laying the blame upon the author of the crime, and by repreſenting to her, that there could be no fault where there was no intention. *Do you*, ſays ſhe, *conſider what is due to him: I, although I acquit myſelf of guilt, will not free myſelf from puniſhment, nor ſhall any immodeſt woman hereafter live by the example of Lucretia.*" With theſe words ſhe plunged a knife, which ſhe had concealed under her robe, to her heart, and fell down expiring. Her huſband and father exclaimed. Brutus, while they were engaged in grief, pulling the knife from the wound of Lucretia, and holding it up before him as it dropped with blood, "*By this blood*, ſays he, *moſt pure, before it was polluted by royal villany, by this blood I ſwear, and I call heaven to witneſs my oath, that I ſhall henceforth purſue Lucius Tarquinius Superbus, his wicked wife, and all their race, with fire, ſword, and all other means in my power; nor ſhall I ſuffer them, nor any other, to reign at Rome.*" He then delivers the knife to Collatinus, Lucretius, and Valerius, who were aſtoniſhed at this wonderful change of character.

They

They all take the oath required; and turning their grief into reſentment, concert meaſures with Brutus for exterminating the regal government. The body of Lucretia being expoſed in the forum, inflamed the people of Collatia with indignation. The braveſt of the youth fly to arms. Brutus, having placed a ſufficient guard at the gates, to prevent any intelligence from being carried to Tarquin, haſtens to Rome. There having ſummoned an aſſembly of the people, which he had a right to do, as being commander of the *Celeres*, or king's body guards, he made a ſpeech, that indicated a very ſuperior degree of underſtanding to what he was, till then, thought to poſſeſs. By a pathetic repreſentation of the fate of Lucretia, and by enumerating the various acts of tyranny committed by Tarquin, he ſo inflamed the multitude, that they depoſed Lucius Tarquinius from being king, and decreed baniſhment againſt himſelf, his wife, and family. Brutus having armed a body of young men, who voluntarily offered themſelves, marched to the camp at Ardea, to incite the army there againſt the King; leaving the command of the city to Lucretius, who had already been appointed præfect of it by Tarquin. During this commotion *Tullia* fled from the palace, loaded with execrations wherever ſhe went.

The King, alarmed with the news of what had happened, was advancing to Rome with a choſen band to quell the ſedition. Brutus, informed of his coming, turned out of the way, that he might not meet him. They both arrived much about the ſame time, by different routes, Brutus at Ardea, and Tarquin at Rome. The gates were ſhut againſt Tarquin, and exile denounced againſt him. Brutus was joyfully received in the camp as the deliverer of his country, and the King's ſons expelled. Two of them, *Titus* and *Aruns*, followed their father, and went into exile to *Cære*, a city of Etruria. *Sextus* having gone to *Gabii*, of which his father had made him king, *Dionyſ.* iv. 58. was ſlain on account of his former cruelties, *Liv.* i. 60.

Tarquin reigned 25 years. The regal government continued 244 years.

The account given of this memorable event is taken chiefly from Livy. Dionyſius differs in ſome particulars, but agrees in all the important facts.

HISTORY

HISTORY *of the* ROMAN REPUBLIC.

AFTER the expulſion of Tarquin two ſupreme magiſtrates, called CONSULS, were choſen from among the patricians, in an aſſembly of the people by centuries. The firſt conſuls were, L. JUNIUS BRUTUS, and L. TARQUINIUS COLLATINUS.

Their office was made annual, that they might not grow inſolent by the length of their command; and their authority equal, that they might counteract each other, if either of them ſhould form deſigns dangerous to liberty. The conſuls at firſt poſſeſſed the ſame power that the kings had enjoyed, and alſo the ſame enſigns of authority, except the crown; only within the city the lictors, with the *faſces* and *ſecures*, went before one of them alternately, uſually for a month at a time. A ſingle officer, called *accenſus*, attended the other.

Brutus had the *faſces* firſt by the conſent of his colleague. He obliged all the citizens to ſwear, "that they would never "ſuffer any one to reign at Rome." He filled up the ſenate, diminiſhed by the murders of Tarquin, to its uſual complement, 300, by chuſing into it the chief men of equeſtrian rank *.

As certain ſacred rites uſed to be performed by the kings, a prieſt was created, called REX SACRORUM, to perform them, but devoid of authority, and ſubject to the High Prieſt. Even the name of *Tarquin* became odious; and on that account Collatinus, the colleague of Brutus, was obliged to leave the city. Valerius was choſen conſul in his room.

Tarquin ſent ambaſſadors to Rome to demand only his effects, without mentioning his return. A majority of the ſenate was for granting his requeſt. But in the mean time ſome young noblemen, accuſtomed to the luxuries of a court, and therefore diſpleaſed with the late change, formed a conſpiracy to reſtore the royal family. Among theſe were the ſons of Brutus. The conſpiracy being diſcovered by a ſlave, called *VINDICIUS*, the conſpirators were apprehended and puniſhed. Brutus ſaw the ſentence of death executed on his own ſons.

* The new choſen ſenators were called *conſcripti*, the old, *patres*. When addreſſed, they were called *Patres et conſcripti*; hence, the *et* being dropt, the name PATRES CONSCRIPTI, often marked by theſe two letters P. C. was afterwards applied to all the ſenators.

The

The King's effects, which had been before ordered to be reſtored, were reduced into the public treaſury; and a field along the Tiber, belonging to the Tarquins, was conſecrated to Mars, hence called CAMPUS MARTIUS, or the plain of Mars.

Tarquin having prevailed on the *Tarquinienſes*, *Vejentes*, and other *Tuſcan* ſtates, to eſpouſe his cauſe, led an army againſt Rome. An obſtinate battle was fought, in which *Brutus* and *Aruns Tarquinius* fell by mutual wounds. Night put an end to the combat. The Tuſcans giving up all for loſt, went away in the night to their homes. Valerius returned to Rome in triumph. He celebrated the funeral of his colleague with all the magnificence which the ſimplicity of that age would admit, *Dionyſ.* v. 17. The matrons mourned for Brutus a whole year, (i. e. ten months, according to the inſtitution of Romulus,) as for a parent. Valerius, becauſe he did not immediately ſubſtitute a colleague in place of Brutus, and happened to be building a houſe in an elevated ſituation, was ſuſpected of aiming at the ſovereignty. But he ſoon removed theſe ſuſpicions. He paſſed ſeveral popular laws, allowing an appeal to the people from the ſentence of a magiſtrate, and granting leave to any one to kill the perſon who ſhould attempt making himſelf king. He likewiſe appointed that the lictors ſhould not carry an ax among their rods within the city; and introduced the cuſtom, that, when the conſuls came into an aſſembly of the people, their lictors, in token of ſubmiſſion, ſhould lower the *faſces*: whence he got the ſirname of POPLICOLA, (a *populum colendo.*) The capitol was dedicated this year by *Horatius*, the conſul, who had been ſubſtituted in place of Brutus. That honour fell to him by lot.

The Tarquins now had recourſe to *Lar* PORSENA or *Porſenna*, king of Cluſium, the moſt powerful prince at that time in Italy. He having marched with a great army to Rome, took the Janiculum by a ſudden aſſault; and would have alſo taken the city, had it not been for P. HORATIUS, called COCLES, from the loſs of an eye, *Dionyſ.* v 23.; *Plaut. Curc.* iii. 22.; *Plin.* xi. 37. *ſ.* 55. who being ſtationed on the Sublician bridge, with two others, withſtood the attack of the enemy, and ſo prevented their paſſage, till the bridge was cut down from behind. Then, having firſt forced his companions to retire, he leapt into the river, and ſwam over ſafe to his friends, amidſt the darts of the enemy, *Polyb.* vi. 53. A ſtatue of Cocles was placed in the *Comitium* *, and as much

* A part of the Forum, where aſſemblies of the people uſed ſometimes to be held.

land

land given him as he could plough round in one day, *Liv.* ii. 10.

Porsĕna now turned the ſiege into a blockade, and the city began to be diſtreſſed with famine; when C. MUCIUS, a young nobleman, formed the deſign of delivering his country. Having got admiſſion into the enemy's camp, in the guiſe of a Tuſcan peaſant, with a dagger concealed under his cloak, he took his ſtation among the thickeſt of the crowd near the king's tribunal, who happened then to be diſtributing pay to his ſoldiers, together with his ſecretary, who had almoſt the ſame dreſs with the king. Mucius, afraid to enquire which of them was Porſena, leſt by his ignorance he ſhould diſcover himſelf, ſlew the ſecretary by miſtake, inſtead of the king. Being interrogated about the deed, and threatened with torture unleſs he made an open diſcovery, he thruſt his right hand into a fire which was burning on an altar before him, and let it broil without any apparent emotion. The king, aſtoniſhed, leapt from his throne, and ordered the young man to be removed from the altar. Having applauded his intrepidity, he diſmiſſed him in ſafety. Mucius, as if to compenſate ſuch generoſity, told the king, that 300 of the Roman youth had conſpired to attack him in the ſame manner. Porſena, ſtruck with this intelligence, voluntarily made propoſals of peace to the Romans The reſtoration of the Tarquins was mentioned among the articles, but in vain: Every other demand was complied with, and hoſtages given, upon condition that the garriſon in the Janiculum ſhould be withdrawn.

CLŒLIA, a virgin, one of the hoſtages, having deceived her keepers, ſwam over the Tiber at the head of her companions, amidſt the darts of the enemy, and reſtored them all ſafe to their relations. Porſena, incenſed at this, ſent to demand Clœlia back, making no account of the reſt. After ſhe came, he, in admiration of her virtue, not only let her go in ſafety, but alſo promiſed to releaſe, on her account, half of the hoſtages of the other ſex, and permitted her to chuſe whom ſhe pleaſed. She is ſaid to have choſen ſuch as were below the age of fourteen.

Peace being thus renewed, Porſena withdrew his army from the Roman territory.

Mucius, who got the ſirname of SCÆVOLA, from the loſs of his right hand, was rewarded with lands on the north of the Tiber, afterwards called *Prata Mucia*, the Mucian meadows. In honour of Clœlia, a ſtatue of a virgin on horſe-

back was erected in the top of the VIA SACRA, *Liv.* ii. 13.; *Dionyſ* v. 35.

According to Plutarch, *in Poplic. p.* 163. *Queſtors*, or magiſtrates, to take care of the public treaſury, were firſt created this year, but they appear to have been inſtituted long before, *Tacit. Ann.* xi. 22.; *Dionyſ.* v. 34.

Tarquin, having loſt all hopes of further aſſiſtance from Porſĕna, retired to Tuſculum to his ſon-in-law *Mamilius Octavius*. By his means he excited ſeveral ſtates of the Latins, *Dionyſ.* v. 61. and alſo of the Sabines, to war againſt the Romans. To oppoſe ſo formidable a combination, the Romans created a ſingle magiſtrate with abſolute authority, called DICTATOR, who always choſe another perſon to command under him, called *maſter of horſe*, a. u. 253. The enemy delayed their threatened attack, and the Dictator reſigned his command, *Liv.* ii. 18. Two years after a bloody battle was fought at the lake *Regillus*, by A. *Poſthumius* the dictator, and T. *Ælutius* maſter of horſe, againſt the Latins, under the command of Mamilius and the Tarquins. The Latins were completely defeated. *Mamilius*, and *Titus*, the ſon of Tarquin, were ſlain *, *Liv.* ii. 20.

Tarquin, having now loſt all his ſons, fled to *Ariſtodēmus*, the tyrant of *Cumæ*, where he died a few years after, being about 90 years of age, a. u. 259. b. C. 493.; *Liv.* ii. 21.; *Dionyſ.* vi. 21.

After the death of Tarquin the nobility began to oppreſs the plebeians, whom they had till that time treated with great kindneſs. The chief ground of complaint was the rigour uſed againſt inſolvent debtors. In the mean time the *Æqui* and *Volſci* made war on the Romans. The plebeians refuſed to liſt, unleſs they were relieved from their grievances. Redreſs was repeatedly promiſed them; but after the enemy was repulſed, theſe promiſes were not performed, *Liv.* ii. 27. At laſt the plebeians, provoked by the cruelty of the uſurers, by the haughtineſs and treachery of the patricians, at the inſtigation of one SICINIUS, made a ſeceſſion from the city to a

* Dionyſius ſays it was Sextus Tarquinius that was ſlain in this battle, vi. 12. who, according to Livy, was killed by the people of *Gabii*, ſee p. 206.

In memory of this victory the *Equites*, by whoſe valour chiefly it was gained, made a ſolemn proceſſion annually on the 15th July *(idibus Quintilibus)*, the day on which the battle was fought, from the temple of Mars without the city to the capitol, *Dionyſ.* vi. 13. The gods Caſtor and Pollux are alſo ſaid to have contributed in a ſingular manner to the victory, *Ibid.*; *Val. Max.* i. 8. 1.; *Flor.* i. 11.; Livy makes the origin of this proceſſion much later, ii. 46.

mountain

mountain beyond the Anio, called *Mons Sacer*, the ſacred mountain, three miles from Rome. There having fortified a camp, they remained peaceably for ſome days, taking nothing but what was neceſſary for their ſubſiſtence. At laſt the ſenate, apprehenſive of the conſequences of ſuch diſſention, ſent MENENIUS AGRIPPA, with ten of the principal ſenators, to propoſe terms of accommodation. Their remonſtrances for ſome time made no impreſſion. At laſt Agrippa, by applying the noted fable of the conſpiracy of the different members of the body againſt the belly, to the reſentment of the common people againſt the patricians, bent their minds. They agreed to return into the city upon condition of being allowed to create magiſtrates of their own, who ſhould protect their rights, and whoſe perſons ſhould be inviolable. Two were immediately appointed, *Sicinius* and *Brutus*; three more were added: and their number was afterwards increaſed to ten, *Liv.* iii. 30. They were called *Tribunes of the Commons* (TRIBUNI PLEBIS.) The firſt tribunes were elected on the 10th December a. u. 260. (iv. *Id. Decemb.*) which ever after was the day when the tribunes entered on their office, *Dionyſ.* vi. 89.; *Liv.* xxxix. 52. At the ſame time two other magiſtrates were created in the aſſembly by *curiæ*, called ÆDILES, to act as aſſiſtants to the tribunes, and to take care of the public buildings, particularly of the temples, *Dionyſ.* vi. 90. They were afterwards, as were alſo the tribunes and all inferior magiſtrates, elected in the *Comitia Tributa*, or an aſſembly of the people by tribes, *Gell.* vi. 9.

Soon after war was undertaken againſt the Volſci. Whilſt beſieging *Coriŏli* the Roman army was in great danger, from a ſudden attack of the *Volſci* from without, and a ſally of the townſmen from within. C. MARCIUS, a young nobleman happened to be on guard, who, collecting a body of choſen men, fought with ſuch wonderful bravery and conduct, that he not only repulſed the aſſailants, but, ruſhing in at an open gate, took the city, whence he got the ſirname of CORIOLANUS, *Liv.* ii. 33.; *Dionyſ.* vi. 92—95.

For many years there were violent contentions between the tribunes and the patricians, the former ſtruggling to extend the rights of their order, and the latter to retain their privileges.

During a famine, occaſioned by the neglect of tillage in the time of the ſeceſſion of the plebeians, the conſuls were obliged to ſend every where for proviſions. At Cumæ the Roman ſhips were detained for the effects of the Tarquins by their heir *Ariſtodēmus*. At laſt abundance of grain being procured

from the neighbouring ſtates, and chiefly from Sicily, from Gelon, the tyrant of Syracuſe; there was a debate in the ſenate at what price corn ſhould be given to the plebeians. It was propoſed by ſeveral, and chiefly by Coriolanus, who was inimical to the plebeians on account of his having been refuſed the conſulate, that no corn ſhould be given them, unleſs they aboliſhed the office of tribunes, and gave up other rights, which they had extorted from the patricians. The plebeians, informed of this, would have torn him in pieces, had not the tribunes named a day for his trial, and appointed that he ſhould be judged in an aſſembly of the people by tribes, *(comitia tributa,)* then for the firſt time inſtituted, where the vote of every citizen was equal. The ſenators uſed every method in their power to prevent this innovation, but in vain. They then tried the force of intreaties, but this was equally unſucceſsful.

Coriolanus did not appear on the day of trial; and being condemned in his abſence, went into voluntary exile to the country of the Volſci. He was hoſpitably received by ATTIUS TULLUS, the chief of that nation, by whoſe artful management the *Volſci* were excited to declare war againſt the Romans. *Attius Tullus* and *Coriolanus* were appointed commanders. By the valour and abilities of the latter they took a great many towns from the Romans, whom they defeated in every engagement; and at laſt having pitched their camp only five miles from the city, pillaged the Roman territory, always leaving the grounds of the patricians untouched. Various embaſſies were ſent to Coriolanus to prevail on him to depart, but without effect. Dionyſius ſays, the Romans were never in ſo great danger. At laſt he was overcome by the intreaties of his mother *Veturia*, who had educated him with the greateſt care, and withdrew his forces. Upon his return he is ſaid to have been ſlain in an inſurrection of the Volſci; others relate, that he lived to a great old age, *Liv.* ii. 34.—41. Dionyſius, who details the particulars of this ſtory at great length in his uſual manner, from vii. 1. to viii. 63. repreſents Coriolanus as poſſeſſed of extraordinary virtue, and ſays he was cut off by the machinations of Tullus, through envy of his ſuperior merit. The Romans and Volſci equally lamented him. The Roman matrons mourned for him a whole year, *Ib.* 62.

Next year, a. u. 266. the Volſci were overcome by Siccius the conſul. *Tullus*, the perfidious hoſt of Coriolanus, fell in the battle, *Ibid.* 67.

In the year of Rome 268, SP. CASSIUS, the conſul, having gained a triumph over the Hernici, propoſed what was called

called *an Agrarian law*, about dividing the conquered lands among the common people, and taking from the patricians thoſe lands belonging to the public, which, he alledged, they unjuſtly poſſeſſed. In this he was oppoſed by his colleague *Virginius*, at the inſtigation of the ſenators, who gave out that Caſſius was aiming at ſovereignty, and proſecuted him with ſo great animoſity, that, after he reſigned the conſulſhip, he was condemned and thrown from the Tarpeian rock, *Liv.* ii. 41.; *Dionyſ.* viii. 69.—81. Some ſay he was put to death by his father, in virtue of that right which, among the Romans, a father had over his children *, *Ibid.*

The family of the FABII was at this time one of the moſt powerful at Rome. Whilſt the ſtate was engaged in various wars, the *Fabii* demanded that their family alone ſhould carry on the war againſt the *Vejentes*. They one day came all in a body, with the conſul at their head, to make the propoſal to the ſenate. Having obtained permiſſion, they ſet out to the number of 306, *Liv.*; as Dionyſius ſays, attended by their clients and friends, amounting to 4000. At firſt they were very ſucceſsful, defeating the enemy in every encounter, and plundering their territory; but at laſt elated with ſucceſs, they were brought into an ambuſcade and cut off to a man, near the river *Cremĕra*. This happened on the 13th December, *(Id. Decemb.)* which ever after was held as an unlucky day, *(dies ater,)* and the gate of the city at which they went out was called *Porta Scelerata*, the wicked gate. It is ſaid there was only one boy of the family left, near the age of puberty, from whom the illuſtrious heroes of that name, who afterwards appeared, were deſcended, *Liv.* ii. 48.—51.; *Dionyſ.* ix. 15.—23. but Dionyſius ſpeaks doubtfully of this fact, *Ibid.* 22.

The Hiſtory of Rome, during this period, is not intereſting. It contains, for the moſt part, only a repetition of ſimilar occurrences; an account of wars with the neighbouring ſtates, chiefly with the *Æqui* and *Volſci*, and of conteſts between the tribunes and patricians concerning agrarian laws and the rights of their reſpective orders, *Liv.* ii. 52. — iii. 26.; *Dionyſ.* ix. 24. — x. 23.

* This agrarian law was afterwards frequently renewed, in different forms, and occaſioned the greateſt commotions in the ſtate. For the patricians, who had found means to get poſſeſſion of the public lands, could not be prevailed on to part with them. The moſt effectual method employed by the patricians for oppoſing theſe agrarian laws, was to get one or more of the tribunes to give their negative againſt them: This negative was expreſſed by the word VETO, I forbid it, *Liv.* ii. 44. 48. 52.

In

In the year of the city 296, the Conſul *Minucius* being ſent againſt the Æqui, was unwarily led into a defile, where he was blocked up by the enemy. When this was known at Rome, L. QUINTIUS CINCINNATUS was made dictator, whom, the ambaſſadors ſent to notify his appointment, found working in his farm, whence he is commonly called the *Dictator from the plough.* He quickly raiſed an army, and marched to relieve the conſul. Having ſurrounded the Æqui on all ſides, he forced them to ſurrender at diſcretion, and made them all paſs under the yoke. He returned to Rome in triumph, and reſigned the dictatorſhip on the ſixteenth day after his appointment, *Liv.* iii. 26.—30.; *Dionyſ.* x. 23.—26.

In the year of the city 299, three ſenators were ſent as ambaſſadors to Athens, to copy the famous laws of Solon, and to examine the inſtitutions, cuſtoms, and laws, of the other ſtates of Greece, *Liv.* iii. 31. Upon their return ten men (DECEMVIRI) were created in place of conſuls, with ſupreme power, for a year, a. u. 301. to draw up a body of laws, which they did in ten tables. Theſe laws were ratified by the people in an aſſembly by centuries. It was given out, that two more tables were wanting to complete, as it were, the body of Roman law, *(corpus juris.)* *Decemviri* therefore were created for another year. APPIUS CLAUDIUS was the only one of the former *decemviri* that was re-elected, who henceforth began to take the lead among his colleagues. By his advice they aſſumed to themſelves greater power, and acted more tyrannically *. Towards the end of the year they added two tables to the former ten, after which it was expected that they would have appointed a day for the election of conſuls. But this was not done; and after the year was expired, they continued their command without any new appointment. Such as ſhewed any repugnance to their meaſures were puniſhed, ſome with baniſhment, and others with death. In the mean time the Sabines and *Æqui* made an incurſion into the Roman territory. This obliged the Decemvirs to ſummon a meeting of the ſenate. It was with difficulty they got a quorum convened. Several ſenators gave their opinion, that no decree could be paſſed in a meeting held by illegal magiſtrates. It was determined, however, by a majority, that the management of the war ſhould be entruſted to the decemvirs; which ſtrengthened their authority. An army was levied and led a-

* They were, each of them, preceded by twelve lictors, bearing the *faſces* and *ſecures*; whereas formerly one of their number only was preceded by lictors, bearing only the FASCES, *Dionyſ.* x. 59.; *Liv.* iii. 37.

gainſt

gainſt the enemy. But the ſoldiers, unwilling to act under ſuch leaders, ſuffered themſelves to be diſgracefully defeated. Appius Claudius, with Oppius, one of his colleagues, was left to take care of the city.

Appius, ſeeing a virgin of uncommon beauty, about fifteen years of age, paſſing through the Forum to ſchool, conceived a criminal paſſion for her. Her name was VIRGINIA, the daughter of Virginius, a centurion of rank in the army, and betrothed to *Icilius*, who had been a tribune of the commons. Her mother being dead, ſhe was under the charge of her nurſe; whom Appius, having in vain attempted to bribe, employed Claudius, one of his clients, to claim the girl as his ſlave. The affair of courſe was brought before Appius as judge. In the mean time *Icilius*, the lover of the virgin, and *Numitorius*, her uncle, had influence to prevent ſentence from being immediately pronounced. Virginius being informed of what was going on, returned from the camp, and next day went with his daughter, in the garb of criminals, attended by a great number of his relations and friends, to the tribunal of Appius. The Decemvir, blinded by paſſion, and regardleſs of juſtice, decreed that Virginia ſhould be given up as a ſlave to Claudius. When ſhe was about to be carried away, Virginius requeſted that, ſince the virgin had been declared not to be his daughter, he might be allowed to aſk her nurſe a few queſtions in her preſence, that if he had been falſely called her father he might return to the camp with leſs uneaſineſs. Leave being granted, he took them both aſide to an adjoining ſhop; where, having ſnatched a knife from a butcher, he plunged it in the breaſt of his daughter, ſaying, *In this manner only can I free thee, my daughter:* and looking back to Appius, he ſaid, *By this blood I devote thee and thy head to the infernal gods.* Appius, alarmed by the cry raiſed at ſo atrocious a deed, ordered Virginius to be apprehended. But he, wherever he came, opened for himſelf a way with the knife, till, guarded by the croud which followed, he reached the gate of the city. Icilius and Numitorius, taking up the dead body, expoſed it to the view of the people, execrating the wickedneſs of Appius, and deploring the hapleſs beauty of the virgin, which had forced her parent to embrue his hands in her blood. The matrons preſent uttered the moſt doleful lamentations. Appius, unable to quell the commotion, and apprehenſive for his life, ſtole away from the Forum without the knowledge of his adverſaries, and hid himſelf in an adjoining houſe.

Virginius,

Virginius, having reached the camp, attended by a body of about 400 citizens, whom indignation at the cauſe of his cruel misfortune had brought along with him, holding in his hand the bare knife, and having his body all over ſtained with blood, excited among the ſoldiers a much greater agitation than he had left in the city. By a bare narration of facts he ſo inflamed their minds, that they immediately ſtruck their ſtandards and marched to Rome. They firſt took poſſeſſion of mount Aventine; from thence, finding that the ſenate favoured the *Decemviri*, having created ten military tribunes to command them, they paſſed over to the ſacred mount *(mons ſacer)*, followed by their wives and children, and all the common people, whoſe age permitted them to go.

The *Decemviri* were thus obliged to reſign their command. VALERIUS and HORATIUS, who had all along oppoſed their proceedings, were made conſuls. Tribunes of the commons were likewiſe created, the chief of whom were *Virginius*, *Icilius*, and *Numitorius*. Virginius appointed a day for the trial of Appius before the people. Appius was therefore put in priſon; but before the day arrived he killed himſelf. Oppius, his colleague, periſhed in the ſame manner. The other eight *decemviri* went into exile, and their goods were confiſcated. Claudius, the client and inſtrument of Appius, was likewiſe baniſhed. And thus, ſays Livy, the ghoſt of Virginia, after the puniſhment of all the guilty, was appeaſed, *Liv.* iii. 33.—59.; *Dionyſ.* x. 57.—xi. 47.

Affairs being thus ſettled in the city, the conſuls levied two armies and marched againſt the enemy. Valerius conquered the *Æqui* and *Volſci*, and Horatius the Sabines. The ſoldiers now fought in a very different manner from what they had done under the *decemviri*; ſuch courage and alacrity did liberty inſpire, *Liv.* iii. 60. &c. Valerius and Horatius were the firſt who triumphed by the order of the people, the ſenate having refuſed them that honour, *Liv.* iii. 63. from reſentment on account of the popular laws which they had paſſed: "That the ordinances of the people in their aſſemblies by tribes *(plebiſcita)* ſhould bind the whole Roman people; that no magiſtrate ſhould be created, from whom there was not liberty of appeal; and that whoever offered violence to a tribune ſhould be puniſhed with death, and the confiſcation of his effects." *Ib.* 55.

After this, the former diſputes between the tribunes and the patricians were revived, which encouraged the *Æqui* and *Volſci* to renew their depredations, and to carry them even to the walls of Rome, *Ib.* 66. But the Romans, moved by the ſharp reproofs

reproofs of *Quinctius Capitolinus*, the conſul, marched againſt them, and, after a fierce combat, entirely defeated them, *Ib.* 70. The glory of this victory was tarniſhed by a ſhameful deciſion in a reference from two allied ſtates. The inhabitants of *Aricia* and *Ardea* having long contended in war about ſome lands, agreed to ſubmit their differences to the judgement of the Roman people. They, upon the information of one *Scaptius*, adjudged the lands to themſelves, contrary to the opinion of the conſuls and chief men of the ſenate, who highly condemned their injuſtice.

A. u. 309. A law was paſſed, after violent oppoſition, to permit the intermarriage of plebeians with patricians, which before had been forbidden, *Liv.* iv. 1.—6. At the ſame time a law was propoſed, that the conſuls might be choſen either from the plebeians or patricians, *Ib.* i. which, for many years, produced the keeneſt conteſts between the two orders, but they never proceeded to ſlaughter. Reverence for religion reſtrained their minds. An expedient was then fallen upon which pleaſed both parties, that MILITARY TRIBUNES ſhould be created with conſular power, promiſcuouſly, from the patricians and plebeians, but that no change ſhould be made in the election of conſuls *, *Liv.* iv. 7. Three military tribunes only were at firſt created; and the people, ſatisfied with having obtained a freedom of election, choſe them all patricians, *Liv. ib.*; *Dionyſ.* xi. 61. They were, however, ſoon obliged to reſign their office, on account of ſome alledged informality in taking the omens at their election. An *interrex* was then appointed by the ſenate, as uſual, who held an aſſembly for ſubſtituting conſuls in their room. For upwards of ſeventy years, ſometimes conſuls were created, and ſometimes military tribunes, as the influence of the patricians or plebeians prevailed. The number of military tribunes choſen was different at different times. They were ſo named, becauſe the chief commanders of the legion called *military tribunes*, were uſually the moſt reſpectable plebeians.

In the year of the city 312, two new magiſtrates were inſtituted, called CENSORS, to take an account of the number of the citizens, and the value of their fortunes, the conſuls, by reaſon of continual wars, not having leiſure for that buſineſs, *Liv.* iv. 8.

A. u. 315. In the time of a famine, Sp. MÆLIUS, a wealthy man, of the equeſtrian order, having purchaſed corn from

* Dionyſius ſays it was ordained that ſix military tribunes ſhould be annually created, three from each order, xi. 60.

various places, diſtributed it among the people gratis; whence, and from other circumſtances, he was ſuſpected of aiming at ſovereignty.

CINCINNATUS was a ſecond time made dictator to check his deſigns. *Servilius Ahāla*, maſter of horſe, being ſent by the dictator to ſummon Mælius before him, upon his refuſal ſlew him with his own hand. His houſe was levelled to the ground, hence called ÆQUIMÆLIUM, *Liv.* iv. 13.—16.

The Romans continued their wars with the *Æqui* and *Volſci*, the *Fidenates* and *Vejentes*, being at the ſame time often diſturbed by internal diſſentions.

A. u. 350. The Romans laid ſiege to VEJI, the moſt opulent city of Etruria, which laſted for ten years. During this ſiege, for the firſt time, the Roman army kept the field all winter in tents or wooden barracks, covered with hides, *Liv.* v. 2. Pay alſo was granted to the cavalry, *Ib.* 7. as it had been ſome years before to the foot-ſoldiers, *Liv.* iv. 59. Formerly both ſerved at their own expence, *Ibid.*

After *Veji* had been beſieged above nine years, the Romans, alarmed by the bad ſucceſs of two of their generals againſt the *Faliſci* and *Capenates*, were on the point of raiſing the ſiege, when CAMILLUS, being created dictator, inſpired them with freſh courage. Having defeated the *Faliſci* and *Capenates*, he urged the ſiege of Veji with the greateſt vigour, and at laſt, by carrying a mine into the enemy's citadel, took the city, a. u. 360, *Liv.* v. 19.—24. Camillus vowed the tenth part of the booty to Apollo of Delphi, in conſequence of which a golden cup was ſent as a preſent to that god, *Ib.* 25.

Two years after, Camillus, being made one of the military tribunes, was ſent againſt the *Faliſci*. Having defeated them in the field, he laid ſiege to their chief city, *Falerii*.

It was cuſtomary among the *Faliſci* to employ the ſame perſon as the inſtructor and companion of their children, and, after the manner of the Greeks, to entruſt the boys of ſeveral families to the charge of one. The tutor of the children of the chief men at Falerii uſed, in time of peace, to carry his pupils to amuſe and exerciſe themſelves before the town; and continuing the ſame practice during the ſiege, he found means to decoy them into the camp of the Romans. Being brought to the *prætorium* or general's tent, he told Camillus, that by delivering theſe boys into his power, he in fact put him in poſſeſſion of the city. Camillus, deteſting ſuch villany, ordered him to be ſtript, and his hands bound behind his back. Then delivering a rod to each of the boys, he bid them beat their betrayer

betrayer back to the city. This generoſity ſo affected the *Faliſci*, that they voluntarily ſurrendered their city to Camillus, *Liv.* v. 27.

As Veji was preferable to Rome in ſituation and fertility of ſoil, a law was propoſed by Sicinius, a tribune of the commons, about removing thither, *Ib.* 24. This law being keenly oppoſed by the patricians, and particularly by Camillus, was rejected; only, however, by a majority of one tribe, *Ib.* 30. But, to gratify the people, the lands of Veji were divided among them, ſeven acres to each man, *Ib.*

Soon after, Camillus, being accuſed by the tribunes of having applied to his own uſe part of the plunder of *Veji*, and perceiving that he ſhould be condemned, went into voluntary exile; having prayed to the gods, that if he ſuffered that injury unjuſtly, they would make his ungrateful country ſoon feel the loſs of him, *Ib.* 32.

After the expulſion of Camillus, ambaſſadors came from Cluſium, begging aſſiſtance againſt the GAULS, by whom they were then attacked. Several tribes of that nation had, at different times, croſſed the Alps, attracted, it is ſaid, by the delicious taſte of the wines in Italy, and had occupied the northern parts of that country. The tribe which had come laſt, and then beſieged Cluſium, was called *Galli Senŏnes*, under the conduct of BRENNUS.

The ſenate ſent an embaſſy of three young patricians, all of the Fabian family, to requeſt of the Gauls, that they would not, without provocation, make war on the allies of the Roman people. The Gauls ſaid, that they would deſiſt from their attack, if the people of Cluſium would give up to them a part of their territory, which they might eaſily do, as they had more land than they could occupy. When the Roman ambaſſadors aſked, What right the Gauls had in Etruria? they anſwered fiercely, "*That they carried their right in their arms.*" This haughty reply made the Roman ambaſſadors give up all hopes of negotiating a peace. They therefore returned to Cluſium, highly incenſed. They even had the imprudence to join the *Cluſini* in a ſally againſt the enemy; and one of the *Fabii*, advancing before the ranks, ſlew a leader of the Gauls: Whereupon Brennus founded a retreat; and the Gauls, dropping their reſentment againſt the *Cluſini*, now only menaced vengeance againſt the Romans. They firſt, however, ſent ambaſſadors to demand, that the *Fabii*, for having violated the law of nations, ſhould be given up to them. This being re-

fuſed, they marched towards Rome. A battle was fought at the conflux of the river *Allia* with the Tiber, on the 18th day of July, a. u. 363. The Romans, through the miſconduct of their leaders, were ſoon completely defeated. The greateſt number of them fled to Veji; a part retreated to Rome, and took poſſeſſion of the Capitol. The prieſts and Veſtal Virgins, carrying the ſacred things, fled to Cære, *Liv.* v. 40. vii. 20. The multitude of citizens fled, ſome one way and ſome another. The old ſenators remained in the city, determined not to ſurvive the deſtruction of their country.

The Gauls, ſurpriſed at the facility of their victory, advanced ſlowly towards the city, and reached it a little before ſunſet. Being informed by their ſcouts that the gates were open, and therefore ſuſpecting ſnares, they paſſed the night before the walls. Next day having entered the city at the *Collina* gate, they found the ſtreets empty; the houſes of the poor ſhut, and thoſe of the chief men open. They ſaw the aged ſenators ſitting in the veſtibules of their houſes, dreſſed each in the robes of thoſe offices which they had borne, and ſitting in their curule chairs. The Gauls were ſtruck with awe at their majeſtic appearance, reſembling, ſays Livy, ſo many divinities, v. 41. and gazed at them as if they had been images; when *Papirius*, one of the ſenators, offended at a Gaul for ſtroaking his beard, which all the Romans then wore long, ſtruck him with his ivory ſtaff on the head: Whereupon the Gaul inſtantly ſlew him; and, as if upon that ſignal, all the reſt were killed in their ſeats. Then the houſes of the city were plundered and ſet on fire. After ravaging the place for ſeveral days, the Gauls attempted to force the Capitol; but being repulſed with great loſs, they gave up all hopes of taking it by aſſault, and therefore prepared to blockade it. Having improvidently burnt the corn which was in the city, they were obliged to ſend out part of the army to procure proviſions, by pillaging the neighbouring ſtates. It happened that thoſe plunderers directed their courſe to Ardea, where Camillus lived in exile. He having perſuaded the *Ardeates* to take up arms to repel thoſe invaders, attacked the camp of the Gauls in the night-time, and diſperſed them with great ſlaughter. The Romans at Veji, under the conduct of *Cædicius*, a centurion, in like manner cut to pieces the Tuſcans, who were plundering in that quarter, and intended to attack *Veji* itſelf. In conſequence of this ſucceſs, not only the courage, but alſo the number of the Romans at Veji daily increaſed; and they now only wanted a head

head to direct them. It was unanimouſly reſolved to ſend for Camillus from Ardea: But firſt it was neceſſary to conſult the ſenate and people at Rome; and this could not be done without great danger. *Pontius Cominius*, however, a brave young man, having ſwum down the Tiber, on the bark of a tree, to the foot of the Capitol, climbed up the rock on that ſide, unobſerved by the enemy; and having obtained a decree of the ſenate, and an order of the people, that Camillus ſhould be recalled from exile and appointed dictator, he returned to Veji the ſame way he came. Camillus being ſent for from Ardea, took upon himſelf the command of the army at Veji.

In the mean time the citadel of Rome, and the Capitol, was near being taken. For the Gauls, having diſcovered a practicable aſcent, in a clear night got up to the top, in ſuch ſilence, that they not only eſcaped the notice of the centinels, but alſo of the dogs. Some geeſe, ſacred to Juno, which had been preſerved in the greateſt famine, by their cackling, awakened M. MANLIUS, a brave warrior, who had been conſul three years before. He having quickly ſnatched his arms, and rouſing the reſt, tumbled down the Gaul who had firſt got up, and the reſt of the garriſon flocking to his aſſiſtance, ſoon cleared the citadel of the enemy.

The Romans had now been blockaded in the Capitol near ſeven months. Both parties began to be diſtreſſed with famine; the Gauls alſo with the plague. The latter knowing the wretched condition of the beſieged for want of food, urged them to ſurrender. But the Romans, to convince them of the contrary, are ſaid to have thrown in many places loaves of bread on the advanced guards of the enemy, *Liv.* v. 4.; *Ovid. Faſt.* vi. 391. At laſt a treaty was made, that the Gauls ſhould raiſe the ſiege and depart upon receiving 1000 pound weight of gold. In weighing the gold, for there was then no coined gold, Brennus is ſaid to have uſed unjuſt weights; and, when the Romans complained, to have thrown his ſword into the ſcale, ſaying, *that the vanquiſhed muſt put up with every thing*, (VÆ VICTIS ESSE.) In the mean time, Camillus having arrived with his army, came in during the altercation about the weight of the gold; and having ordered it to be removed, bid the Gauls prepare for battle. The Romans were victorious in their turn, and with equal facility, in two different engagements. The ſlaughter was ſo great, that there was hardly one of the Gauls left to carry home the news of their defeat. Camillus returned into the city in triumph. The ſoldiers, in their ſongs, celebrated him as a ſecond Romulus and founder of

of his country. The tribunes again renewed their propoſal of removing to Veji; but the people were prevented from embracing it by the perſuaſion of Camillus, chiefly from motives of religion, that they might not deſert their temples and ſacred rites. Their wavering opinion is ſaid to have been determined by the caſual expreſſion of a centurion; who, happening to paſs through the Forum at the time, with ſome guards, ſaid, *Enſign, fix your ſtandard, we ſhall beſt ſtay here.* Upon which all the ſenate cried out, that they accepted the omen, and the people ſtanding round approved it. The rebuilding of the city was inſtantly begun, and the work proceeded with ſuch alacrity that it was finiſhed in one year.

After the city was rebuilt, a. u. 365. b. C. 387. the neighbouring ſtates, the *Æqui* and *Volſci*, the *Hernici*, the Tuſcans and Sabines, reſumed their hoſtilities; but they were all conquered, chiefly by the conduct and valour of Camillus. The *Volſci*, after having carried on war for many years againſt the Romans, ſurrendered. Livy varies with reſpect to the length of time, i. 53. and vi. 2. and is at a loſs to account for the frequency of their wars *, *Ib.* 12.

MANLIUS, the preſerver of the Capitol, being ſuſpected, from his uncommon kindneſs to the plebeians, *Ib.* 11. of aiming at regal power, was condemned, and thrown from the Tarpeian rock; and his houſe in the Capitol, which had been given him by the public as a reward for his valour, was levelled with the ground, *Ib.* 20.

A. u. 387 or 388. L. SEXTIUS, after great conteſts, was firſt made conſul from among the plebeians, *Liv.* vii. 1. This important change in the Roman government is ſaid to have originated from a trifling cauſe. *M. Fabius Ambuſtus*, a nobleman, had two daughters, the elder of whom was married to Sulpicius, a patrician, and the younger to C. Licinius Stolo, a plebeian. While the latter was one day viſiting her ſiſter, the lictor of Sulpicius, who was then military tribune, happened to ſtrike the door with his rod, as was uſual when that magiſtrate returned home from the Forum. The younger Fabia, unacquainted with that cuſtom, was frightened at the noiſe, which made her ſiſter laugh, and expreſs ſurpriſe at her ignorance. This ſtung her to the quick; and upon her return home ſhe could not conceal her uneaſineſs. Her father ſeeing

* The Volſci are ſaid, a. u. 292, to have been almoſt extinguiſhed, *(Volſcum nomen pene deletum eſt,)* Liv. iii. 8. and yet in three years after threaten war, *Ib.* 22.

her

her dejected, aſked her if all was well; but ſhe at firſt would not give a direct anſwer: and it was with difficulty he at laſt drew from her a confeſſion, that ſhe was chagrined at being connected with a man who could not enjoy the ſame honours with her ſiſter's huſband. For although it had been ordained by law, that the military tribunes ſhould be created promiſcuouſly from the patricians and plebeians, *Liv.* iv. 6. yet for forty-four years after their firſt inſtitution, a. u. 311. to a u. 355. no one plebeian had been created, *Liv.* v. 12. vi 37. and very few afterwards, *Liv.* v. 13. 18. vi. 30. Ambuſtus, therefore, conſoled his daughter with aſſurances, that ſhe ſhould ſoon ſee the ſame honours at her own houſe which ſhe ſaw at her ſiſter's. To effect this, he concerted meaſures with his ſon-in-law, and one L. Sextius, a ſpirited young man of plebeian rank, who had every thing but birth to intitle him to the higheſt preferments.

Licinius and Sextius being created tribunes of the commons, *Liv.* vi. 35. got themſelves continued in that office for ten years, *Ibid.* 42.; for five years they ſuffered no curule magiſtrates to be created, *Ibid.* 35. and at laſt prevailed to get one of the conſuls created from among the plebeians, *Ibid.* 42.

The ſame year that Sextius was made conſul, a new magiſtrate was created to adminiſter juſtice, called PRÆTOR, and two additional Ædiles, called CURULE ÆDILES, becauſe they had the right of ſitting in public on a *curule* chair, a kind of ſeat adorned with ivory, which the other Ædiles had not, *Liv.* vi. 42. vii. 1. This year died the great Camillus, *Ib*

A. u. 391. Stage-plays were firſt introduced at Rome, on occaſion of a peſtilence, to appeaſe the divine wrath, *Liv.* vii. 2. From the ſame motive of ſuperſtition in that age, a dictator uſed ſometimes to be created merely to fix a nail in the poſt of the temple of Jupiter. L. MANLIUS being created for this purpoſe, deſired alſo to carry on war againſt the Hernĭci, and with that view levied an army with great rigour, whence he got the ſirname of IMPERIOSUS.

Manlius being odious to the people on this account, after reſigning his office, was accuſed by *Pomponius*, a tribune; who, to enforce his charge, expatiated on the cruelty of Manlius to his ſon; whom, the tribune alledged, on account of a defect in ſpeech and flowneſs of genius, his father had baniſhed from the city, and obliged him to work in the country like a ſlave. Young MANLIUS being informed of this, came to the city early in the morning without telling any body; and having

having gone ſtraight way to the houſe of the tribune, bid the porter tell his maſter that *T. Manlius*, the ſon of *Lucius*, wanted immediately to ſpeak with him. The tribune, ſuppoſing that he brought ſome new ground of accuſation againſt his father, ordered him to be admitted. All witneſſes being removed, the young man drawing a dagger, which he had concealed under his garment, and ſtanding over the tribune, who was ſtill in bed, declared he would inſtantly ſtab him, if he did not ſwear to drop the proſecution againſt his father. The tribune, terrified, ſwore to the words which the young man dictated. Thus L. Manlius was freed from his trial; and the people, although diſappointed of an opportunity of condemning a perſon odious to them, were ſo pleaſed with this inſtance of filial affection, that they choſe young Manlius as one of the ſix legionary tribunes, who then, for the firſt time, were appointed by the *comitia*, Liv. vii. 5.

The ſame year a great gulf having been produced in the Forum by an earthquake, or from ſome other cauſe, the diviners being conſulted, declared that it could not by any means be filled up, till the beſt thing in Rome ſhould be thrown into it. M. CURTIUS, a brave young man, concluding that there was nothing in Rome more valuable than valour and arms, dreſſed in his fineſt armour, and riding on a horſe adorned in the moſt ſplendid manner, is ſaid to have thrown himſelf into the chaſm, whence it was afterwards called the CURTIAN lake, *Liv.* vii. 6. or from another perſon of the ſame name, who diſtinguiſhed himſelf under Romulus in the battle againſt the Sabines, *Liv.* i. 12.; *Dionyſ.* ii. 42. Some writers pretend that upon this the earth immediately cloſed of itſelf, *Val. Max* v. 6. 2. Varro, *L. L.* iv. 32. gives different accounts of this matter.

A. u. 394. The Gauls encamped with their army on the bank of the Anio, only three miles from Rome; and the Romans pitched their camp on the oppoſite bank. There was a bridge betwixt both, but poſſeſſed by neither. A Gaul of enormous ſize advanced upon this bridge, and, with a loud voice, challenged the braveſt of the Romans to ſingle combat. T. MANLIUS alone, who freed his father from the proſecution of the tribune, had the boldneſs to accept the challenge, but not without having firſt received permiſſion from his commander. They both advanced into an open ſpace between the two armies. To all appearance the combat was very unequal; but Manlius made up by art what he wanted in ſtrength, and ſoon laid proſtrate his mighty antagoniſt. Diſregarding the reſt

reſt of his ſpoils, he only took a golden collar or chain *(torquis)* from off his neck, and put it on his own, whence he got the ſirname of TORQUATUS, which deſcended to his poſterity. The Gauls were ſo affected with the iſſue of this combat that they decamped in the night-time, *Liv.* vii. 10.

The Gauls returned the two following years, and were both times defeated, the ſecond time with great ſlaughter, *Ib.* 15.

Some years after, *Ib.* 23. 25. when another Gaul of gigantic ſtature challenged any one of the whole Roman army to fight him, M. VALERIUS, a young man, and a legionary tribune, having firſt aſked the conſul's leave, went out againſt him, and killed him, by the aſſiſtance of a raven, as it is ſaid, which, perching on the helmet of Valerius, ſtruck the Gaul in the face with his beak and claws, and when he fell, flew out of ſight towards the eaſt. Hence Valerius was ſirnamed CORVUS, and his poſterity CORVINI, *Liv.* vii. 26. The Romans immediately engaged in battle with the Gauls, and entirely defeated them, *Ib.*

In the year of the city 399, the whole Tuſcan nation combined againſt Rome. But C. MARCIUS RUTILUS, being created dictator to oppoſe them, took their camp by a ſudden attack, made 8000 of them priſoners, and diſperſed the reſt. He was the firſt plebeian raiſed to the office of dictator, to the great offence of the ſenators, who therefore refuſed him a triumph; but he obtained that honour by the order of the people, *Liv.* vii. 17.

A. u. 411. The Romans firſt engaged in war with the Samnites, the braveſt nation in Italy; which war was carried on for many years with various ſucceſs, and with the greateſt vigour on both ſides, *Liv.* vii. 29. &c. The cauſe, or rather pretext, for hoſtilities on the ſide of the Romans, was to aſſiſt the people of Capua againſt the Samnites, by whom they were attacked.

When the Romans at firſt heſitated about granting their requeſt, the ambaſſadors of Capua, according to their inſtructions, gave up themſelves and their city into the power of the Roman people, that if they would not aſſiſt them as allies, they might defend them as ſubjects *.

* By no art did the Romans more ſucceſsfully extend their empire than by fomenting diſcord among the neighbouring ſtates, and always aſſiſting the weaker againſt the ſtronger. The people of Capua were on the point of being entirely ſubdued by the Samnites, when they applied to the Romans for ſuccour, *Liv.* vii. 29.

In the first battle between the Romans and Samnites, the Romans, under the command of *Valerius Corvus* the consul, had the advantage, but with the loss of a great many men, *Ib.* 33. The glory of this victory was near being tarnished by a dreadful disaster. For *Cornelius*, the other consul, had unwarily led his army into a defile, where they must have all been captured by the Samnites, had they not been extricated by the wonderful conduct and valour of DECIUS, a legionary tribune, *Ib.* 34. on which account he was loaded with singular honours, 37. The Samnites were vanquished in two other engagements. Being asked why they yielded, they are reported to have said, That the eyes of the Romans seemed to them to be on fire, and that they could not endure the ferocity of their looks *, *Ib.* 33.

The fame of these victories spread even beyond seas, and the Carthaginians sent to congratulate the Romans on their success, *Liv.* vii. 38. The Roman army which wintered at Capua, corrupted by the luxuries of the place, secretly formed designs of taking that city from the *Campani*, as the *Campani* had done from its former inhabitants, *Liv.* iv. 37. but they were prevented by *Marcius Rutilus* the consul, *Ib.* vii. 38. and a mutiny, which ensued, was suppressed by the prudent management of *Valerius Corvus* the dictator, *Ib.* 40. The Samnites sued for peace, which was granted them, *Liv.* viii. 2.

The Latins, having formed a league with the *Sidicini* and *Campani*, demanded, that as they bore equal burdens, they should enjoy equal privileges with the Romans; that half of the senate, and one of the consuls, should be chosen from them, *Liv.* viii. 5. This request being rejected with disdain, both sides had recourse to arms. It was like a war between citizens. Both nations used the same armour and the same manner of fighting. The Romans proved victorious, chiefly by the strictness of their discipline, which, on this occasion, they carried to the greatest rigour, *Ib.* 6. T. MANLIUS, the consul, ordered his own son to be beheaded for having fought contrary to orders, although victorious, having slain, in single combat, an officer of the enemy who challenged him, *Ib.* 7.

* Strabo mentions a law among the Samnites, contrived as an incentive to courage; that parents were not allowed to dispose of their daughters to whom they pleased, but that ten of the noblest virgins and young men were annually selected; that he who was accounted the bravest of the ten, was permitted first to chuse which of the virgins he pleased, then the second, and so on. If any one of these afterwards failed in courage, he was deprived of the object of his choice thus honourably conferred, *Strab.* v. 250. A similar custom prevailed among the *Tapyrii*, a nation near the Caspian sea, *Ib.* xi. *p.* 520.

In

In the firſt battle with the Latins, DECIUS, one of the conſuls, ſeeing the wing which he commanded giving way, ſolemnly devoted himſelf to death for the army. The circumſtances and effects of this devotion are deſcribed, *Liv.* viii. 9. & 10. Manlius, the ſurviving conſul, having gained a complete victory, returned in triumph. But he was met only by the aged, the youth execrated him for his cruelty to his ſon, *Ib.* 12.

All Latium being ſubdued, the Romans treated the different ſtates variouſly, as they deſerved, *Ib.* 14. The ſhips of the people of *Antium* were partly burnt, and part of them brought to Rome. With their beaks, the tribunal in the *Forum*, whence orators uſed to declaim, was adorned, hence called ROSTRA, *Ibid.*

A. u. 423. A great many men are ſaid to have been poiſoned by their wives, a number of whom were puniſhed, *Liv.* viii. 18.

The Samnites, having made a league with the *Veſtini*, *Marſi*, and *Peligni*, alſo with the *Lucani* and *Appŭli*, whom the Tarentines had artfully detached from the alliance of Rome, *Ib.* 27. again took up arms, a. u. 429. To oppoſe this ſtrong coalition, L. PAPIRIUS, called CURSOR, from his ſwiftneſs, *Liv.* ix. 16. was made dictator, who named M. FABIUS MAXIMUS, maſter of horſe, *Liv.* viii. 29. The forces of the enemy were vanquiſhed with great ſlaughter, and the Samnites ſued for peace, which was refuſed them, *Ib.* 39.

Next year the conſuls, *T. Veturius Calvinus* and *Sp. Poſthumius*, with both their armies, were led into a dangerous defile, called FURCÆ CAUDĪNÆ, by the art of CAIUS PONTIUS, general of the Samnites; where they were ſo blocked up, that it was impoſſible for them to extricate themſelves. The Samnite General, thus having the Romans in his power, at the requeſt of his officers, ſent to *Herennius Pontius*, his father, to aſk what he ſhould do? He returned for anſwer, that the Romans ſhould be all let go unhurt, as ſoon as poſſible. When this advice was rejected, and the ſame meſſenger ſent back to conſult him again, he gave it as his opinion, that they ſhould be all killed to a man. Pontius, perplexed by this contrariety of opinion, ſent for his father to the camp to give his reaſons. A council of war being called, the old man ſaid, that by following the firſt advice, which he thought the beſt, they would eſtabliſh perpetual peace and friendſhip with the Roman people; by the other plan, they would ſo weaken the Roman ſtate, that it would not for ages recover its former ſtrength.

He concluded with ſaying, that there was no medium; and was carried home from the camp.

In the mean time the Romans, having made many fruitleſs efforts to force their way out, were obliged to ſubmit to what terms the Samnites choſe to preſcribe. Pontius embraced neither of his father's opinions, but followed a middle courſe. He demanded that the Romans ſhould deliver up their arms, and ſhould all paſs under the yoke, each with a ſingle garment; that all the places taken from the Samnites ſhould be reſtored, and that 600 Roman *equites* ſhould be given as hoſtages for the performance. Theſe terms, although highly ignominious, were accepted. The emotions which this misfortune excited in the Romans, can be more eaſily conceived than deſcribed.

After the return of the army, the ſenate was conſulted by the ſucceeding conſuls *Publilius* and *Papirius* concerning the peace of *Caudium*. Spurius Poſthumius, one of the former conſuls, being firſt aſked his opinion, ſaid, that as the convention *(ſponſio)* was made without the conſent of the ſenate or people, the Roman people was not bound by it; and propoſed that he and his colleague, their lieutenants, quæſtors, and legionary tribunes, who had ſigned the treaty, *Ib.* 5. ſhould be given up to the enemy, and thus free the people from the religious obligation by which they had bound them, *Ib.* 8. This propoſal was adopted, and a decree of the ſenate made according to it.

The two conſuls of the former year therefore, with the reſt above mentioned, were delivered to the *feciales* to be conducted to Caudium. When they came to the gate of that city, the *feciales*, having ſtripped them, and bound their hands behind their backs, brought them to the tribunal of Pontius; and *A. Cornelius Arvina*, the chief *fecialis*, formally ſurrendered them to the Samnites. But Pontius, conſidering this as a mean ſubterfuge to elude the performance of a treaty, ordered them to be looſed, that they might go where they pleaſed.

The Samnites, now too late, repented their not having followed the wiſe counſel of Herennius. They, however, prepared for their defence. But the Romans fought with ſo great fury that nothing could withſtand them. The Samnites, being defeated by the two conſuls, fled to Luceria, where Papirius forced them to ſubmit to the ſame ignominious terms which they had impoſed on the Romans. Some authors ſay, that Pontius was among thoſe who were made to paſs under the yoke. Here the 600 *equites*, who had been given as hoſtages,

tages, and all the arms and ſpoils taken at Caudium, were recovered, *Ib.* 15.

A. u. 434. About this time ALEXANDER *the Great* overturned the empire of the Perſians, and eſtabliſhed that of the Macedonians in Aſia. Had he come into Italy, and contended with the Romans under the illuſtrious commanders above mentioned, Livy thinks he would not have met with the ſame ſucceſs, *Ib.* 17.—20.

A. u. 442. APPIUS CLAUDIUS, the cenſor, firſt brought an aquæduct to Rome, and paved the road to Capua, called from him the *Appian* way. This Appius, having afterwards loſt his ſight, was ſirnamed Cæcus, *Liv.* ix. 29.

The war againſt the Samnites ſtill continued, to which was added that againſt the Tuſcans, *Ib.* 32. againſt the *Aurŭnes*, 25. the *Umbri*, 41. the *Hernĭci*, 43. and the *Æqui*, 45. But the armies of theſe nations were all ſucceſſively vanquiſhed, *Liv.* ix. 39. 41. 43. x. 12. 19. 20.

A. u. 444. The conſul FABIUS, having penetrated the *Ciminian* foreſt in Etruria, either took or ſlew 60,000 of the Tuſcans, *Liv.* ix. 36. & 37.

A. u. 457. The conſuls DECIUS and FABIUS fought againſt the joint army of the Gauls and Samnites. Decius, who was oppoſed to the Gauls, ſeeing his ſoldiers giving way, in imitation of his father, devoted himſelf for his army, *Liv.* x. 28. This act was ſuppoſed to engage the gods on the ſide of the devoted general. The Romans, therefore, renewed the fight with redoubled vigour, and Fabius gained a complete victory, *Ib.* 29. The body of Decius was next day found under a heap of ſlaughtered Gauls, and his funeral celebrated with all military honour, *Ib.*

A. u. 459. Papirius gained another triumph over the Samnites, *Ib.* 46. But the following year, *Q. Fabius Maximus Gurges*, the conſul, the ſon of Q. Fabius juſt now mentioned, having raſhly attacked the Samnites, was defeated by them with great loſs, and nothing but the approach of night ſaved his army from ruin. On which account the ſenate would have removed him from the command of the army; but this affront was prevented by the interceſſion of his father, who offered to act as his ſon's lieutenant. He did ſo, and by his advice and aſſiſtance the conſul gained a ſignal victory; 20,000 of the enemy were ſlain, and 4000 made captives, together with their brave general *Pontius*, who was led in triumph by the conſul, and then ungenerouſly beheaded, *Liv. epit.* xi. *Val. Max.* v. 7. 1.; *Plutarch. in Fab. Cunctator.*

The

The Romans, being afflicted by a peſtilence, brought to Rome the image of Æſculapius, from Epidaurus, and built for him a temple in the iſland in the Tiber, *Val. Max.* i. 8. 2.; *Ovid. Met.* xv. 723.

In the year of the city 463, the conſul CURIUS DENTATUS being ſent againſt the Samnites, proſecuted the war with ſo great ſucceſs that he forced them to ſue for peace, which was granted them; and thus the war with that people was for ſome time terminated, after it had laſted fifty-two years; Eutropius ſays forty-nine, ii. 9. It is ſuppoſed that the ſenate left to Curius to ſettle the articles of the treaty.

When the ambaſſadors of the Samnites came to procure favourable terms from Curius, they found him ſitting by the fire on a ruſtic ſeat, dreſſing a few pot-herbs or roots for his ſupper, *Plin.* xix. 5. *ſ.* 26.; *Juvenal.* xi. 70. Valerius Maximus only ſays that he was taking ſupper in a wooden diſh, iv. 3. 5. When the Samnites offered him a large ſum of gold, he ſaid, *You ſee from this, that I do not want money: I had rather command thoſe who poſſeſs riches, than be rich myſelf,* Cic. Sen. 16. Curius triumphed twice in the ſame magiſtracy, over the Samnites and Sabines, *Liv. epit.* xi. He extended the empire of Rome all the way to the Hadriatic ſea.

A. u. 466. The plebeians being oppreſſed on account of debt, made a ſeceſſion to the Janiculum, whence they were brought back by *Hortenſius* the dictator, who died in that office, *Liv. ib.*

Arrettium being beſieged by the *Galli Senones*, begged aſſiſtance from the Romans, who ſent ambaſſadors to deſire that the Gauls would deſiſt from their attack. The Gauls, provoked at this interference, killed the ambaſſadors, and cut to pieces the army ſent againſt them, with its commander *Cæcilius*, the prætor, *Liv. epit.* xii. But dreadful vengeance was ſoon after inflicted on them for this crime by *Curius Dentatus*, who reduced their country almoſt to a deſert, *Polyb.* ii. 19. but others give a different account of this matter. The *Bojii* and Etrurians were vanquiſhed by Dolobella, *Ib.* 20. and *Flor.* i. 13.

The Romans having now ſubdued the greateſt part of Italy, were about to contend, for the firſt time, with a foreign enemy. The people of Tarentum had plundered ſome ſhips of the Romans which happened to anchor on their coaſts, and had ſlain their commander; they had alſo inſulted the ambaſſadors ſent to demand redreſs for this injury; on which account war was declared againſt them. Unable to make reſiſtance of themſelves, they ſought aſſiſtance from PYRRHUS king of Epire.

Epire. This prince was deſcended, by the father's ſide, from Achilles, *Pauſan.* i. 11. by the mother's, from Hercules, and poſſeſſed all the accompliſhments of an able commander. Ambitious of equalling in the weſt, the conqueſts of his couſin Alexander in the eaſt, he readily complied with the requeſt of the Tarentines; and immediately diſpatched a body of 3000 men to their relief, under the command of CINEAS, his favourite general, who was as much diſtinguiſhed for his eloquence as for his ſkill in war, having ſtudied under Demoſthenes. To him the king entruſted his moſt important negotiations, and uſed to ſay, that he had taken more towns by the words of Cineas than by his own arms *.

Pyrrhus himſelf ſoon followed with 20,000 foot, 3000 horſe, 2000 archers, 500 ſlingers, and 20 elephants. His fleet being diſperſed by a ſtorm, and his own ſhip in great danger, he threw himſelf into the ſea and ſwam on ſhore. Having collected about 2000 of his troops, he advanced towards Tarentum, where he was received by Cineas, and ſoon after joined by the greateſt part of his army. He found the Tarentines ſunk in luxury and effeminacy; but he ſoon obliged the youth to change their manners, to drop their frivolous amuſements, and apply to the exerciſes of war. This was exacted with ſo great rigour that many of them left the city. The Tarentines now repented their having ſought foreign aſſiſtance, and found that they had got a maſter inſtead of an ally.

The Romans, in the mean time, were making the moſt vigorous preparations for war. LÆVINUS the conſul was ſent into *Lucania* againſt Pyrrhus with an army. He encamped on the river *Siris*, between *Pandoſia* and *Heraclea*. Pyrrhus, wiſhing to gain time, till he ſhould be joined by his allies the *Samnites*, the *Lucani*, and *Bruttii*, ſent to offer his mediation to the Romans to ſettle their differences with the Græcian ſtates in Italy. Lævinus returned for anſwer, that the Romans neither accepted him as an arbitrator, nor feared him as an ene-

* Cineas, ſeeing Pyrrhus bent on his expedition to Italy, is ſaid one day to have aſked him what advantage he expected to derive from it: *If we conquer the Romans*, ſays Pyrrhus, *we ſhall become maſters of Italy, then of Sicily and Africa; in ſhort every thing will be ſubject to us.* "*And what ſhall we do then!*" ſays Cineas. *Why then, my friend*, anſwers the king, *we ſhall live at our eaſe, feaſt, and be merry.* "*And what hinders us*," replies Cineas, "*from now enjoying that happineſs, which you propoſe to purchaſe at the expence of ſo much labour and danger?*" Theſe words affected the king, but did not divert him from his purpoſe. The ambiguous anſwer ſaid to have been returned to Pyrrhus, when conſulting the Oracle of Delphi about the event of the war, "*Aio te, Æacida, Romanos vincere posse*," was the fiction of the poet Ennius, *Cic. div.* ii. 56.

my.

my. Upon this Pyrrhus, having led out his forces, encamped over againſt Lævinus. Obſerving the order of the Roman encampment, he ſaid to one of his friends, that it was not like that of *barbarians*, for ſo the Greeks called all other nations except their own. The Romans, perceiving that Pyrrhus declined battle, croſſed the river and attacked him. They were, however, after an obſtinate reſiſtance, defeated, chiefly by the terror of the elephants, which animals they had never before ſeen, and by the valour of the Theſſalian cavalry. Plutarch ſays that each army gave way ſeven times, and as often rallied again. The number of ſlain on both ſides was great, and nearly equal. Pyrrhus, being congratulated on his victory, ſaid, *Such another victory will oblige us to return to Epire.* Obſerving that the Romans had all fallen with their faces towards the enemy, he is ſaid to have exclaimed, *How eaſily with ſuch ſoldiers could I conquer the world!*

After the battle Pyrrhus got poſſeſſion of the Roman camp, and in a ſhort time was joined by the auxiliaries of the *Lucani*, *Samnites*, and *Bruttii*. Hearing that the Romans had collected another army to oppoſe him, he ſaid, "that he had to do "with the Lernæan hydra, whoſe heads being cut off, others "grew up in their ſtead in greater number." This undaunted ſpirit of the Romans induced Pyrrhus to ſend Cineas to Rome with propoſals of peace, and preſents for the leading men and their wives. His preſents were rejected; but ſo perſuaſive was the eloquence of Cineas, that a majority of the ſenators ſeemed inclined to peace. APPIUS CLAUDIUS, who, on account of his age and loſs of ſight, had long withdrawn himſelf from all concern in public affairs, being informed of this, on the day when the matter was to be debated, ordered himſelf to be carried in a couch to the ſenate-houſe, and ſpoke with ſuch energy, that a decree was paſſed agreeably to his opinion, "*That the Romans would never make peace with Pyrrhus, "till he left Italy.*"

Cineas, upon his return, being aſked what he thought of the Roman ſenate, ſaid, "*That it appeared to him to be an aſ-"ſembly of Kings.*"

Soon after the Romans ſent an embaſſy to Pyrrhus about an exchange of priſoners. The chief man of this embaſſy was FABRICIUS. The king, informed of his influence at Rome, and of his poverty, tried to gain him by gold, but in vain. Next day, to alarm him, knowing that he had never ſeen an elephant, he ordered one of the largeſt to be concealed behind ſome hangings; and while they were converſing together, upon

on a ſignal given, the hangings were ſuddenly withdrawn, and the elephant, with its proboſcis extended over the head of Fabricius, uttered a hideous noiſe. But Fabricius, calmly turning about, and ſmiling, ſaid, "*Your great beaſt has made "no more impreſſion on me to-day than your gold did yeſterday.*" Pyrrhus, admiring this magnanimity, permitted ſuch of the captives as choſe to go to ſee their relations at Rome, and celebrate the feaſts of Saturn, on the ſingle parole of Fabricius, that if peace was not concluded they ſhould return. Accordingly the ſenate ſent them all back after the feſtival was over, and decreed, that if any one ſtaid he ſhould be put to death.

Whilſt Lævinus oppoſed Pyrrhus in Lucania, *Ti. Coruncanius*, the other conſul, triumphed over the Etrurians. *Sulpicius* and *Decius Mus*, the conſuls of the next year, a. u. 474, fought an obſtinate engagement with Pyrrhus near *Aſculum*, a city of Apulia, in which about 15,000 men are ſaid to have fallen on each ſide. Night put an end to the combat, and both parties retired without renewing it. This Decius is ſaid by Cicero to have devoted himſelf to death for his army, as his father and grandfather had done, *Tuſc. Q.* i. 37.; *Fin.* ii. 19. Some authors mention two battles fought near Aſculum.

The following year, 475, while *C. Fabricius* and *Q. Æmilius* the conſuls carried on war againſt Pyrrhus, the king's phyſician, or, according to others, a meſſenger with a letter from him, came to Fabricius, promiſing, for a ſuitable reward, to cut off Pyrrhus by poiſon, Fabricius, finding his colleague of the ſame mind with himſelf, ſent back the perſon to the king with a letter, informing him of the treaſon. Upon reading the letter, Pyrrhus is ſaid to have cried out, *It is eaſier to turn the ſun from his courſe, than Fabricius from the path of juſtice*: And in return for the favour, releaſed all the Roman captives he had without ranſom. The ſenate, not to be outdone in generoſity, liberated an equal number of Tarentines and Samnites.

After Pyrrhus had been two years and four months in Italy, he was invited into Sicily by the Syracuſans, and other Greek ſtates in that iſland, to ſettle their differences, and to repreſs the incroachments of the Carthaginians.

After the departure of Pyrrhus, Fabricius gained a victory over the combined forces of the *Samnites*, *Lucani*, and *Bruttii*, for which he was honoured with a triumph. But the unanimous acknowledgement of his countrymen, that he had vanquiſhed Pyrrhus more by his integrity than by his valour, was more glorious than any triumph.

Pyrrhus was received in Sicily with the greateſt joy, and his firſt attempts were attended with the moſt ſplendid ſucceſs.

Sicily at that time was ſubject to three different nations, the *Syracuſans* and other Grecian ſtates, the *Carthaginians*, and *Mamertines*, a fierce people from Campania, who had ſerved as mercenaries under *Agathocles*, tyrant of Syracuſe; and being admitted as allies at *Meſsāna* got poſſeſſion of that city by expelling or murdering its inhabitants, *Polyb.* i. 7. &c.; *Liv.* xxviii. 28.

Pyrrhus drove the Carthaginians from all their poſſeſſions in Sicily, except Lilybæum. He defeated the Mamertines, and forced them to keep within their walls; and now being maſter of almoſt all Sicily, he began to form deſigns of paſſing over into Africa. But, elated with proſperity, from being affable and gentle, he became inſolent and cruel. He impoſed on the allied ſtates unjuſt taxes, which his miniſters exacted with arrogance and rapacity. By forged accuſations he put to death ſeveral of the chief men who oppoſed his meaſures, and ſome even of thoſe by whoſe means he had been invited into the iſland. Thus he ſoon loſt the affections of the Sicilians. A number of the cities revolted to the Carthaginians; by whom he was attacked on one ſide, and by the Mamertines on the other. In the mean time his Italian allies, unable to ſtand their ground againſt the Romans, demanded aſſiſtance, which furniſhed him with a plauſible pretext for leaving Sicily. It was with great difficulty, however, and conſiderable loſs of men, that he effected his return to Tarentum. Upon his departure from Sicily he is reported to have ſaid to his friends, *What a field of conteſt we leave to the Romans and Carthaginians!*

During the abſence of Pyrrhus the war in Italy was carried on with various ſucceſs; for the firſt year, a. u. 476, the allies of the king, ſupported by MILO the governor of Tarentum, and animated by the accounts of his ſucceſsful exploits in Sicily, oppoſed, with great vigour, the Roman conſuls *Ruffinus* and *Brutus* *.

The following year the Romans were grievouſly afflicted with a peſtilence, which enfeebled their operations under *Q.*

* Ruffinus was very expert in war, but noted for avarice. On which account, when people expreſſed their ſurpriſe that Fabricius ſhould ſupport his application for the conſulate againſt his competitors, *No one ought to wonder*, ſaid Fabricius wittily, *if, in a dangerous juncture, I chuſe rather to be pillaged than ſold.* Gell. iv. 5.

Fabius

Fabius Gurges, and his plebeian colleague *Genucius*; for at this time the law was usually observed of joining a patrician and plebeian in the consulate together, and it is remarked, that the plebeian consuls during this period were the most conspicuous, *Fabricius*, *Curius Dentatus*, &c.

The violence of the plague having next year abated, CURIUS DENTATUS was a second time raised to the consulate, and the patrician assigned him for a colleague was *L. Cornelius Lentulus*. Both consuls were sent against Pyrrhus with separate armies, to act in different places. Pyrrhus first marched against Curius, whom he chiefly feared, with his best troops, thinking to come upon him by surprise. A bloody battle was fought in the *Taurasian* plains on the river *Calor*, near *Beneventum* in *Samnium*. Pyrrhus was completely defeated, although his army was much more numerous than that of the Romans. Some say he lost 36,000 men, others, 26,000. The Romans had now learned, not only to repulse the elephants by means of fire-balls and hooks, but also to drive them back upon their owners, as they did in this battle, which is said to have not a little contributed to their victory. Pyrrhus fled with a few horse to Tarentum. His camp was taken and plundered. The Romans are said to have been so pleased with the form of it, that they afterwards followed it as a model in their encampments, *Frontin.* iv. 1. 15. This was the most decisive victory the Romans had ever yet gained. It brought all Italy soon after under their subjection, and paved the way for their future conquests.

Curius triumphed with great glory. The rich spoils carried in procession, the pictures and statues, the golden vases, the purple carpets, and other fineries of the Greek cities, were greatly superior to the rude ornaments of former triumphs. But what afforded the people particular pleasure was four elephants, which Curius had taken and ordered to be led along with towers upon their backs filled with armed men, *Flor.* i. 18.; *Plin.* viii. 6. When the senate decreed fifty acres of the public land to Curius, he would accept of no more than seven, the portion of a common soldier, *Val. Max.* iv. 3. 5. The same year, a. u. 478, *Fabricius* being censor, degraded *Rufinus*, who had been consul the year before, from being a senator, because he had ten pound weight of silver in plate for his table. All the plate Fabricius himself had was a silver salt-cellar, *Val. Max.* iv. 4. 3. From this Rufinus Sylla was descended, *Plutarch. in vita Syllæ princ.*

Pyrrhus, ſoon after his defeat, left Italy and returned to Epire. He had been abſent from it about ſix years. To keep up the ſpirits of his allies, by the expectation of his return, he left Milo with a ſtrong garriſon in Tarentum. The Romans, from this apprehenſion, continued Curius in the conſulſhip. The ſucceſſes of Pyrrhus in Macedonia ſerved to confirm the hopes of the former and the fears of the latter: But Pyrrhus being ſlain two years after, a. u. 480, at Argos, his allies in Italy were, one after another, obliged to ſubmit to the Roman yoke. The Samnites were entirely ſubdued by Corvilius the conſul, a. u. 481, after they had contended with the Romans ſeventy-one years *. The citadel of Tarentum was ſurrendered to Papirius Curſor, the other conſul, by Milo, who procured peace and liberty for the Tarentines. The Carthaginian fleet was then before Tarentum, wiſhing to get poſſeſſion of the town, which was the cauſe of the Romans granting ſo favourable terms.

The Romans, after vanquiſhing their enemies, a. u. 482, ſent Genucius the conſul to perform an act of juſtice. At the beginning of the war with Pyrrhus, the inhabitants of *Rhegium*, afraid of being attacked by that prince, applied to the Romans for forces to aſſiſt them to defend themſelves. A legion of Campanians was raiſed and ſent to Rhegium. But they, in imitation of the Mamertines, murdered or expelled the native inhabitants, and took poſſeſſion of the city. They had ſupported themſelves by forming an alliance with the Mamertines, *Diodor.* xxii. 2. Genucius having taken their city, inflicted various puniſhments on the guilty according to their deſerts; 300 of the Campanian legion who remained were ſent to Rome, and being condemned by the ſenate, were all beheaded in the Forum, fifty at a time, *Liv. epit.* xv.; *Polyb.* i. 7. & 8. Livy makes them 4000, xxviii. 28.

The Romans having now become maſters of Italy, paſſed over into Sicily, to aſſiſt the Mamertines againſt Hiero, tyrant of Syracuſe, and engaged in war with the Carthaginians,

* It is remarkable that this people were afterwards the moſt fierce opponents to Rome in the Italian war; and when moſt of the other ſtates were either pacified or ſubdued, they continued their implacable hoſtility, ſo that they led an army to the very walls of the city, where Sylla defeated them in a bloody battle, ordering his men to give no quarter. And afterwards, three or four thouſand of them having laid down their arms (at Prænesſte, *Liv. epit.* 88.) he brought them to Rome, and ſhut them up in an inſure in the *Campus Martius*, where, three days after, he ordered them all to be inhumanly butchered. Sylla proſecuted the reſt of the Samnites with ſuch unrelenting cruelty, that he hardly left a veſtige of them remaining, *Strab.* v. *p.* 249.

a. u. 489. This was called the *firſt Punic war*, and laſted twenty-four years. They now, for the firſt time, paid attention to maritime affairs; and uſing a veſſel which happened to be ſtranded on their coaſts as a model, equipped a fleet; and ſoon after the conſul DUILIUS gained a naval victory. REGULUS, their chief general by land, was ſent with an army into Africa, where he gained many victories, but at laſt was defeated and taken priſoner by XANTIPPUS, a Lacedemonian, in the ſervice of Carthage. Being ſent to Rome to propoſe an exchange of priſoners, he ſpoke againſt it in the ſenate; and returning to Carthage according to his promiſe, was put to death. The war was at laſt terminated by a complete victory gained by Lutatius Catulus over the Carthaginians at ſea, under Hanno, near the Ægādes; and then over Hamilcar by land, at the foot of Mount Eryx, a. u. 513.

Livius Andronicus, about this time, firſt introduced comedies at Rome, and *Nævius*, tragedies; contemporary with whom was *Fabius Pictor*, the moſt ancient Roman hiſtorian.

The ſecond Punic war was begun by HANNIBAL the ſon of Hamilcar, who derived from his father an implacable hatred againſt the Romans, a. u. 534. Having taken Saguntum, a city of Spain in alliance with Rome, and having led his forces over the Pyrenees and Alps into Italy, he defeated the Romans in three different engagements, and brought them to the *brink of ruin*. They were ſaved by the prudent caution of Q. FABIUS MAXIMUS, hence called *Cunctator*. But by the raſhneſs of Terentius Varro, one of the conſuls, they received a fourth dreadful overthrow at Cannæ. Paulus Æmilius, the other conſul, and about 50,000 men, were ſlain. Three buſhels of gold rings taken off the fingers of the nobility, are ſaid to have been ſent to Carthage. Still, however, the Romans remained firm; and refuſed all propoſals of peace, unleſs Hannibal ſhould leave Italy. He judging it improper to lead his army to Rome after the victory, wintered at Capua, where his ſoldiers were enervated by the luxuries of that place. Some time after he was repulſed at Nola, by MARCELLUS the prætor, who, after his conſulſhip, being ſent into Sicily, took Syracuſe, which had revolted to the Carthaginians, after a ſiege of three years. It was enabled to hold out ſo long chiefly by the engines of Archimędes, the famous mathematician, who, at the ſtorming of the city, was barbarouſly murdered by a common ſoldier, to the great grief of Marcellus.

The war, for ſeveral years, was carried on with various ſucceſs. In Spain, Publius Scipio, and his brother Cneius, being cut

cut off, with the greateſt part of their armies, the command of that province was conferred on young SCIPIO, the ſon of Publius, although only twenty-four years of age. He took New Carthage in one day, and drove the Carthaginians out of Spain. Haſdrubal having marched with his army into Italy, to join his brother Hannibal, was cut off, with his forces, by the conſuls Livius and Nero, at the river Metaurus. Scipio having tranſported the war into Africa, with the aſſiſtance of Maſſiniſſa, ſtormed the camp of the Carthaginians, and Syphax king of Numidia, in the night-time, deſtroying upwards of 40,000 of their men. Hannibal being recalled to defend his country, was entirely defeated at the battle of Zama, and the Carthaginians obliged to ſubmit to the terms of peace preſcribed them by the victor, a. u. 552. The war laſted ſeventeen years. Scipio, for his merits, obtained the ſirname of *Africanus*; contemporary with whom were the poets ENNIUS and PLAUTUS.

The Romans, after this, made rapid progreſs in their conqueſts, always artfully procuring aſſiſtance from the ſtates contiguous to thoſe with whom they were at war. Philip, king of Macedon, who had formed an alliance with Hannibal, was, by the aid of the Ætolians, and of Attalus king of Pergamus, vanquiſhed at Cynocephalæ, in Theſſaly, by Q. FLAMINIUS, who reſtored liberty to the different ſtates of Greece, which had been ſubject to Philip, a. u. 556.

The Romans next attacked Antiochus king of Syria, to whom Hannibal had fled for protection; and, under the conduct of L. Scipio, the brother of Africanus, having defeated him in battle near Magneſia, obliged him to quit all his poſſeſſions in Europe, and likewiſe in Aſia weſt of Mount Taurus, a. u. 563. Scipio got the ſirname of *Aſiaticus*.

Hannibal being every where perſecuted by the Romans, was at laſt obliged to ſwallow poiſon, to ſave himſelf from falling into their hands, in a caſtle belonging to Pruſias, king of Bithynia, a. u. 570.

A ſecond Macedonian war was ſoon after undertaken againſt Perſeus, the ſon of Philip; who being defeated by PAULUS ÆMILIUS, was led in triumph to Rome, and his kingdom reduced to the form of a Roman province, a. u. 585.

Much about the ſame time, a quarrel having ariſen between Maſſiniſſa and the Carthaginians, the Romans, without any cauſe of offence, at the inſtigation of Cato, the cenſor, determined to embrace this opportunity to demoliſh Carthage. The Carthaginians, finding all their ſubmiſſions to no purpoſe, made

made a deſperate reſiſtance. At laſt, however, their city was taken and razed to the ground by SCIPIO *Æmilianus*, who likewiſe got the ſirname of *Africanus*, a. u. 607. b. C. 146.

The ſame year Corinth was taken and deſtroyed by MUMMIUS, after it had ſtood 950 years; and Greece reduced to a Roman province, under the name of *Achaia*. Some years after, Numantia in Spain, being taken by Scipio, ſhared the ſame fate with Corinth, 620.

The Romans, from their intercourſe with Greece, now began to have a taſte for the arts, and to cultivate the ſtudies of literature. About this time flouriſhed the poets TERENCE, *Pacuvius*, *Accius*, *Cæcilius*, and *Lucilius*, the firſt writer of ſatires; *Polybius*, the hiſtorian, and *Panætius*, the philoſopher.

After the deſtruction of Carthage, Rome, being freed from the fear of a rival, was torn by inteſtine diviſions. Through the increaſe of wealth, avarice and luxury had corrupted all ranks. The nobles oppreſſed the plebeians, and theſe in their turn became unruly and licentious. The firſt domeſtic ſtruggle was excited by the GRACCHI, Tiberius and Caius, two brothers, the grandſons of Scipio Africanus by his daughter CORNELIA; who, attempting to aſſert the rights of the people, and to limit, by an *Agrarian* law, the property of individuals in land to 500 acres, were both cut off by the nobles; Tiberius, by Scipio Naſica, a. u. 621. and Caius, by Opimius the conſul 632, who cruelly maſſacred a great many of the people.

Some years after, in the war againſt Jugurtha king of Numidia, the corrupt morals of the nobility gave occaſion to the advancement of MARIUS, a perſon of low extraction, to the conſulſhip, by the intereſt of the people, who had been incited againſt the nobles by the eloquence of Mummius, a tribune of the commons, a. u. 647. Marius ſoon finiſhed that war ſucceſsfully, Jugurtha being delivered up to his quæſtor SYLLA, by the baſe treachery of Bocchus, king of Mauritania. Upon his return, he was ſent againſt the *Cimbri* and *Teutones*, northern nations from the coaſts of the Baltic, who had defeated ſeveral Roman commanders, and threatened to over-run all Italy: But they were vanquiſhed by Marius, with prodigious ſlaughter, near *Aquæ Sextiæ*, now Aix, in Provence, a. u. 651. On this occaſion Marius was, contrary to cuſtom, continued in the conſulſhip for five years.

Some

Some years after this, the Italian ſtates being refuſed the freedom of Rome, entered into a confederacy to obtain it by force. This gave riſe to the *Social* or *Italian* war, which was carried on for ſeveral years with great fury and doubtful ſucceſs. At laſt, ſeveral of the ſtates having obtained their requeſt, the reſt were obliged to ſubmit. After the concluſion of this war, the Romans turned their arms againſt MITHRIDATES, king of Pontus, the moſt powerful monarch of the eaſt, who had cauſed 80,000 Roman citizens to be maſſacred in one day in different parts of his dominions. The appointment of a general to this command, gave occaſion to a cruel conteſt between Marius and Sylla. Sylla prevailed, and Marius was obliged to fly for his life. But being recalled by Cinna, and created conſul the ſeventh time, he took revenge on his enemies with the moſt ſavage cruelty. In the mean time, Sylla having defeated Mithridates, and concluded a peace with him, was returning to Italy, to inflict vengeance, in his turn, with redoubled ſeverity; but Marius died before his arrival. Sylla having vanquiſhed all his opponents, and cauſed himſelf to be created perpetual dictator, firſt ſet on foot a *proſcription* of his enemies, by which he confiſcated their effects, and ſet a price on their heads. Incredible numbers were put to death. But after governing with capricious tyranny for near three years, he unexpectedly reſigned his power; and retiring to the country, he ſoon after died of what is called the *morbus pedicularis*, a. u. 675.

After the death of Sylla, Lepidus the conſul attemped to reſcind his acts, and recal the exiled Marians, but was vanquiſhed by his colleague Catulus, and Pompey.

The party of Marius was revived in Spain by SERTORIUS, an able general; but he was baſely aſſaſſinated by one of his own officers, Perpenna, who being defeated by Pompey, was put to death. About the ſame time, a dangerous inſurrection of the ſlaves in Italy, under Spartacus, a gladiator, was cruſhed by Craſſus, a. u. 682.

The war with Mithridates was reſumed under LUCULLUS, a. u. 679, who carried it on for ſeveral years with great ſucceſs, and likewiſe defeated Tigranes, king of Armenia, at the head of an army twenty times his number. But at laſt his troops becoming mutinous, he was recalled, and the command given to POMPEY by the *Manilian* law, with the ſame extraordinary powers with which a little before, by the law of *Gabinius*, he had been inveſted, to clear the ſeas from pirates, who had long infeſted them. He had performed this ſervice

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in four months, and was then in Aſia with his army. Mithridates, weakened by repeated defeats, and abandoned by his allies, fled to the countries north of Caucaſus; and having induced ſome Scythian princes to join him, propoſed, in imitation of Hannibal, to carry the war from thence into Italy: but being betrayed by his ſon Pharnaces, he was obliged to put an end to his days, after he had waged war againſt the Romans near thirty years. Pompey, having ſettled the affairs of Aſia with ſovereign authority, returned to Rome in triumph. During his abſence from the city, a conſpiracy, formed by Catiline to overturn the government, was cruſhed by the conduct of Cicero the conſul, a. u. 670.

Soon after, a combination was made between Pompey, Julius Cæſar, and Craſſus, the richeſt man in Rome, that no office ſhould be diſpoſed of, and nothing tranſacted in the ſtate, without their approbation. This was called the firſt *Triumvirate*, and was formed by the contrivance of Cæſar; who, apprehending oppoſition from Cicero and Cato, procured the baniſhment of the former, by means of Clodius, a ſeditious tribune, and ſent the latter upon an expedition againſt Cyprus. Cicero was ſoon after reſtored with great honour.

CÆSAR, after his conſulſhip, had the province of Gaul aſſigned him; which, with wonderful conduct and bravery, he ſubdued in eight years, carrying the terror of his arms alſo into Germany and Britain. He is reckoned to have taken 800 towns, reduced 300 ſtates, and defeated three millions of men in different actions.

Craſſus, after his conſulſhip, a. u. 697, obtained the province of Syria, as being the richeſt; from whence, having marched againſt the Parthians, he was cut off, together with his ſon and the greateſt part of his forces, a. u. 700.

Pompey, all this time, remained in the city, promoting the intereſts of Cæſar, and managing his own province of Spain by lieutenants. But after the overthrow of Craſſus, and the death of his wife Julia, Cæſar's daughter, which happened about the ſame time, he began to be jealous of Cæſar's power; which Cæſar perceiving, in order to ſound the diſpoſition of Pompey, took occaſion to ſolicit the conſulſhip in his abſence. This was refuſed him; and he was moreover ordered to lay down his command, and return as a private perſon to the city. Whereupon he croſſed the Rubicon, the boundary of his province, and led his army towards Rome, Pompey and his adherents flying before him, a. u. 704.

Cæsar having reduced Afranius and Petreius, Pompey's lieutenants in Spain, transported his troops into Greece, in pursuit of Pompey. Both armies met on the plains of Pharsalia in Thessaly. The fortune of Cæsar prevailed. Pompey fled into Egypt, where he was put to death by the orders of king Ptolemy, whose father, Auletes, he had restored to his throne. Cæsar, without loss of time, followed after; and having with some difficulty reduced Egypt, he delivered it to Cleopatra, a. u. 706. After which, with incredible dispatch, he crushed Pharnaces, the son of Mithridates, who was raising disturbances in Asia. He next subdued the remains of Pompey's party in Africa, under Scipio and Cato, assisted by Juba king of Mauritania. Cato, being shut up in Utica, slew himself, that he might not fall into the hands of the conqueror. Cæsar's last and most dangerous combat was against the two sons of Pompey, and Labienus, in Spain, whom he likewise entirely defeated with great slaughter.

And thus having forced every thing to submit to his power, and caused himself to be created perpetual dictator, he treated his enemies with much clemency, and regulated the affairs of the state with the greatest wisdom: but behaving with too great haughtiness, a conspiracy was formed against him by no less than sixty senators, the chief of whom were Brutus and Cassius. He was murdered in the senate-house on the ides of March, after receiving twenty-three wounds, a. u. 709.

The conspirators were prevented from restoring liberty to their country by Antony, who wanted to rule in Cæsar's place Being therefore declared an enemy by the senate, Hirtius and Pansa, the consuls, together with Octavius Cæsar, the dictator's grand nephew and heir, a young man but eighteen years of age, were sent against him with three separate armies. Antony was defeated: but the two consuls being slain, the three armies became subject to Octavius, afterwards called *Augustus*. He artfully united himself with Antony, and Lepidus, who was likewise at the head of a great army. On pretence of revenging Cæsar's death, they formed a second *Triumvirate*, and shared among themselves the provinces of the Roman empire. Returning to Rome, they established a proscription of their enemies. In consequence of which a great number of the first men in the state were put to death; among the rest Cicero. The triumvirs then marched against the conspirators, who had assembled a great army under the command of Brutus and Cassius. A battle was fought near Philippi, on the confines of Thrace, in which Brutus and Cassius were defeated, and afterwards

wards ſlew themſelves, a. u. 711.—It is obſerved that none of the conſpirators againſt Cæſar died a natural death.

The triumvirs did not long preſerve concord among themſelves. Auguſtus, on a ſlight pretext, deprived Lepidus of his ſhare in the triumvirate; and quarrelling with Antony, who, enſlaved by a criminal paſſion for Cleopatra, had divorced Octavia, the ſiſter of Auguſtus, a naval battle was fought between them near Actium, in Epire, in which Antony and Cleopatra being completely defeated, fled to Alexandria, where both of them put an end to their days, Antony, by falling on his ſword, and Cleopatra by the poiſon of an aſp, a. u. 723.

Thus AUGUSTUS, by wonderful good fortune, became ſole maſter of the Roman world, a. u. 724. The neighbouring nations made their ſubmiſſions, and courted his alliance. He reſtored peace and order to the ſtate, and made the beſt regulations for promoting its proſperity. The ſenate behaved to him with the meaneſt ſervility. They called him Father of his country, Emperor, and *Auguſtus*, a name by which he has ſince been diſtinguiſhed. He affected an unwillingneſs to accept the extraordinary honours heaped on him; and even pretended, at one time, a ſtrong deſire to reſign the government. The ſenators, conjuring him to retain it, he appeared to yield a reluctant compliance, but only for ten years; and at the end of that period he always had his authority renewed, which ſeemed to give his uſurpation the ſanction of law. The ancient forms were artfully preſerved, but all power centered in him. He left the management of the peaceful provinces to the ſenate, where few troops were neceſſary; but reſerved the moſt warlike to himſelf, which gave him the entire command of the army. Twenty-five legions were kept on foot for the defence of the empire, and two fleets were ſtationed at Miſenum and Ravenna. During the courſe of a long reign, Auguſtus managed matters with ſo much addreſs, and eſtabliſhed his authority ſo firmly, that the Romans were never afterwards able to recover their liberty.

In his time, Cantabria in Spain was completely ſubdued; as alſo Dalmatia, Pannonia, Noricum, Rhætia, and Vendelicia. He met with the fierceſt oppoſition from the Germans. They defeated the Roman army under Lollius, and cut off Varus with three legions; but at laſt they were driven beyond the Elbe, and two of their tribes, the Sueví and Sicambri, tranſplanted into Gaul. The Parthians reſtored the ſtandards taken from the Romans under Craſſus. An expedition was undertaken againſt the Arabians, but without effect. Auguſtus was

more ſolicitous to eſtabliſh his authority at home, than to extend his conqueſts abroad. He bounded the empire, on the north by the Danube and the Rhine; on the weſt, by the ocean; on the ſouth, by mount Atlas and the deſarts of Africa and Arabia; and on the eaſt, by the Euphrates.

His chief miniſters were Agrippa and Mecænas. To the abilities of the former, he was in a great meaſure indebted for the empire.

Auguſtus was not equally fortunate in his family-connections. He had an only daughter, Julia, by his wife Scribonia, whom he married to Marcellus, the ſon of his ſiſter Octavia, a youth of great hopes. Upon his death ſhe was given to Agrippa, by whom ſhe had ſeveral children; but they all died young, except a ſon and daughter, Julia and Agrippa, who were both contemptible by their profligacy.

Auguſtus having divorced Scribonia, married Livia Druſilla, the wife of Tiberius Nero, by whom ſhe had two ſons, Tiberius and Druſus; but none by Auguſtus. After the death of Agrippa, Tiberius was married to Julia, and appointed heir to the empire. But Julia, by her infamous conduct, obliged her father to baniſh her from Rome. Auguſtus died at Nola, the 15th year after the birth of our Saviour, aged ſeventy-ſix, having ruled in conjunction with Antony twelve years, and forty-four alone. It was ſaid, it would have been happy for Rome if he had never died, or had never been born.

Auguſtus greatly encouraged learning and learned men. Under him flouriſhed the poets Virgil, Horace, Ovid, Tibullus, and Propertius; the hiſtorians Livy, Dionyſius of Halicarnaſſus, Diodorus Siculus, Trogus Pompeius, afterwards abridged by Juſtin, Cornelius Nepos; Strabo the geographer; Vitruvius the architect; Phædrus, &c. A juſt taſte for compoſition, however, had been introduced before his time by the poets Terence, Lucretius, and Catullus, but chiefly by Cicero, Cæſar, Salluſt, Varro, &c.

Auguſtus was ſucceeded by a ſet of monſters, called *Emperors*, the moſt cruel, except a few, that diſgrace the annals of hiſtory.

Tiberius was poſſeſſed of great abilities, but dark, ſuſpicious, and cruel. He at firſt ruled with moderation, during the life of his nephew Germanicus, the ſon of Druſus, who was greatly beloved on account of his virtues. But after his death, which Piſo, at the Emperor's deſire, was ſuppoſed to have haſtened by poiſon, Tiberius, leaving the direction of affairs to his favourite Sejanus, retired to Capreæ, where he gave himſelf

ſelf up to abominable luſt and cruelty. Sejanus having formed a conſpiracy againſt his life, was put to death. On this occaſion, great numbers were cruelly executed, and many without any crime proved againſt them. Tiberius, tired with condemning individuals, at laſt ordered a general maſſacre of all who were impriſoned for that affair. He died in the 23d year of his reign, aged ſeventy-eight, ſmothered, as it was ſaid, by the orders of Macro, præfect of the Prætorian guards, A. D. 37.

CALIGULA, the ſon of Germanicus, who ſucceeded, was guilty of exceſſes in prodigality, impiety, luſt, and cruelty, which exceed belief. He is ſaid to have wiſhed that the Romans had but one head, that he might ſtrike it off at one blow. He was aſſaſſinated by Chærea in the 4th year of his reign.

After his death, Chærea and the ſenate wiſhed to reſtore the republic; but the ſoldiers prefefred an emperor. Some of them diſcovering CLAUDIUS, the uncle of Caligula, a man of weak intellects, who was hiding himſelf in a corner of the palace, through fear of being murdered, inſtantly proclaimed him. The ſenate were obliged to ratify their choice. Chærea was put to death; and all hopes of liberty expired with him. The Romans were at this time reduced to the loweſt ſtate of ſubjection. Corruption of morals had firſt prepared them for ſlavery, and it now rivetted their chains.

Meſſalina, the wife of Claudius, a woman of a moſt infamous character, and Narciſſus, his freed man, had the chief management of affairs. After Meſſalina was cut off for her crimes, the Emperor married his niece Agrippina, the daughter of Germanicus; who, to procure the empire for Nero, her ſon by her former huſband Domitius, poiſoned him at the age of ſixty-three, having reigned thirteen years.

NERO, for ſeveral years, governed well, being under the direction of Burrhus and Seneca, who had been his preceptors. But afterwards, corrupted by Poppæa, a profligate woman, and Tigellinus, he became a monſter of cruelty, extravagance, and debauchery. He murdered his mother, his wife Octavia the daughter of Claudius, Seneca, the poet Lucan, Petronius Arbiter, who had been the miniſter of his pleaſures, the virtuous Thraſea, and others without number. He is ſaid to have ſet Rome on fire, that it might exhibit a repreſentation of the flames of Troy. Above two thirds of the city were deſtroyed. Throwing the blame of it on the Chriſtians, he raiſed a horrible perſecution againſt them. Many were devoured by wild beaſts,

beaſts, or burnt alive, to ſupply the place of torches in the night-time. In this perſecution St Paul was beheaded, and St Peter crucified. During theſe cruelties, Nero appeared as a charioteer in the circus, or a muſician on the ſtage. At laſt, being deſerted by the army and the ſenate, he was obliged to kill himſelf, to avoid a more ignominious death, after a reign of fourteen years. He was the laſt Emperor deſcended from the Cæſars.

SERGIUS GALBA, who ſucceeded by the appointment of the army, having, by his rigour and parſimony, loſt the affections of the ſoldiers, was murdered by Otho in the 7th month.

OTHO, being vanquiſhed by Valens and Cæcina, the lieutenants of Vitellius, commander of the legions in Germany, ſlew himſelf in the 10th month.

VITELLIUS, a brutal tyrant, was murdered by the generals of Veſpaſian, governor of Syria, in the 10th month, A. D. 70.

VESPASIAN reigned ten years, with great wiſdom; but his virtues were tarniſhed by a ſordid parſimony. In his time, Jeruſalem was deſtroyed by his ſon Titus, who ſucceeded him.

TITUS was called the *Darling of mankind*, for his virtue. He reigned three years.

DOMITIAN, his brother, a cruel tyrant, reigned fifteen years. He was murdered by his domeſtics, A. D. 96. He was the laſt of thoſe who are called *the Twelve Cæſars*.

After him followed five excellent princes, NERVA, who ruled one year and four months. TRAJAN ruled twenty years. Under him the empire was moſt extenſive. He ſubdued Dacia, and built a bridge over the Danube. Under him flouriſhed Pliny, Tacitus, Juvenal, and Plutarch. ADRIAN abandoned all Trajan's conqueſts, and demoliſhed the bridge over the Danube. He reigned twenty years. Under him flouriſhed Florus, Suetonius, Arrian, and Epictetus. ANTONINUS PIUS reigned twenty-three years. MARCUS AURELIUS, the philoſopher, nineteen. COMMODUS, his ſon, a wicked prince, thirteen years. He was murdered A. D. 193.

PERTINAX, his ſucceſſor, attempting to correct abuſes, was put to death in the third month, by the Prætorian guards, who ſet up the empire to ſale. It was purchaſed by DIDIUS JULIANUS, a rich lawyer, who was killed in the fifth month, by the orders of his ſucceſſor SEVERUS, an African by birth, governor of Illyria. He put to death all the Prætorian ſoldiers concern-

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ed in the murder of Pertinax; broke and baniſhed the reſt. He defeated his competitors Niger and Albinus; degraded the ſenate; and after an able but deſpotic reign of eighteen years, died at York, A. D. 211.

CARACALLA, his ſon, murdered his brother Geta, and exerciſed the moſt horrid cruelties. He was aſſaſſinated, in the ſixth year of his reign, by the contrivance of MACRINUS; who having enjoyed the empire one year, was cut off by the arts of Mæſa, the ſiſter of Severus, to make room for her grandſon HELIOGABALUS. He ſurpaſſed all his predeceſſors in effeminacy and debauchery, and equalled the worſt of them in cruelty. He was ſlain by the Prætorian guards in the fourth year.

ALEXANDER SEVERUS, his couſin-german, ſucceeded; a moſt virtuous prince, who was cut off in the thirteenth year of his reign, aged twenty-nine, in a mutiny of the ſoldiers, excited by the influence of MAXIMIN, one of the principal officers in the army, a Thracian by birth, of Gothic deſcent. He had been a ſhepherd in his youth, but turned ſoldier in the reign of Severus. His gigantic ſize, for he was no leſs than eight feet and a half high, his prodigious ſtrength, courage, and aſſiduity, raiſed him to preferment. But when made Emperor, he proved a mercileſs tyrant. He was murdered by his guards after a reign of three years, A. D. 238.

Rome was now entirely ſubjected to a military government. The ſoldiers were maſters of every thing. They made and unmade emperors at their pleaſure. More than fifty are reckoned up in the courſe of the following fifty years.

MAXIMUS and BALBINUS, elected joint Emperors by the ſenate, were ſlain by the army. GORDIAN was murdered by PHILIP. He fell in an action againſt DECIUS; who, after a reign of two years, was ſlain in a battle with the Goths, 251. GALLUS, was killed by his ſoldiers, fighting againſt ÆMILIANUS; who fell in the ſame manner, marching againſt VALERIAN. Valerian was made priſoner by Sapor King of Perſia, A. D. 260. Under the weak adminiſtration of his ſon GALLIENUS, a number of pretenders ſprung up at once, known by the name of the *thirty Tyrants*.

During theſe convulſions, the empire was daily declining; and to precipitate its fall, it was attacked by enemies on all hands; on the eaſt by the Perſians; on the weſt by barbarous nations from the north of Europe, and north-weſt of Aſia, under the name of Goths and Vandals, Scythians and Huns, Alans, &c. Theſe were repreſſed for ſome time by Emperors of

of ability who happened to be raiſed to the throne. CLAUDIUS defeated the Goths near the Danube, with vaſt ſlaughter, A. D. 269. AURELIAN, his ſucceſſor, defeated Zenobia Queen of Palmyra, and took her priſoner. He put to death her ſecretary, Longinus, the author of an excellent treatiſe on *the Sublime*, A. D. 273. Aurelian was ſlain by Mneſtheus, his principal ſecretary, 275. After him followed TACITUS, who died in the ſixth month; and PROBUS, ſlain in a mutiny of the ſoldiers in the ſixth year; both good Emperors. CARUS ſucceeded; who ſoon after being ſtruck dead by lightning, left the empire to his two ſons NUMERIANUS and CARINUS. But they enjoyed it for a very ſhort time.

DIOCLESIAN, a native of Dioclea in Dalmatia, being elected Emperor, A. D. 284, aſſumed Maximian as his colleague; and created Conſtantius and Galerius with ſubordinate authority, whom he called *Cæſars*. After a vigorous and ſucceſsful reign of twenty years, he reſigned the ſovereignty, having prevailed with his colleague to do the ſame, and lived in retirement at Salone: The two Cæſars ſucceeded; but Maximian afterwards reſumed the empire, and was ſlain.

CONSTANTINE, the ſon of Conſtantius, ſirnamed *the Great*, having become ſole maſter of the empire, transferred the ſeat of government from Rome to Byzantium, which from him was called *Conſtantinople*, A. D. 330. He withdrew the troops from the frontier provinces, and at his death divided his dominions among his three ſons and two nephews; by which means he haſtened the ruin of the empire. He died A. D 337, aged ſixty-three, after a reign of thirty years.

This emperor firſt eſtabliſhed the Chriſtian religion, which, amidſt the greateſt perſecutions, had always continued to increaſe. But no ſooner was it protected by law, than the church was torn by diviſions and diſputes. The hereſy of Arius, a prieſt of Alexandria, who denied the divinity of our Saviour, gave riſe to the moſt violent animoſities, which continued for many ages. The firſt general council was aſſembled at Nice in Bithynia, conſiſting of three hundred and eighteen prelates, beſides inferior clergy; where, in preſence of Conſtantine, the writings of Arius were condemned, A. D. 325. Athanaſius, patriarch of Alexandria, was, in the following reign, the great ſupporter of the catholic or orthodox doctrine.

The ſucceſſors of Conſtantine were all cut off by their mutual diſcords, except CONSTANTIUS, his youngeſt ſon, a weak and

and timid prince, who died after a reign of thirty-three years, A. D. 361.

JULIAN, his couſin-german, ſucceeded, commonly called the *Apoſtate*, from his relinquiſhing Chriſtianity, and reſtoring Paganiſm; a brave and valiant prince, but extremely ſuperſtitious. He forced the Germans, who had invaded Gaul, to repaſs the Rhine; but was ſlain in an expedition againſt the Perſians, A. D. 363.

JOVIAN, being created Emperor by the army, was obliged to conclude a diſhonourable peace with the Perſians. He reſtored the Chriſtian religion, and died in the ſeventh month. VALENTINIAN was appointed to ſucceed; who, reſerving the Weſt to himſelf, made his bother VALENS Emperor of the Eaſt.

In the time of Valens, the Goths having been expelled from their poſſeſſions, along the mouths of the Boryſthenes and Nieſter, by the Huns, a barbarous nation from the north-weſt of Aſia, preſented themſelves on the banks of the Danube, to the number of two hundred thouſand men, earneſtly intreating the Romans to grant them a paſſage, and receive them into the empire. Valens imprudently gave them ſettlements in Thrace. Soon after, irritated by bad uſage, they took up arms, under their king Fritigern, and being joined by the Huns and Alans, defeated the Romans in a great battle near Adrianople; in which Valens periſhed, with moſt part of his army, A. D. 378.

The progreſs of the barbarians was for ſome time checked by the valour of THEODOSIUS, who was appointed Emperor of the Eaſt by GRATIAN, the ſon of Valentinian, and afterwards became ſole Emperor. But after the death of Theodoſius, A. D. 395, in the reign of Arcadius and Honorius, his ſons, who were weak princes, new tribes of barbarians ſucceeding one another, they ruſhed in upon the empire like a torrent, and ſwept every thing before them. Alaric, general of the Goths, having over-run Italy, took Rome, and gave it up to be plundered by his ſoldiers for five days, A. D. 410. Geſneric, king of the Vandals, pillaged it for eleven days, 455. Attila, king of the Huns, called the *Scourge of God*, from his cruelty, ſpread his ravages over the greateſt part of Europe. At length, the empire of the Weſt was finally extinguiſhed, upon the abdication of AUGUSTULUS; and Odoacer, general of the Heruli, aſſumed the title of *King of all Italy*, A. D. 476. The empire of the Eaſt ſubſiſted about one thouſand years

longer, to the taking of Conſtantinople by Mahomet, A. D. 1453.

Odoacer, having reigned ſeventeen years, was overthrown in ſeveral engagements, and at laſt ſlain by THEODORIC; who firſt eſtabliſhed the kingdom of the Goths in Italy, and embracing Chriſtianity, reigned at Rome with great wiſdom and moderation, till he died, A. D. 526, aged ſeventy-four. But about fifty years after, Italy was annexed to the empire of the Eaſt, by Narſes the eunuch, general of the Emperor Juſtinian; who cut off Totila, the laſt king of the Goths, and eſtabliſhed what was called the *Exarchate of Ravenna*, A. D. 554, which laſted one hundred and eighty-five years.

The Lombards, a nation of Germany under Alboinus, ſeized upon the greateſt part of the north of Italy, hence called *the kingdom of Lombardy*, A. D. 571.

The northern nations were now in poſſeſſion of all the countries of the Roman empire in the Weſt. Hardly any veſtige of the Roman laws, arts, or literature, remained. New forms of government, new manners, new names of men and countries, were every where introduced. From this period to the eleventh century, Europe was covered with the groſſeſt ignorance and barbarity. Perſons of the higheſt rank could neither write nor read. The government which theſe nations eſtabliſhed, is now called *the Feudal Syſtem*. The king or general parcelled out the conquered lands to his officers, and they to their ſoldiers, under the condition of attending the king in war, when required. This form, although it may ſeem well calculated for defence againſt foreign enemies, was very unfavourable for internal happineſs and ſecurity.

The kingdom of *Lombardy* laſted two hundred years, and ended with *Deſiderius*, who was dethroned by Charlemagne, or *Charles the Great*, King of France, A. D. 772.

During the feeble government of his ſucceſſors, Italy was divided into different ſtates and principalities, which, with a few alterations, ſubſiſt to this day.

Savoy, *Piedmont*, &c. have been long ſubject to the preſent family, who were called *Dukes of Savoy*, till the beginning of this century, when they obtained the title of *King of Sardinia*.

Milan, after various revolutions, is now ſubject to the Houſe of Auſtria, to which is annexed the dukedom of *Mantua*. *Parma* and *Placentia* are ſubject to a prince of the royal family of Spain. *Modena*, is governed by its own Duke, under the protection of the Houſe of Auſtria.

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The republic of GENOA owes its liberty to *Andrew Doria*, a native of it, admiral to Charles V. It is governed by the nobility, who elect a Duke or Doge every two years. The iſland of *Corſica* was formerly ſubject to Genoa, but was ceded to France, a. 1770. *Lucca* is under a ſimilar government to that of Genoa, enjoying the protection of Auſtria. Its citizens are remarkable for their induſtry. Various other cities in Tuſcany were formerly free, as *Florence*, *Piſa*, *Siena*, &c.; but they all fell under the power of the family of *Medici*, ſeveral princes of which were great favourers of learning in the fifteenth century. *Tuſcany* is now ſubject to the houſe of Auſtria, a younger branch of which rules it, under the title of *Grand Duke of Tuſcany*.

The republic of VENICE is the moſt ancient in Europe. During the ravages of *Attila*, A. D. 452, a number of fugitives took refuge in a cluſter of ſmall iſlands at the top of the Hadriatic, and laid the foundation of this city; which, by the cultivation of commerce, in proceſs of time raiſed itſelf to be the firſt power in Italy. In the year 1193, the Venetians conquered Conſtantinople itſelf, and held it for ſome time; and it was ſo late as 1715 that they loſt the Morea. Their great opulence excited the envy of the neighbouring ſtates. The Emperor of Germany, the Kings of France and Spain, the Pope, and all the princes of Italy, formed a league, called *the League of Cambray*, to cruſh them, A. D. 1508. Venice was at firſt ſtripped of all its poſſeſſions, but was afterwards ſaved by a difference ariſing among thoſe powers about the diviſion of their prey. It has never ſince, however, recovered its former importance, and now holds only a ſecondary place among the powers of Europe. It has been chiefly hurt by the different direction which commerce has taken ſince the diſcovery of a paſſage to the Eaſt Indies round the Cape of Good Hope, by the Portugueſe, under *De Gama*, A. D. 1497.——The ſupreme power at Venice is lodged in the nobility, who elect a Duke or Doge for life, who lives in great ſtate, but has little power.

The POPES were originally only Biſhops of Rome, and obtained reſpect from the dignity of the See in which they preſided. But taking advantage of the ſuperſtition and credulity of their conquerors, who had embraced Chriſtianity, they, by degrees, artfully enlarged their authority; and pretending to be the ſucceſſors of St Peter, and heads of the church, they eſtabliſhed a ſpiritual dominion over the minds of men, to which for many ages moſt part of Europe ſubmitted with

implicit obedience. In all eccleſiaſtical controverſies, their deciſions were conſidered as infallible. Nor was their power confined to theſe alone; they dethroned monarchs, diſpoſed of crowns, and abſolved ſubjects from the obedience due to their ſovereigns. The great inſtrument of their authority was what they called laying kingdoms under *interdicts*, or prohibiting the performance of certain religious ſervices. There was not a throne which they had not ſhaken, nor a prince who did not tremble at their power.

The Popes were originally dependent, firſt on the Emperors of Rome, and afterwards of Germany; but in proceſs of time, they arrogated to themſelves a ſuperior authority, as being vicegerents of Chriſt upon earth. Pope GREGORY VII. carried his preſumption ſo far, that quarrelling with Henry IV. an Emperor diſtinguiſhed for his virtue and ability, about the diſpoſal of church-benefices, he obliged him to ſtand three days, bare footed, in the depth of winter, before the gates of his caſtle, imploring a pardon, which he at length with difficulty obtained, A. D. 1077.

This conteſt between Gregory and Henry gave riſe to two great factions, called the *GUELFS* and *GHIBBELINES*, which kept Italy and Germany in perpetual agitation for three centuries; the former ſupporting the pretenſions of the Popes, and the latter defending the rights of the Emperors.

The Popes were chiefly indebted for their temporal power to the liberality of MATILDA Counteſs of Tuſcany, to Gregory VII. and to the donations of other ſuperſtitious princes: but the foundation of it was firſt laid by PEPIN, king of France, who obliged *Aiſtulphus*, king of the Lombards, to ſurrender Ravenna, which he had reduced, with all the territories belonging to the Exarchate, to Pope *Stephen* III. From the time of *Clement* V. 1305, to *Gregory* XI. 1377, the Popes reſided at *Avignon* in France. The death of Gregory occaſioned a violent ſchiſm in the church, which laſted from the year 1379 to 1429, during which period there were two Popes at the ſame time, the one reſiding at Rome, and the other at Avignon; each acknowledged by different parts of Europe. At one time there were three Popes.

The power of the Pope was greatly diminiſhed by the reſtoration of literature in the ſixteenth century, after the taking of Conſtantinople, 1453; and the invention of printing by John Guttemberg of Straſburg, *John Fauſt* and *Peter Sheffer* at Mentz, 1440; or, according to others, by *Laurence Coſter* at Harleim;

Harleim: but it received the ſevereſt blow by the reformation of religion, begun in Germany by *Martin Luther*, 1517.

The Pope, however, ſtill claims high authority. He is ſtyled *His Holineſs*; and ambaſſadors, or even princes, approaching him, humbly kiſs his toe. His ambaſſadors are called *legates* or *nuncios*. The cardinals are next in dignity to the Pope; and upon his deceaſe, create a ſucceſſor out of their own number. For which purpoſe they are confined each in a ſeparate apartment, in a particular place in the Vatican, called the *Conclave*. The authority of the Pope has of late been greatly reduced.

In the territories of the Pope, and under his protection, is the ſmall republic of *St Marino*.

Account of the CRUSADES, *and their conſequences.*

WHILE the power of the Popes was in its zenith, in the eleventh century, they, by means of one PETER, a hermit, ſet the princes of Europe on the wild attempt of recovering Judea, and the ſepulchre of our Saviour at Jeruſalem, out of the hands of the Infidels, or Mahometans. This was called the HOLY WAR, and engaged the attention of Europe near two hundred years. The firſt expedition was reſolved on in the council of Clermont in France, where Pope URBAN preſided, A. D. 1095. It was termed a CRUSADE, from the badge of the croſs, by which thoſe who joined in it were diſtinguiſhed. The valour of the cruſaders, animated by enthuſiaſm, was at firſt irreſiſtible. They took Jeruſalem, 1099, and GODFREY of Bouillon was created King of Judea. But in the end the Chriſtians were deprived of all their poſſeſſions, after having loſt, in ſeveral different expeditions, above a million of men. Jeruſalem was retaken by the Infidels, under SALADIN, king of Egypt and Syria, A. D. 1187. The Chriſtians, however, remained in poſſeſſion of ſome part of Paleſtine near one hundred years longer.

During the cruſades, were inſtituted the three famous military orders, *The Knights of St John of Jeruſalem*, *The Knights Templars*, and *The Teutonic Knights of St Mary*.

This fooliſh and unſucceſsful enterpriſe, however, in the end, was productive of beneficial conſequences, by uniting together the nations of Europe, ſuſpending hoſtilities, and encouraging commerce, particularly in the cities of Italy, Venice, Genoa, and Piſa; whereby they acquired ſuch wealth as enabled

abled them to ſecure their liberty and independence, and afterwards to procure political importance. The forming of cities into communities, corporations or bodies politic, as they were called, and granting them the privilege of municipal juriſdiction, without depending on the great lords to whom they had formerly been ſubject, was from Italy ſoon propagated over the reſt of Europe.

The Italians firſt eſtabliſhed a commerce with the eaſt by the ports of Egypt and the Red Sea; and then with the countries in the north of Europe, particularly with Hamburg, Lubec, and other cities along the Baltic. Theſe cities had entered into a league, called the *HANSEATIC LEAGUE*, for the protection of trade from pirates, by whom thoſe ſeas were infeſted. Navigation was then ſo imperfect, that a voyage between Italy and the Baltic could not be performed in one ſummer. For that reaſon certain towns in Flanders were pitched upon, particularly BRUGES, as ſtaples, where the Italian merchants, then called LOMBARDS, brought the productions of India, together with the manufactures of Italy, and exchanged them for the more bulky, but not leſs uſeful productions of the north. By the invention of the mariners compaſs, according to ſome, by Flavius of Amalphi, A. D. 1302, navigation was rendered more expeditious and ſecure.

The happy effects of granting freedom to the inhabitants of cities, ſoon induced ſovereigns, and their great vaſſals, to grant the ſame privilege to that part of the people which reſided in the country. In conſequence of this diffuſion of liberty, a more equal method of diſtributing juſtice came to be introduced. The right which individuals claimed, of waging war againſt one another, was checked; the ridiculous cuſtom of deciding differences by judicial combat, and fire ordeal, as it was termed, was aboliſhed; the power of the nobility was ſubjected to that of the ſovereign; law began to be ſtudied as a ſcience; and war ceaſed to be the only object of attention to men of rank. A copy of Juſtinian's Pandects, called the *Corpus Juris*, was accidentally diſcovered at Amalphi, 1137, which, in a ſhort time, revived the knowledge of the Roman law over all Europe. In conſequence of theſe improvements, a greater politeneſs and civility of manners began to prevail. This change was greatly promoted by the ſingular inſtitution of chivalry, which took place after the holy war, but chiefly by the progreſs of ſcience and the cultivation of literature.

Hiſtory

Hiſtory of the kingdom of NAPLES.

THE ſouth of Italy, now called the KINGDOM OF NAPLES, has undergone many revolutions. Upon the invaſion of the northern nations, it ſhared the ſame fate with the reſt of Italy. In the end of the tenth century, it was conquered by the Saracens. They ſoon after were driven out by the Normans under the ſons of TANCRED. Their ſucceſſors poſſeſſed the kingdom of Naples for ſeveral ages, together with the iſland of Sicily; both which they called the *kingdom of the Two Sicilies*. Under them it became a flouriſhing ſtate. Roger I. A. D. 1130, firſt introduced the culture of ſilk from Greece into his dominions, from which it was ſoon communicated to the reſt of Italy, and other parts of Europe.

By the influence of the Pope, Naples and Sicily came into the power of the French, under CHARLES Duke of Anjou, who vanquiſhed and put to death CONRADIN, the laſt of the Norman race, A. D. 1265. But the Sicilians were ſo diſguſted at their new maſters, that they cut them all off on Eaſter day, A. D. 1282. This maſſacre was called the *Sicilian Veſpers*, becauſe the firſt ſtroke of the bell which ſummoned the people to prayers the preceding evening, ſerved as a ſignal to the conſpirators. From this time Sicily remained ſubject to the kings of Arragon, whoſe protection they ſolicited. The houſe of Anjou, however, with a few interruptions and tragical revolutions, continued to hold the crown of Naples, till the Spaniards drove them out, 1504, chiefly by the abilities of GONSALVO de Cordova, called the *Great Captain*; when it was annnexed to the crown of Spain, which governed it by a viceroy. The oppreſſive government of the Spaniards, particularly in impoſing taxes, gave riſe to a famous revolt, headed by MASIONELLO, a poor fiſherman, aged twenty-four, which at firſt was attended with ſurpriſing ſucceſs. But he was at laſt killed at the head of his own mob, 1647.

Naples and Sicily continued with Spain till the year 1706, when Charles, afterwards emperor, took poſſeſſion of it. But after various treaties, and much bloodſhed, it was finally ceded to Spain, 1736. The preſent king of Naples and Sicily is Ferdinand IV. third ſon to the king of Spain.

SICILY.

SICILY.

SICILY is an iſland in the Mediterranean ſea, adjoining to the ſouthern extremity of Italy, extending from 36° 35′ to 38° 25′ north latitude, and from 12° 50′ to 16° 5′ eaſt longitude from London. Its greateſt length is 210 miles, its breadth 133, and its circumference 600. Poſidonius made its circumference 4400 ſtadia, or 550 miles, *Strab.* vi. 266.; Diodorus Siculus, 4360 ſtadia, v. 1. On account of its fertility, it was eſteemed one of the granaries of the Roman empire, HORREUM *reipublicæ*, v. *frumentarium* SUBSIDIUM, *Cic. Manil.* 12. *in Verr.* iii. *et annonæ* SUBSIDIUM, *Liv.* xxvi. 40. xxvii. 5.; *Sil.* xiv. 23.

SICILIA was alſo called SICANIA, *Sil.* xiv. 33, &c. and TRIQUETRA, *Horat. Sat.* ii. 6. 55.; *Sil.* v. 490. or TRINACRIA, *Virg. Æn.* iii. 440. 582. *vel.* TRINACRIS, *Ovid. Faſt.* iv. 419. v. 346. from its triangular form, *Plin.* iii. 8.

The three promontories or capes of Sicily are,

PELŌRIS, *-ĭdis*, *Pelorias*, *-ĭădis*, *Pelōrus*, or *-um*, now *Cape Peloro* or *Torre del Faro*, from a tower and light-houſe erected on it, on the north point towards Italy; PACHYNUS, now *Cape Paſſaro*, on the ſouth; and LILYBÆUM, now *Cape Boëo*, on the weſt, *Ovid. Faſt.* iv. 479.

Sicily is ſeparated from Italy by the *Fretum Sicŭlum*, or *Straits of Meſſina*, called alſo the FARO, fifteen miles long, *Plin.* iii. 8. *ſ.* 14. and in ſome places ſo narrow, that the barking of dogs and the crowing of cocks is ſaid to be diſtinctly heard from the one ſide to the other, *Sil.* xiv. 20. This ſtrait is thought by ſome to have been formed by an earthquake breaking the iſthmus which joined Sicily with the main land, and the Tuſcan and Ionian ſeas ruſhing in, *Plin.* iii. 8.; *Senec. ad Marc.* 17.; *Sil.* xiv. 12. *See p.* 175.

On the right ſide, that is, on the ſide of Italy, is SCYLLA, a dangerous rock; and on the left, i. e. on the ſide of Sicily, CHARYBDIS, a whirlpool, ſaid to ſwallow up ſhips, and upon the return of the tide to throw them up again in broken pieces, *Virg. Æn.* iii. 420.; *Ovid. Met.* xiii. 730.; *Pont.* iv. 10. 25. *Remed. amor.* 740.; *Senec. ep.* 79. The ſituation of Scylla is aſcertained, *ſee p.* 174. but the moderns are not agreed about that of Charybdis. The poets repreſent them as nearly oppoſite; hence the proverbial ſaying about a perſon who,

who, wiſhing to avoid one danger falls into another, *Incidit in Scyllam, dum vult vitare Charybdim;* hence alſo Seneca calls this ſtrait *fretum fabuloſum*, i. e. celebrated or exaggerated in fable, *ep.* 45. & 79. *ad. Marc.* 17.

Cape Peloro is a long ſandy neck of land advancing into the Tuſcan ſea, within a mile and an half of the Calabrian coaſt, which is here very abrupt and lofty. This iſthmus ſhuts up the ſtreights to the eye, ſo that the tower and light houſe appear to be on the Italian ſide of the water; hence *Et anguſti rareſcent clauſtra Pelori*, Virg. Æn. iii. 11. It is ſo difficult to navigate through the entrance of the Faro, that pilots are always ready to put to ſea as ſoon as a veſſel is ſeen in the offing. *Charybdis* is ſuppoſed by Mr Swinburne to have been at the iſthmus of cape Peloro; ſeveral miles north of Meſſina, where it is commonly ſuppoſed to have been, from Strabo, vi. 268. and where there is ſtill a kind of whirlpool, although no wiſe anſwering to the deſcription given of Charybdis by the ancient poets. Thucydides alſo ſeems to place it at the entrance of the ſtraits, and aſcribes it to their narrowneſs, and to the concourſe of the Tuſcan and Sicilian ſeas, iv. 24.

MESSĀNA or *Meſsīna* is the firſt town ſouth of Pelorus. Its ancient name was ZANCLE, from the reſemblance of its port to the form of a ſickle, *Thucydid.* vi. 4. It got its preſent name from a colony of Meſſenians from Peloponeſus, who took poſſeſſion of it, *Strab.* vi. 268. The inhabitants were called MESSANENSES, but afterwards MAMERTINI, from the ſoldiers of that people, who treacherouſly made themſelves maſters of the town, *ſee p.* 234. whence Meſſana is called by Cicero *civitas* MAMERTINA, *Verr.* ii. 5. iii. 6. The Mamertines, being hard preſſed by Hiero king of Syracuſe, and by the Carthaginians, applied to the Romans for aſſiſtance; who, wiſhing to extend their conqueſts beyond Italy, gladly laid hold of this pretext for engaging in war with the Carthaginians, and made Meſſana their head-quarters in Sicily during their long ſtruggle with that people, *Liv. epit.* xvi. xxix. 7. 9.; hence this city became great and opulent. Since the fall of the Roman empire it has undergone various viciſſitudes of fortune. It was almoſt entirely deſtroyed by the dreadful earthquake in 1783.

Several miles ſouth of the ſtreights is the promontory *Drepănum*, and ſouth of it the town TAUROMENIUM, *Plin.* iii. 8. now *Taormina*, in an elevated ſituation, on the extremity of mount *Taurus;* commanding one of the grandeſt proſpects in the world; containing only about 3000 inhabitants. Here are the remains of a noble ancient theatre, placed between two

high rocks, whence there is a full view both of Ætna and the plains. On a neighbouring point of Mount Taurus ſtood *Naxus*, the firſt colony of the Greeks in the iſland, built about 700 years before Chriſt, and deſtroyed by Dionyſius, *Diodor.* xiv. 16. Near this the river *ONOBALA*, mentioned by Appian, *bell. civ.* v. 1161, now *Cantara*, empties itſelf into a beautiful bay. South of this is the river *Aſines*, now called *Freddo*, from the coldneſs of its water; and *Acis*, now *Aci*, *Jaci*, or *Chiaci*, running rapidly from mount Ætna, *Ovid. Faſt.* iv. 468.; *Sil.* xiv. 222.

Next is the city CATANA or *Catīna*, v. -*e*, Sil. xiv. 197. at the foot of mount Ætna, by the eruptions of which it has been ſeveral times overwhelmed *.

The laſt and moſt dreadful overthrow of this city was in 1693. It has ſince been rebuilt in a very ſplendid manner, and contains about 30,000 inhabitants, a conſiderable number of whom appertains to the univerſity, the only one in the iſland, and the nurſery of all the lawyers. A ſtream, called *Amenānus*, now *Guidicello*, iſſuing from Ætna, runs through the city, which ſometimes becomes dry for ſeveral years, and then begins to flow again, *Strab.* v. 240.; *Ovid. Met.* xv. 279. This intermiſſion is ſuppoſed to depend on the different repletion and evacuation of the repoſitories of water in the cavities of Ætna.

In the way between Taormina and Catana, through the woody part of Ætna, is an old cheſnut tree of enormous ſize, the circumference of whoſe trunk is one hundred and ninety-ſix feet; others make it two hundred and four feet. The whole of this coaſt is in a great meaſure formed by the lava of mount Ætna, which is of a much harder conſiſtence than that of Veſuvius. One of the moſt tremendous ſpectacles in nature, is the conflict between a large ſtream of lava, ſeveral miles broad and of immenſe depth, and the waters of the ſea. The noiſe produced is ſaid to be more dreadful than the loudeſt thunder †.

At a ſmall diſtance from the ſhore are three rocks of lava, which Pliny calls *the rocks of the Cyclops*, iii. 8. a name by which they are ſtill diſtinguiſhed. A ſtream of lava, in the

* In one of theſe eruptions the filial affection of two brothers, *Anapias* and *Amphinōmus*, is celebrated, who rekued their parents at the hazard of their lives, *Strab.* vi. 269.; *Senec. benef.* iii. 37. vi. 36.; *Val. Max.* v. 4. *ext.* 4.

† The ſtream of lava in 1669 was four miles broad and fifty feet deep. It at firſt moved at the rate of ſeven miles in one day, but afterwards it took four days to travel fifteen miles. It overwhelmed great part of Catana, and drove back the ſea a conſiderable way from the ſhore.

ſixteenth

ſixteenth century, formed a harbour for the people of Catana; but by a ſubſequent eruption it was filled up in 1669.

South of Catana is the river SIMÆTHUS, *Virg. Æn.* ix. 584. now *Giaretta*, one of the largeſt in the iſland, deep and muddy. After running through an extenſive plain, it flows into the top of the bay of Catāna. Near its mouth it throws up great quantities of fine amber. Above the mouth of this river ſtood *Murgentium* or MORGANTIUM, *Strab.* vi. 257.; *Liv.* xxiv. 27. or MORGENTIA, *Sil.* xiv. 266. ſurrounded with woody plains. *Ib.* whence *Murgentinus ager*, the country, *Cic. Verr.* iii. 18. South of this is the river *Eryces* and the *Terias*, joined by the *Lyſſus*: then the country of the LEONTINI, remarkable for its fertility, *Cic. Verr.* iii. 18.; *Phil.* ii. 17. formerly called *Læſtrigonii campi*, Sil. xiv. 116. Their chief town *Leontini* or *Leontium*, now *Lentini*, ſtood on the ſouth ſide of the river *Terias*, ſeveral miles from the ſea, near the lake of *Biveri*. The hills on the eaſt are hollowed into many large cavities, where ſaltpetre is produced in great quantities.

The Leontines being attacked by the Syracuſans, ſent their countryman GORGIAS, a famous orator, to ſolicit aſſiſtance from the Athenians, which furniſhed that people with a pretext for undertaking their fatal expedition to Sicily, *Diodor.* xii. 53. & 83.

South-eaſt of Leontini is the ſmall river *Pantagias*, v. *-ies*, Sil. xiv. 231. now *Porcari*, rocky at its mouth, *Virg. Æn.* iii. 688. South of this was the town MEGĂRA, *-orum* vel *-æ*; or MEGĂRIS, *-idis*, on a bay of that name, *Ib.* into which run the rivers MYLA, *Liv.* xxiv. 30. and *Alabon* or ALABIS, *Sil.* xiv. 228. Megăra was anciently called HYBLA, *Strab.* vi. 267. built by Hyblon a Sicilian king, *Thucydid.* vi. 4. It did not exiſt in the time of Strabo, but the name was given to an adjoining mountain or plain, famous for producing honey, *Ovid. Pont.* iv. 15. 10. *Ib.* 199.; *Sil.* xiv. 200. whence *Apes Hyblææ*, Virg. ecl. i. 55. and *Mella Hyblæa*, for the moſt excellent, *Martial.* xi. 43. and ii. 46. vii. 87.

Near the place where Megara ſtood is now the town AUGUSTA, which was almoſt entirely deſtroyed by the earthquake in 1693. It has been ſince rebuilt on a regular plan, and is now ſaid to contain eighteen thouſand inhabitants. It is only nine miles from Syracuſe by ſea, but eighteen by land. At the bottom of the bay, on a peninſula, was THAPSUS or *Tapſus*, in a low ſituation, *Virg. ibid.* not far from Syracuſe.

SYRACUSÆ, *Syracuſæ*, the ancient capital of the iſland, was founded by a colony from Corinth under Archias, *Strab.*

-vi. 269. It became ſo great a city that the circuit of its walls amounted to one hundred and eighty ſtadia, or twenty-two Engliſh miles and an half, *Ib.* 270. It was of a triangular form, and conſiſted of five parts or towns; ORTYGIA, or the iſland called *Naſos* or Νησος, which was all that the Greeks at firſt occupied, after having expelled the Sicilians, *Thucydid.* vi. 3.; ACRADINA, that faced the ſea; TYCHA or *Tyche*, joined to *Acradina* on the eaſt; NEAPŎLIS, or the *New City*, which lay along the ſide of the great port; and at the eaſtern extremity EPIPŎLÆ, *Strab. ibid.*; *Liv.* xxv. 24. & 25. But as *Epipŏlæ* was little inhabited, Cicero divides Syracuſe only into four parts, *Verr.* iv. 53. hence it is called QUADRUPLICES SYRACUSÆ, *Auſon. de clar. urb.* The iſland was joined to Acradīna by a bridge. In the iſland was the famous fountain ARETHUSA, which emitted a copious ſtream of the ſweeteſt water, reſembling a river, and abounding with fiſhes, *Cic. ibid.* It was ſuppoſed to communicate with the river *Alphēus* at Olympia in Elis, which was believed to run below ground under the ſea for above five hundred miles, and to iſſue at the mouth of this fountain, *Virg. Æn.* iii. 692.; *Ecl.* x. 1. & 4.; *Cic. Ib.*; *Ovid. Met.* v. 573.; *Sil.* xiv. 53.; *Stat. ſilv.* i. 2. 203. hence it was ſaid to ſmell of ordure during the Olympic games, *Strab. ib.* and to emit excrements, *Senec. Nat. Q.* iii. 2. This communication between *Arethuſa* and *Alphēus* Pauſanias mentions as a fact which he believed, and endeavours to confirm by ſimilar inſtances, v. 7. vii. 23. and Strabo as formally refutes it, vi. 270. & 271.; *Plin.* xxxi. 5. *ſ.* 30.; *Senec. Q. Nat.* iii. 21. & 26. *Epipolæ*, which lies on the north ſide of the city, was firſt ſurrounded with a wall by Dionyſius the elder, a part of which was called *Hexapylon*, v. *-um*, from its having, as is ſuppoſed, ſix gates, *Liv.* xxv. 24. Dionyſius is ſaid to have employed in this work more than ſixty thouſand men, beſides builders, and to have urged it with ſuch vigour, that in twenty days he completed the wall thirty ſtadia, or four miles and three quarters long, and ſo high and thick as to ſet at defiance any aſſault from beſiegers; being alſo ſecured by towers at proper diſtances, *Diodor.* xiv. 18.

The city is now confined to *Ortygia*, or the iſland alone, which is of an oblong ſhape, about two miles in circumference, and lies between two bays, the great and ſmall harbour. It contains about eighteen thouſand inhabitants. In the dreadful earthquake on the 11th of January 1693, which proved ſo fatal to Sicily, one fourth of the inhabitants of Syracuſe periſhed under the ruins of their houſes. The earth ſhook during a ſpace of

of four minutes, and overturned almoſt every city on the eaſtern coaſt. Above ſixty thouſand perſons loſt their lives.

Arethuſa is now nothing but a pool of brackiſh water. The waves have found a paſſage to it through the rocks, which repeated earthquakes have ſplit, and not a fiſh is to be ſeen in it.

The principal remains of antiquity at Syracuſe are ſeveral temples, one of them the temple of Minerva, converted into a Chriſtian church; a theatre, and amphitheatre; many ſepulchres and catacombs, or ſubterraneous repoſitories of dead bodies; the *Latomiæ* and Ear of Dionyſius.

The *Catacombs* or ſubterraneous vaults are formed in ſtreets or allies cut through one continued ſtratum of ſoft ſtone, and croſſing one another in many directions. They are more regular than the catacombs of *St Januarius* at Naples. Thoſe at Rome are not to be compared to either. At ſtated diſtances are large circular rooms lined with ſtucco, and pierced at top to admit light and air. On each ſide of the walls are receſſes cut into the rock, and in the floor of theſe cavities coffins of all ſizes have been hollowed out. In ſome places there are twenty troughs, one behind another. Skeletons have been often found in them with a piece of money in their mouth. Some of theſe are of great antiquity.

The *Latomiæ* or LAUTUMIÆ, was a priſon of immenſe extent cut out of the ſolid rock by Dionyſius, *Cic. Verr.* v. 27. & 55. now converted into a ſubterraneous garden filled with a great variety of the fineſt ſhrubs and fruit-trees, which bear with vaſt luxuriance.

The Ear of Dionyſius, as Mr Brydone informs us, is a huge cavern cut out of the hard rock in the form of the human ear, eighty feet high, and two hundred and fifty long, ſaid to have been ſo contrived that the ſounds from below were collected into a point, as into a focus, which was called the Tympănum, and communicated with a ſmall apartment where the tyrant uſed to conceal himſelf, and thus over-hear what was ſaid by the priſoners. When this apartment was finiſhed, he put to death the workmen employed in making it, that no one might know its uſe. Here he confined ſuch as he ſuſpected to be his enemies; and by overhearing their converſation, judged of their guilt, and condemned or acquitted them accordingly.

Mr Swinburne ſays that this cavern is eighteen feet wide and fifty-eight feet high, and runs into the heart of the hill in the form of a capital S; the ſides are chiſſeled very ſmooth, and the roof coved, gradually narrowing to as ſharp a point as a Gothic arch; along this point runs a groove or channel, which ſerved,

ſerved, as is ſupppoſed, to collect the ſounds that roſe from the ſpeakers below, and convey them to a pipe in a ſmall double cell above, where they were heard with the greateſt diſtinctneſs.

This hearing place has now loſt its virtue; but the echo at the mouth of the grotto is very loud: the tearing of a piece of paper makes as great a noiſe as a ſmart blow of a cudgel on a board; and a gun gives a report like thunder, that vibrates for ſome ſeconds, but farther in, theſe extraordinary effects ceaſe. Rings are ſtill found in the corners of the walls, where no doubt the more obnoxious criminals were faſtened.

Mr Swinburne makes this excavation part of the large *Latomiæ* on the ſkirts of *Neapŏlis*, a moſt extraordinary ſpot. It conſiſts of a very ſpacious court or area, round which runs a wall of rock of great height, ſo artfully cut as to cauſe the upper part to project viſibly out of the perpendicular line, and thereby defeat every attempt to climb up. Near the ſummit of the rock is a channel which conveys part of the waters of the aqueduct to the city, and can with eaſe at any time be ſtopped and turned into the *Latomiæ*. In the centre of the court is a huge inſulated ſtone, and upon it the ruins of a guard-houſe; vaſt caverns penetrate into the heart of the rocks, and ſerve for ſaltpetre works and roperies. The ſubterraneous garden, which others make the *Latomiæ*, is in Acradina, and belongs to a convent of Capuchin friars. It is thought to have been originally a quarry, and afterwards converted into a priſon. Mr Brydone ſays, that moſt part of it is about one hundred feet below the level of the earth.

The moſt remarkable things to be ſeen at Syracuſe are enumerated by Seneca, *ad Marc.* 17. Many of them ſtill remain.

The great harbour is at the ſouth of the iſland; it is between five and ſix miles round; Strabo ſays ten miles round. Two miles ſouth from the iſland is the mouth of the river *Anāpus*, Liv. xxiv. 36. ſouth of which was the ſuburb of Olympium, *Ib.* 33. where are ſtill the remains of the temple of Olympian Jupiter, which Gelo enriched with the ſpoils of the Carthaginians about two thouſand five hundred years ago. This river is very clear and deep. It is joined on the ſouth by another river that riſes from a round pond, twenty feet in diameter and twenty-eight feet deep, the water of which is as clear as cryſtal, and full of fiſh. It was anciently called Cyăne, *Ovid. Pont.* ii. 10. 26. now *Piſma*, about ſix miles from Anāpus. Here it was that Pluto ſtruck the earth with his ſceptre, and plunged into the infernal regions with Proſerpine, whom he had carried off from

from the flowery fields of Enna; here the nymph Cyăne attempted to ſtop him, and, for her officiouſneſs, was by the angry god metamorphoſed into a fountain, *Ovid. Met.* v. 412.

South of the great harbour is the promontory *Plemmyrium*, now *Maſſa Oliveri*, called by Virgil *undoſum*, becauſe frequently waſhed by the waves of the raging ſea, *Æn.* iii. 693. It projects into the ſea oppoſite to the city, and ſtraitens the entrance of the great harbour, *Thucydid.* vii. 4. Here Nicias, the general of the Athenians, erected fortifications, *Ib.* but they were ſoon after taken by Gylippus, the general of the Lacedemonians, who had been ſent to the aſſiſtance of the Syracuſans, 22. which greatly diſtreſſed the Athenians, 24.

From the ſmall harbour, which was next to Acradina, Marcellus attempted to take Syracuſe; but being prevented by the engines of Archimedes, *Polyb.* viii. 8. he converted the ſiege into a blockade, *Liv.* xxiv. 34. He at laſt became maſter of the place, partly by force, partly by inteſtine treachery, in the third year of the ſiege, *Id* xxv. 23.—32. Livy ſays he would hardly have gained ſo much booty if he had taken Carthage itſelf, *Ib.*

South of Syracuſe are the rivers *Cacyparus*, now *Caſibili*, *Aſinărus*, near which Nicias and Demoſthenes, the Athenian generals, were taken priſoners; and *Helōrus*, v. *-um*, running into the ſea through a fertile plain, *Virg. Æn.* iii. 698. called *Heloria Tempe*, by Ovid, *Faſt.* iv. 487.; farther up it runs through corroded rocks, hence called *clamoſus* by Silius Italicus, xiv. 270. On it ſtands a town of the ſame name.

At a ſmall diſtance from this is PACHYNUS or *Cape Paſſaro*, the ſouthermoſt point of the iſland, *Virg. ib.* where was a harbour, *Cic. Verr.* v. 34.; it is a barren iſland of about a mile round, with a ſmall fort on it.

Weſt from Pachȳnus was *Odyſsēum Promontorium*, the promontory of Ulyſſes; where ſome authors place the harbour of *Ediſſa*, mentioned by Cicero, *Verr.* v. 34. and read *portus Odyſſeæ*: See *Grævius* on the paſſage. —— Weſt of this ſtood CAMARINA, near a lake of the ſame name, which being drained, contrary to the advice of Apollo, occaſioned a peſtilence; *Et fatis nunquam conceſſa moveri*, Serv. in Virg. Æn. iii. 700.; Sil. xiv. 199. But this may be better explained from the nature of the lake itſelf, which is at leaſt as low as the level of the ſea, ſo that it could never poſſibly be drained. Its waters are ſulphureous, and boil up violently in ſeveral places.

Weſt from Camarina are two rivers, mentioned only by Silius Italicus, xiv. 229. *Achates* and *Vadegruſa*. Then follows GELA, on a river of the ſame name, anciently a large city,

Immaniſque

Immaniſque Gela, fluvii cognomine dicta, Virg. Æn. iii. 702.; Sil. xiv. 219. now *Terranova*: the inhabitants were called GELENSES, *Cic. Verr.* iii. 43. iv. 33. Virgil calls the country *campi Geloi*, Ib. 701. Through theſe plains runs the river HIMERA, which divides the iſland into two parts, and was the boundary between the Carthaginians and the tyrants of Syracuſe, *Liv.* xxiv. 6.; *Sil.* xiv. 234.; *Strab.* vi. 266. near the mouth of which ſtood *Phalarium*, a caſtle on the top of a hill, called *Ecnŏmes*, now *monte* LICATA, where Phalaris is ſaid to have kept his brazen bull, *Diodor.* xix. 108.

South of this ſtood AGRIGENTUM or *Acrăgas*, near the top of a mountain, four miles from its harbour, and about one thouſand one hundred feet above the level of the ſea, whence it makes a noble appearance at a diſtance, *Virg. ib.* A ſtream of the ſame name runs paſt it, *Polyb.* ix. 21. It was the largeſt city in the iſland next to Syracuſe, and at one time contained above two hundred thouſand inhabitants, *Diodor.* xiii. 82. who were remarkable for their hoſpitality, as alſo for their luxury and magnificence, *Ib.* 83. Plato ſaid of them, that they built as if they were always to live, and ſupped as if they were never to ſup again, *Ælian.* xii. 29. When in conjunction with Gelon, the tyrant of Syracuſe, they defeated the Carthaginians at Himĕra, ſo great a number of captives fell into their power, that many private perſons had five hundred each to their ſhare. But moſt of theſe priſoners being the property of the public, were employed in hewing ſtones for building temples, in making common ſhores below ground, and in digging out of the ſolid rock a large fiſh-pond, ſeven furlongs round and thirty feet deep, *Diodor.* xi. 25. which is now quite dry, and converted into a garden, *Swinburne.* The temple of Jupiter Olympius was three hundred and forty feet long, ſixty broad, and one hundred and twenty high, the largeſt in the iſland, *Diodor.* xiii. 82. The ſculpture on part of the walls anſwers to Virgil's deſcription of the painting in the temple of Juno at Carthage, *Æn.* i. 453. which, although called *pictura* by the poet, *v.* 464. is ſuppoſed to have been a carving on the doors or roof, as *Pauſan.* i. 24. v. 10. viii. 45. x. 19. for it appears that the art of painting was unknown in the time of the Trojan war, *Plin.* xxxv. 3. *f.* 6. Agrigentum was at this period governed by THERON, under whoſe wiſe adminiſtration it enjoyed the greateſt proſperity. But his ſon Thraſydæus having imprudently engaged in war with the Syracuſans, was defeated by Hiero, the ſon of Gelon; and being depoſed from his command periſhed in exile. The Agrigentines re-

eſtabliſhed

eſtabliſhed a popular government, and obtained peace from Hiero, about the ſame time that the Roman family of the Fabii were cut off by the Vejentes at Creměra, *Diodor.* xi. 53. The Agrigentines ſometimes afterwards contended with the Syracuſans about pre-eminence, but without ſucceſs, *Diodor.* xii. 8. xix. 70. & 71. xx. 31. & 56.

Agrigentum was founded by a colony of Rhodians, *Polyb.* ix. 21. or of Ionians, *Strab.* vi. 272. Thucydides ſays by a colony from Gela *(Gelōi)*, who called it Agragas, from a neighbouring brook, vi. 4.; but the citadel is ſaid to have been built long before by DÆDĂLUS, at the deſire of COCALUS, king of Sicily, to whom that famous artiſt had fled for protection againſt Minos king of Crete, *Pauſan.* vii. 4.; *Diodor.* iv. 78. who, having come into Sicily to demand that Dædalus ſhould be given up to him, was deceived by Cocalus, and treacherouſly killed, being ſuffocated while in bath, *Ib.* 79.

The Agrigentines flouriſhed long as a free people. The firſt that reduced them to ſlavery was PHALARIS, originally a tax-gatherer, who accompliſhed his purpoſe by ſingular art, *Polyæn. Strat.* v. i. and exerciſed on his ſubjects the greateſt cruelties.

PERILLUS, an Athenian artiſt, brought to this tyrant a brazen bull of exquiſite workmanſhip, ſo contrived, that the voice of a perſon incloſed in it, with his tongue cut out, would exactly reſemble the bellowing of a bull. Having pointed out the wonderful effect this would have, if ſet on a fire with criminals ſhut up in it, and perceiving the tyrant highly delighted with the invention, he expected a great reward for his ingenuity; but Phalăris ordered the experiment to be firſt made on himſelf, to the great ſatisfaction of all Agrigentum, *Plin.* xxxiv. 8. *ſ.* 19.; *Cic. Off.* ii. 7.; *Ovid. Art. Am.* i. 653.; *Ib.* 437.; *Triſt.* iii. 11. 40.; *Val. Max.* ix. 2. *ext.* 9.; *Juvenal.* viii. 81.; *Perſ.* iii. 39. He, however, frequently uſed it afterwards for the puniſhment of his enemies, *Cic. Piſ.* 18.; *Verr.* iv. 33. hence *Phalariſmus*, cruelty or tyranny, *Id. Att.* vii. 11. 12. His ſubjects at laſt roſe upon him and put him to death, *Cic. Off.* ii. 7. by ſtoning him, according to Valerius Maximus, at the inſtigation of Zeno of Elea, *(Eleātes)* the philoſopher, iii. 3. *ext.* 2. as Ovid ſays, in that inſtrument of torture, *in Ibide*, 439. about 570 years B. C.

Amilcar, when he took Agrigentum, carried this famous bull to Carthage. Scipio Africanus, the younger, having deſtroyed that city about 260 years after, reſtored it again to

Agrigentum, where it remained in the time of Auguſtus, when Diodorus Siculus wrote his hiſtory *, xiii. 91.

There are certain letters aſcribed to Phalaris, which repreſent him under a very different character from what he bears in hiſtory; but theſe, although believed by many to be genuine, are generally reckoned ſpurious.

After the death of Phalaris the Agrigentines long enjoyed liberty. Thero or Theron, who was contemporary with Xerxes, ruled with ſuch moderation, that the people never were more happy, *Diodor.* xi. 53. When the Athenians invaded Sicily the Agrigentines formed an alliance with them from jealouſy of the Syracuſans, *Diodor.* xiii. 4.; but finding, that inſtead of friends they had gotten maſters, they ſoon changed ſides. About ſeven years after the defeat of the Athenians before Syracuſe, the Carthaginians ſent a great army into Sicily under Hamilcar, who obliged the inhabitants of Agrigentum to leave their city, and plundered it of every thing valuable, *Ibid.* 90. It was again reſtored about ſixty years after by Timoleon, after defeating the Carthaginians, *Id.* xvi. 90. It muſt have ſpeedily acquired ſtrength; for in about twenty-four years we find it engaging in war with Agathocles, *Id.* xix. 70. Before the arrival of Pyrrhus in Sicily, the Agrigentines had been ſubjected to deſpotiſm by *Phintias*, who was ſupported by the Carthaginians; but encouraged by the aſſiſtance of the Epirots, they expelled their tyrant and the Carthaginian garriſon, and then joined the confederacy of the other Grecian ſtates in Sicily under Pyrrhus, *Diodor.* xxii. 11. & 14. After the departure of that prince they again ſubmitted to the Carthaginians, who made Agrigentum their head-quarters at the beginning of the firſt Punic war, *Polyb.* i. 17. It was therefore attacked by the Romans, *Ib.* and taken after a blockade of ſome months, *Ib.* 19.; *Diodor.* xxiii. 7. During the long conteſt between theſe two ſtates

* A ſimilar inſtrument of torture is ſaid to have been uſed, among others, by Agathocles, tyrant of Syracuſe, upon the people of Egeſta, when he deſtroyed that city, *Diodor.* xx. 71. This tyrant appears to have exceeded Phalaris in every ſpecies of cruelty. Phalaris ſometimes ſhewed himſelf to be not devoid of virtuous feelings. Two friends, Melanippus and Chariton, had conſpired his death. Chariton, to ſave his friend, determined to execute the enterpriſe alone; but failing in his attempt to ſtab the tyrant, he was apprehended and put to the rack to make him diſcover his accomplices. This he bore with great fortitude, and refuſed to make any diſcovery. Melanippus hearing of it, came to the tyrant, and told him, that he was not only an accomplice, but, as was in reality the caſe, the author of the plot, and begged that he might ſuffer in place of his friend. Phalaris, admiring ſuch generoſity, pardoned them both, *Ælian.* ii. 4.

Agrigentum

Agrigentum was repeatedly beſieged and taken, and ſuffered from both the moſt cruel outrages, *Ib.* & *Diodor.* xxiii. 13.; *Liv.* xxiv. 35. xxv. 23. xxvi. 40. Its ſituation, as deſcribed by Polybius, ix. 21. made it always a place of conſequence. The number of inhabitants was ſo diminiſhed by its frequent diſaſters, that when it fell under the power of Rome, by a decree of the ſenate new planters were brought to it from the other cities of Sicily by T. Manlius the prætor; and Scipio preſcribed laws about chuſing their ſenate, that one half ſhould be taken from the old, and the other from the new citizens, *Cic. Verr.* ii. 50. After this we find very little mention made of Agrigentum in the Roman authors; Strabo ſays that only the veſtiges of its former greatneſs remained in his time, vi. 272. as indeed of all the cities on that coaſt which had been under the power of the Carthaginians, *Ib.*

The preſent town of GIRGENTI occupies the mountain on which the ancient citadel ſtood, containing near 20,000 people. The remains of antiquity here are more conſiderable than in any other part of the iſland. They lie about a mile from the modern city, and conſiſt chiefly of temples, catacombs, and ſepulchres. Of the temples, the moſt entire are thoſe of Venus and Concord; and of the tombs, that of Theron. The ſtone of theſe buildings is the ſame as that of the whole mountain, a concretion of ſea-ſand and ſhells full of perforations, of a hard and durable texture, and of a deep reddiſh brown colour. The walls of the old town were in a great meaſure cut out of the ſolid rock. Travellers agree that it was a moſt favourable ſituation for a large city. It is ſaid to have been anciently famous for its breed of horſes, *Virg. Æn.* iii. 704. To them they ſometimes built tombs, and on ſeveral of theſe erected pyramids, *Plin.* viii. 42. *ſ.* 64.

Weſt from Agrigentum was CAMĪCUS, the ſeat of Cocălus, on a river of the ſame name, where Minos was killed, *Strab.* vi. 273.; *Herodot.* i. 169.——Weſt from this is the river *Halycus*, at the mouth of which ſtood HERACLEA, called MINŌA, *Liv.* xxiv. 35.; *Polyb.* i. 25.; *Cic. Verr.* ii. 50. becauſe it is ſuppoſed to have been built by Minos, when he came into Sicily in queſt of Dædalus: the inhabitants were called HERACLIENSES, *Cic. Verr.* iii. 43.—Weſt of this is the river HYPSA, *Plin.* iii. 8. joined by the *Crimeſſus*, *Crimīſus* or *Crinīſus*, Virg. Æn. v. 38. near which Timoleon defeated the Carthaginians with an army greatly inferior in number, and obliged them to leave the iſland, *Diodor.* xvi. 78.—81.; *Nep. in Timoleonte*, 2.

Not far from the mouth of this river, now called *Maduine*, on the weſt ſide, ſtood SELINUS, founded by the people of Megara, *Thucydid.* vi. 4.; *Strab.* v. 272. named from the quantity of wild parſley, (σελινον,) which grows there; ſo likewiſe the river, *Strab* xvii. 834, called *Palmoſa* by Virgil, from its palm-trees, *Æn.* iii. 705.; *Sil.* xiv. 209. which Cicero ſays abounded in thoſe parts, *Cic. Verr.* v. 33. *f.* 87. This is not now the caſe; hence it is ſuppoſed the poet alludes to the dwarf palm, or palmetto, which here covers the waſte lands as thick as furze or broom does in other countries. The inhabitants were called *Selinuntii.* They made a brave defence againſt the Carthaginians under Hannibal, and ſuffered dreadful cruelties after the city was taken, about the 359th year of Rome, *Diodor.* xiii. 55.—60. But the Carthaginians were ſoon after expelled by Hermocrates, the Syracuſan, *Ib.* 63. They, however, again took the place, and having deſtroyed it, tranſported the inhabitants to Lilybæum, *Id.* xxiv. i. It ſeems to have been again reſtored; for it is mentioned as one of the firſt conſiderable places in the iſland taken by the Saracens, and one of the laſt they abandoned. It was razed to the ground by the Normans.

The ancient greatneſs of Selinus is proved by the veſtiges of it which ſtill remain, forming the moſt extraordinary aſſemblage of ruins in Europe. They lie in ſeveral ſtupendous heaps, with many columns ſtill erect, and at a diſtance reſemble a large town with a crowd of ſteeples. The ruins of three temples of the old Doric order are chiefly remarkable; one of them is ſaid to have been about three hundred and thirty feet long, and thirty-nine feet broad.

Near Selinus was *Thermæ Selinuntiæ*, Strab. vi. 275. now *Sciacca*, the ſcene of bloody feuds between two noble families called *Luna* and *Perollo*, which originated from a preference given to the former in a love affair, by the influence of King MARTIN; See *Swinburne*, xxxv. Sciacca ſtands upon a very ſteep rock hanging over the ſea, and excavated in every direction into prodigious magazines, where the corn of the neighbouring territory, which is very fertile, is depoſited for exportation. It contains about thirteen thouſand inhabitants. At the eaſtern foot of the hill are ſeveral very ſtrong mineral ſprings, one of them impregnated with ſulphur, hot enough to boil an egg. This is uſed in caſes of cutaneous and ſcorbutic diſorders, paralytic affections, &c. Fragments of the conduits, pipes, and buildings of the ancient baths are ſtill extant.

There

There are ſeveral inconſiderable ſtreams between Selinus and the cape; the chief is *Mazăra*, on which was an emporium, and a fort of the *Selinuntii* of the ſame name, where now is a conſiderable town, whence the weſtern part of Sicily is called *Val di Mazzăra.*

The moſt weſterly point of Sicily was called LILYBÆUM, now cape *Boëo* or *Marſalla*, a plain neck of land projecting a few miles into the ſea, and for ſome ſpace covered with ſhallow water, *Virg. Æn.* iii. 706. There was a town and harbour near it of the ſame name, built by the Carthaginians, and ſtrongly fortified, *Diodor.* xxii. 14. which ſuſtained a ſiege of the Romans for ten years in the firſt Punic war, *Id.* xxiv. *fin.*; *Polÿb.* i. 41. &c.

Near Lilybæum are three ſmall iſlands, called ÆGĀTES or *Ægūſæ*, from *Ægūſa*, one of their number, near which the Romans, under Lutatius Catulus, defeated the Carthaginians under Hanno in a ſea-fight, which put an end to the firſt Punic war, after it had laſted twenty-four years, *Polyb.* i. 60.; *Sil.* i. 61. iv. 79. vi. 684. Peace was granted to them, on condition that they ſhould give up all Sicily, and pay to the Romans two thouſand two hundred talents of ſilver for twenty years, *Ib.* 62.

The firſt town north of the cape was MOTYE, near the promontory ÆGETHARSUM or *Ægithallum*; then the town DREPĂNUM, now *Trapani*, ſo named from the ſhore being there bent in the form of a ſcythe, (δρέπανον,) fifteen miles from Lilybæum. Virgil makes Æneas call this coaſt *illætabilis*, becauſe unfertile, *Æn.* iii. 707. or becauſe he there loſt his father Anchiſes, *Ib.*

North of this was mount ERYX, the higheſt in the iſland except Ætna, *Polyb.* i. 55. hence compared by Virgil to Athos and the Appenines, *Æn.* xii. 701. on the top of which was a celebrated temple of Venus, *Ib.* whence ſhe is called ERYCĪNA, *Virg. Æn.* v. 759.; *Horat. od.* i. 2. 23. ſaid to have been built by Eryx the ſon of Venus and Butes, a prince of this iſland, who is reported to have contended with Hercules in boxing, *Diodor.* iv. 23. enriched with gifts by Æneas, and hence held in great veneration, *Diodor.* iv. 83. The ſlaves who attended this temple were called VENERII, *Cic. Cæcil.* 17. In the ſecond Punic war a temple was built to Venus ERYCINA at Rome, *Liv.* xxii. 9. & 10. without the Colline gate, *Strab.* vi. 272.

Below the top of the mountain ſtood the town ERYX, a place of great ſtrength, *Ib.* 273. Hamilcar, general of the Carthaginians,

Carthaginians, who poſſeſſed this town, *Polyb.* i. 58. and Drepanum, being hard preſſed by the Romans after the battle of Ægātes, was obliged to evacuate both, *Liv.* xxi. 41. xxviii. 41. and ſubmit to the terms preſcribed by the victors.

North-eaſt from Eryx ſtood ÆGESTA or SEGESTA, ſaid to have been founded by Æneas, *Cic. Verr.* iv. 33. and the work conducted by *Egeſtus*, who gave his name to the city, *Feſtus*; or by a body of men ſent from Italy by Philocletes under Ægeſtus, a Trojan, *Strab.* vi. 272. It lay upon a ridge of hills gently ſloping towards the north, ſheltered on the ſouthern and eaſtern quarters by high rocky eminences, at the foot of which two roaring brooks winded their courſe and embraced the city, called by Æneas *Scamander* and *Simois*, Strabo, xiii. 608. to which Virgil is ſuppoſed to allude, *Æn.* v. 634. & 756.; for his *Aceſta* is the ſame with Ægeſta, *Ib.* 718. & 750. The emporium, or port of Segeſta, was at the mouth of the river, near the ſpot where *Caſtelamare* now ſtands. Segeſta had the advantage of hot mineral waters within its diſtrict, which are ſtill uſed for medical purpoſes. Of the ruins of Segeſta, the chief is a Doric temple of thirty-ſix columns, all perfectly entire, except one, which has been damaged by a ſtroke of lightning. This edifice is a parallelogram of one hundred and ſixty-two feet by ſixty-ſix.

PANORMUS, now *Palermo*, the preſent capital of Sicily, was ſo named from the excellence of its harbour, *Diodor.* xxii. 14. It is ſaid to have been founded by the Phœnicians, afterwards poſſeſſed by the Greeks, *Thucydid.* vi. 2. for ſome time the chief place of the Carthaginians; and taken by the Romans in the firſt Punic war, *Polyb.* i. 38. who afterwards retained poſſeſſion of it, *Liv.* xxiv. 36. xxix. 1. It always continued faithful to the Roman republic and empire, till it fell under the power of the Saracens, a. 821, who made it their metropolis. The Normans took it from the Infidels, and made it the ſeat of empire, a. 1071.

About a mile weſt of Palermo is mount ERCTA or *Eircta*, now *Pellegrino*, which *Hamilcar Barcas* ſtrongly fortified towards the end of the firſt Punic war, *Polyb.* i. 56.; *Diodor.* xxii. 14. and preſerving a free communication with the ſea, maintained the poſt for five years, againſt all the efforts of the Romans to take it, *Ib.* xxiii. *fin.* till he was obliged, by the neceſſities of his country, to give it up, with the reſt of the iſland. On this mount now ſtands the ſhrine of Saint *Roſalia*, the protectreſs of Palermo.——On the eaſt of the city is the little

little river *Orēthus*, now *Ammiraglio*, on the banks of which Cæcilius Metellus defeated the Carthaginians, *Polyb.* i. 40.

A few miles eaſt from Panormus ſtood HIMERA, on a river of the ſame name, *Plin.* iii. 8. founded by the people of Zancle or Meſsāna, *Strab.* vi. 272. taken and deſtroyed by Hannibal, a general of the Carthaginians, in the firſt Punic war, *Diodor.* xiii. 59.; *Cic. Verr.* iv. 33. Such of the citizens as ſurvived built *Thermæ* on the eaſt ſide of the river, *Cic. Verr.* ii. 35

The next town on the eaſt was *Cephaledum*, *-dium*, v. *-dis*, Cic. Verr. ii. 52. now Cephaludi, *Sil.* xiv. 253.; then the river *Monălus* and the town HALESA, *Cic. ib.* 7.; *Sil. ib.* 219. CALACTA, *Cic. Verr.* iii. 43, (καλη ακτη *bonum littus,*) Sil. xiv. 252.; Diodor. xii. 8. — HALUNTIUM, *Cic. Verr.* iv. 23. — *Agathyrna*, Liv. xxvi. 40. — *Tyndăris* on the river *Helicon.* — MYLÆ, near the river *Longanus*, twenty-five miles from Peloris, *Strab.* vi. 66. — Then NAULŎCHUS, and between theſe, a temple of *Diana Faſcelina*, Sil. xiv. 261. on the river *Melas* or *Melan*, Ovid. Faſt. iv. 486. where the oxen of the ſun were ſuppoſed to be kept, *Ib.* and on this ſhore ſomething like their ordure was imagined to be thrown out by the ſea, *Plin.* ii. 98. — On the bay between Mylæ and Naulŏchus, Sextus Pompeius was defeated by Agrippa in a ſea-fight, *Suet. Aug.* 16.; *Vell.* ii. 79.

A conſiderable ſpace of the interior part of Sicily is covered by mount ÆTNA, now *Gibello*, an inſulated mountain, or detached from all others; the largeſt volcano in the world. It is about two miles in perpendicular height, and above one hundred miles in circumference at the baſe; ſome make it conſiderably more, but it has never been meaſured with geometrical accuracy. It is divided into three circles or Zones, the largeſt and loweſt of which is called *Piemōnteſe*, and occupies a breadth of eighteen miles of rich cultivation: the ſecond, *Regione Sylveſa*, or *Nemoroſa*, the woody region, ſix miles: and the third, *Regione deſerta*, *Netta* or *Scopetra*, the barren region, alſo ſix miles, always covered with ſnow, but the lower part of it only in winter. Thus the whole aſcent is about thirty miles. It appears at a diſtance like a vaſt regular tapering cone or ſugar-loaf terminating in a point. The preſent crater of this immenſe volcano is a circle of about three miles and a half in circumference, as it was in the time of Pliny, iii. 8. It goes ſhelving down on each ſide, and forms a regular hollow,

low, like a vaſt amphitheatre. Near the center of the crater is the great mouth of the volcano, whence iſſue volumes of ſmoke, and ſometimes fire.

The appearance of the riſing ſun from the top of Ætna is eſteemed one of the grandeſt objects in nature. The extent of the proſpect is immenſe. Several ſmaller mountains of conſiderable bulk riſe on the ſides of Ætna in different parts, and from ſome one of theſe the great eruptions have burſt forth, and not from the opening at the top.

The firſt ancient author who mentions an eruption of mount Ætna is Pindar. From the ſilence of Homer concerning it, it is ſuppoſed that either there had never been an eruption before his time, or at leaſt not for many ages. The firſt eruption is ſaid to have happened in the time of Pythagoras. From that time till the battle of Pharſalia were reckoned one hundred eruptions.

Thucydides, after mentioning an eruption in the Peloponneſian war, about the year of Rome 329, ſays it happened the fiftieth year after the firſt eruption, and that there had been three eruptions from the time that Sicily was inhabited by the Greeks, iii. 116. The ancients imagined that Ætna was diminiſhed by its eruptions, *Ælian.* viii. 11. but of this Seneca ſpeaks doubtfully *, *Ep.* 79.

On the north of Ætna was the town TISSA, *Sil.* xiv. 268. near the river *Onabala*; the inhabitants, TISSENSES, *Cic. Verr.* iii. 38. On the ſouth, *Ineſſa*, called alſo ÆTNA, *Strab.* vi. 268.; *Diodor.* xi. 49. & 76.—Weſt of it, *Centuripa*, *-pæ*, or *-pe*, on the river *Cyamosōrus*, Polyb. i. 9.; Thucydid. vi. 94.; Cic. Verr. iv. 29. between them, *Adrānum* or *Hadranum*, built by Dionyſius, *Diodr.* xiv. 38.; *Sil.* xiv. 251. South of it, *Hybla Major*. — There were two other towns in Sicily called *Hybla*, beſides this; *Hybla Parva*, called alſo *Megăra*, *See p.* 259. and *Hybla Minor*, or *Hera* v. *Heræa*, Cic. Att. ii. 1. near *Camarina*.

Weſt from Ætna were *Galeria*, Diodor. xvi. 68. — *Herbita*, Cic. Verr. iii. 32. — *Symæthum*, on the river Symæthus, and above it *Agyrium*, Cic. Verr. iii. 27. the birth-place of Diodorus Siculus, *Diodor.* i. 4. — *Aſsōrus*, near the river *Chrysas*, Cic. Verr. iv. 44. South of it, ENNA, almoſt in the centre of the iſland, ſituate on an eminence, ſurrounded by flowery

* Ætna is termed TYPHŌIS, -ĭdis, becauſe the giant *Typhon* or *Typhæus* was ſuppoſed to be placed under it, *Ovid. ep.* xv. 11. alſo TRINACRIA ÆTNA, i. e. *Sicŭla*, as being the moſt remarkable thing in the iſland, *Virg. Æn.* iii. 554. which is hence called TELLUS ÆTNÆA, *Ovid. Met.* viii. 260.

meadows,

meadows, whence Proſerpine was carried off by Pluto, *Cic. Verr.* iii. 48.; *Diodor.* v. 3. Near it were ſeveral lakes, *Ib.* the chief of which was called PERGUS, *Ovid. Met.* v. 385. At Enna Ceres was worſhipped with particular devotion, hence ſhe was called *Ennenſis Ceres*, Cic. Verr. iii. 49.

Eaſt from this was the town *Palĭca*, near the temple of the *Palĭci*, certain indigenous divinities, built on the ſide of a lake, called *lacus Palicorum*, the waters of which, in ſome places, boiled up as if by the force of fire. This temple was an inviolable asȳlum, and oaths made in it were held moſt ſacred, *Diodor.* xi. 89. A perſon convicted of having ſworn falſely was drowned in the lake, *Macrob. Sat.* v. 19.; *Sil.* xiv. 220. Near this lake was *Menæ*, the native place of DUCETIUS, a brave general of the Sicilians, *Diodor.* xi. 76. xii. 29. whoſe chief city was called TRINACRIA, which Diodorus ſays was very populous, and held the firſt rank among the Sicilian towns. But no other author mentions it. After the death of Ducetius it was deſtroyed by the Syracuſans, *Ib.*

There were ſeveral other interior towns in Sicily, mentioned by the claſſics, as, *Bidis*, near Syracuſe, *Cic. Verr.* ii. 22.; *Herbeſſus*, Liv. xxiv. 30.; *Tricŏla*, or *Triocŏla*, now *Calataboletta*, on the top of a very lofty mountain, of difficult acceſs, where *Trypho* and *Athenio* eſtabliſhed the head quarters of the republic of ſlaves, whom they reſcued from bondage, a. u. 649, and defended themſelves againſt the Romans for four years, till they were reduced by Aquilius, *Diodor. fragment.* xxxvi.; *Flor.* iii 19.; *Liv. epit.* 67. 68. & 69.; *Freinſhem. ſupplem.*; *Entella*, near the river Crimiſſus; *Ietæ*, on mount *Ietas*, Sil. xiv. 272.; *Halycæ*, towards Lilybæum, or *Halycia*, now *Salemi*, from the ſaltneſs of its waters and ſoil; *Petrīna* or *Petræa*, *Callipŏlis*, *Engyon*, Ib. 249.; *Amaſtra*, *Apollonia*, *Arabela*, *Eubœa*, &c. But ſeveral of theſe were places of ſmall importance, and the ſituation of ſome of them is not aſcertained.

Sicily is now divided into three parts; *Val di Noto*, ſo called from the principal town of that diviſion; *Val di Mazara*, named from one of its cities; and *Val Demona*, of uncertain etymology.

Hiſtory of SICILY.

THE firſt inhabitants of Sicily were the *Cyclops* and *Leſtrigŏnes*, a ſavage race of men. It was afterwards peopled from different nations, chiefly by the Greeks. It was governed by

a number of petty princes, called *Tyrants*; who being expelled, the different ſtates enjoyed intervals of freedom. The reſt of Sicily generally followed the fortune of Syracuſe, its capital.

The Carthaginians made many attempts to become maſters of the iſland. Having formed an alliance with Xerxes, king of Perſia, they invaded it with a great army under Hamilcar, but were defeated by GELON, tyrant of Syracuſe, b. C. 481. The merits of Gelon enabled him to tranſmit the ſovereignty to his brother *Hiero*; but *Thraſybulus*, the ſon of Hiero, on account of his tyrannical behaviour, was expelled. After which Syracuſe enjoyed liberty for ſixty years. During this period it was attacked by the Athenians.

DIONYSIUS having, with wonderful addreſs and much cruelty, made himſelf maſter of the government, after ſurpriſing turns of fortune, held it for thirty-eight years. For moſt part of that time he carried on war againſt the Carthaginians with various ſucceſs. He was ſucceeded by his ſon *Dionyſius*, called the *Younger*, who equalled him in cruelty, but not in abilities. He was firſt expelled by his relation DION, the ſcholar of Plato, at whoſe deſire he had formerly invited that philoſopher to his court, but profited little by his inſtructions.

Dion being aſſaſſinated by Calippus, an Athenian, the tyrant again obtained the government; but was finally expelled by TIMOLEON of Corinth, one of the moſt virtuous of the Greeks, who reſtored liberty to Syracuſe, and to the reſt of Sicily, b. C. 347. Dionyſius retiring to Corinth, is ſaid to have been forced by extreme poverty to open a ſchool for teaching children.

The Syracuſans taſted the ſweets of liberty but for a ſhort time. AGATHOCLES, the ſon of a potter, obtained the ſovereignty, and exerciſed it with the moſt horrid cruelty. Being beſieged by the Carthaginians, he boldly carried the war into Africa, where at firſt he met with the greateſt ſucceſs; but ſuffering a reverſe of fortune, he baſely abandoned his troops, and returned to Syracuſe. He at laſt periſhed by poiſon, after a reign of twenty-eight years, b. C. 289.

The Syracuſans, being hard preſſed by the Carthaginians, requeſted aid from *Pyrrhus*, at that time in Italy. His rapid ſucceſs at firſt gave them great hopes; but having, by his inſolence and imprudence, alienated the affections of the Syracuſans, he ſuddenly left them expoſed to new calamities, b. C. 275.

They never regained tranquillity till HIERO, a deſcendant of Gelon, was created King. He having relinquiſhed the alliance of the Carthaginians, in the firſt Punic war joined the Romans;

mans; and during a peaceful reign of fifty years, rendered his ſubjects happy. The troubles which followed the murder of of his ſon *Hieronymus*, who was cut off for his cruelty, terminated in the final reduction of the iſland to the Romans. Sicily was the firſt country they reduced into the form of a province. Since the overthrow of the Roman empire, it has in general ſhared the ſame fate with the kingdom of Naples.

SICILY is governed by a viceroy, appointed by the king of Naples, who reſides at Palermo, and rules with the ſame uncontrouled authority as his maſter. The Barons exerciſe abſolute power over their vaſſals. All cauſes, civil and criminal, are determined by their creatures. This abject ſtate of the people diſcourages induſtry. There is therefore little commerce in the iſland, but what ariſes from the neceſſity of diſpoſing of its ſuperfluous products for thoſe of foreign countries, which habit and luxury have rendered neceſſary for the ſupport, cloathing, or convenience of its inhabitants; and theſe articles they generally receive at ſecond-hand from Naples, Genoa, Venice, or Leghorn. The principal trade of the iſland is carried on at Palermo and Meſſina.

The exports are, corn, oil, wine, brandy, cheeſe, ſalt-fiſh, ſilk, fruit, manna, ſalt, ſumach for dying, lemon-juice, rags, ſulphur, &c. The imports from different countries are too numerous to be recounted; *Swinburne.*

The inquiſition was aboliſhed in Sicily the 27th March 1782, by the addreſs and influence of the Viceroy *Caraccioli.*

INSULÆ ÆOLIÆ, *or the* LIPARI ISLANDS.

BETWEEN Sicily and Italy were the iſlands called ÆOLIÆ INSULÆ, or *Æolides*, from Æolus their king, called alſo *inſulæ* VULCANI, *Liv.* xx. 51. or VULCANIÆ, and by the Greeks, *Hephæſtiădes*, from Ἡφαιστος, the Greek name of Vulcan, becauſe ſome of them emitted flames, as they ſtill do; alſo LIPARÆORUM *inſulæ*, from *Lipara*, the chief of them, *Plin.* iii. 9.; *Strab.* vi. 274. and 275. now the *Lipari* or *Liparëan* iſlands, ſeven in number, *Ib.* & *Diodor.* v. 7.; *Mel.* ii. 7.

The largeſt, next to Lipara, is *Strongÿle*, now *Strombolo*, named from its round figure, *Strab. ib.* 276. about ten miles in circumference; it now ſends forth flames inceſſantly. Its crater is not on the ſummit, as in other volcanoes, but on its ſide, more than two hundred yards from the top. In this mountain Æolus, the god of the winds, *Sil.* ix. 492.

was ſuppoſed to reſide, *Strab. ibid.* and to confine the winds in a vaſt cave, as in a priſon, hence Virgil calls it ÆOLIA, *Æn.* i. 52. after Homer, *Odyſſ.* x. *init.*; but this name may alſo refer to Lipăra, as *Æn.* viii. 416. or indeed to all theſe iſlands.

The iſland between Lipara and Sicily was called HIERA (ἱερα,) i. e. *ſacra* ſc. *Vulcano*, Diodor. ibid. or *Templum Vulcani*, Strab. ibid. by Virgil, *Vulcania tellus*, Ibid. by Strabo alſo *Thermiſſa*, from its emiſſion of flames, Ibid.; here Vulcan was ſuppoſed to have his work-ſhop, *Thucydid.* iii. 88. It was believed there was a communication below ground between the Liparean volcanoes and Ætna, *Diodor. ibid.*

North-weſt of Hiera are, *Ericuſa*, ſo called from being covered with heath, now *Alicudi*; and *Phœnicuſa*, from its abundance of palm-trees or palmettos, now *Felicudi*. The other two are, *Didȳme* and *Euonȳmos*; the laſt is ſo called, becauſe it lies on the left of thoſe who ſail from Lipara to Sicily, *Strab. ib.*

There are two or three ſmall iſlands eaſt from the Lipari iſlands not claſſed with them; *Heraclea*, or the iſland of Hercules, *Hiceſia*, &c. and two to the weſt, *Uſtica* and OSTEODES, named from the bones (ὀστεα) of ſix thouſand mutinous mercenaries, whom the Carthaginians ſent thither to periſh, *Diodor.* v. 11.

There was in Lipara a city of the ſame name, founded by Lipărus, the ſon of Auſon, a king of Italy, who gave name to it and the iſland. He was ſucceeded by ÆOLUS, a foreigner, (the ſon of Hippŏtos, *Diodor.* iv. 67. hence called HIPPOTADES, *Ovid. ep.* xviii. 46.), who happened to come to the iſland, and married *Cyăne*, the daughter of Liparus. This Æolus is ſaid to have invented the uſe of ſails. From his ſkill in prognoſticating the weather, he is repreſented in fable as the ruler of the winds, *Id.* v. 7. Homer makes Ulyſſes, in his wanderings, to land on the iſland of Æŏlus, and to receive from him the winds, ſhut up in a leathern bag, *Odyſſ.* x. 19. Lipara was afterwards poſſeſſed by a colony of Cnidians and Rhodians, *Diodor.* v. 9. It fitted out a fleet, and having the other iſlands under its ſubjection, long withſtood all the attacks of the Tuſcans, *Strab.* vi. 275. nay, often vanquiſhed them by ſea, and ſent the tenth of the ſpoil as a preſent to Apollo at Delphi, *Diodor.* v. 9. The Athenians alſo attacked them, but without ſucceſs *, *Thucydid.* iii. 88.

Lipara

* In the time of Camillus the Liparenſes publicly exerciſed piracy, but they did not act as pirates to the Roman ambaſſadors who fell into their power, when they were carrying a golden cup to Delphi as a preſent to Apollo, in conſequence

Lipara afterwards fell under the dominion of the Carthaginians, *Polyb.* i. 21. It was taken by the Romans in the firſt Punic war, *Ib.* 39. after which we find it ſeldom mentioned. Under the Romans it ſeems to have been much expoſed to the depredation of pirates, *Cic. Verr.* iii. 37.

In the African ſea, about eighty-four miles from Camerina, and one hundred and thirteen from Lilybæum, is the iſland MELITE, or MELITE, *Plin.* iii. 8.; *Strab.* xvii. 834. now MALTA, anciently remarkable for its manufactures, as it ſtill is, *Cic. Verr.* iv. 46. particularly of cotton, *Diodor.* v. 12. hence called *Melitenſis veſtis*, i. e. *ex goſſypio facta*, Ib. ii. 2. In this iſland the Apoſtle Paul is ſaid to have been wrecked, *Acts*, xxviii. 1. to whom a church is conſecrated; and near it a ſtatue of the ſaint placed on the very ſpot on which the houſe ſtood where he was received after his ſhipwreck, and where he ſhook the viper off his hand into the fire without being hurt by it: at which time the Malteſe believe the ſaint curſed the venomous animals of the iſland, and baniſhed them from it for ever. It ſeems, in fact, there are now no venomous animals in Malta; *See Brydone's Tour through Sicily and Malta.* But the beſt commentators maintain that the apoſtle Paul was not wrecked here, but on an iſland of the ſame name in the Hadriatic, on the coaſt of Illyricum, now called *Melede*, and belonging to the republic of Raguſa.

Malta was firſt peopled by a colony of Phœnicians, who extending their commerce all the way to the weſtern ocean, found this iſland a commodious ſtation, on account of its excellent harbours, *Diodor.* v. 12. It was afterwards poſſeſſed by the Carthaginians. Sempronius the conſul reduced it under the power of the Romans in the ſecond Punic war, *Liv.* xxi. 51.

Malta is now famous for being the reſidence of the Knights of St John of Jeruſalem, hence called the *Knights of Malta*, to whom it was given by the Emperor Charles V. 1530, after they were driven out of Rhodes by the Turks. Its chief town is *Valetta*. The Turks again attacked them here, but were obliged to raiſe the ſiege with great loſs, 1566.

ſequence of a vow which Camillus had made of conſecrating to that god the tenth part of the plunder of Veji. Timaſitheus, the chief magiſtrate of Lipara, from a motive of religion, not only reſtored the cup to the ambaſſadors, but alſo, having entertained them hoſpitably, ſent a guard of ſhips to conduct them to Delphi, and bring them back ſafe to Rome. On which account, by a decree of the ſenate, a league of hoſpitality was made with him, and preſents given him by the public, *Liv.* v. 8.

Weſt from Malta is the iſland *Gaulos*, now *Goſo*, and *Coſſyra*, Sil. xiv. 273.

SARDINIA, between 39 and 41° north latitude, and between 8 and 10 eaſt longitude, about 170 miles long, and 90 broad, Strabo ſays, 220 miles long, and 98 broad, v. p. 224.; of a fertile ſoil, but unhealthful; called by the Greeks *Ichnūſa*, from its reſemblance to the ſole of the foot. Its chief city was *Calăris*, CAGLIARI. It is ſeparated from Corſica by a ſtrait called *Taphros* or *Foſſa*, about ſeven miles broad, now the *ſtraits of Bonifacio*. Neither ſerpents nor wolves are ſaid to be produced in this iſland; nor any poiſonous herb, except one, which, when eaten, contracts the nerves, and produces the grin of laughter, in which ſtate the patient dies; hence *Riſus Sardous* or *Sardonius*, Serv. ad Virg. ecl. vii. 41.; Cic. Fam. vii. 25. *Sardi venales* was another proverb for any thing of ſmall value, *Cic. Fam.* vii. 24.

The Romans forcing the Carthaginians, when attacked by their foreign mercenaries, to give up this iſland, was the chief cauſe of the ſecond Punic war. After the fall of the Roman empire it was ſubject to various ſtates. In later times, it fell under the dominion of Spain. In the year 1719 it was allotted to the Duke of Savoy, with the title of *King of Sardinia*. Its preſent ſovereign is his ſon, Victor Amadeus Maria, who ſucceeded his father, 1773.

CORSICA is 150 miles long, and 50 broad; rough and barren; Strabo makes it 160 miles long, and 70 broad, v. p. 224. called by the Greeks *Cyrnus*, whence the epithet *Cyrnæus*; the people, *Corſi*, famous for the noble ſtand which the inhabitants made for their liberty againſt the Genoeſe, and afterwards againſt the French, under their general Paoli. Its chief city is Baſtia *.

TURKEY in EUROPE.

TURKEY in Europe is ſituate between 36° and 49° north latitude, and 17° and 40° eaſt longitude, 1000 miles long, and 900 broad, and contains the following countries:

* The bees in Corſica anciently produced bitter honey, *Ovid Amor.* i. 12. 10.; *Serv. in Virg. G.* iv. 100. hence, *Et thyma Cecropiæ Corſica ponis api*, You ſet coarſe food before one accuſtomed to better fare; or, You require a good poem on a bad ſubject, *Martial.* xi. 43. 4.

I. GREECE.

GRÆCIA was called by the natives *Hellas*, and the inhabitants *Hellēnes*. By the poets the people are called *Danai*, *Pelasgi*; *Argīvi* or *Argēi*, *Achīvi*, &c. The name of *Græci* is not used by Homer or Virgil.

Greece anciently comprehended *Peloponnēsus*, *Græcia Propria*, *Thessalia*, *Epīrus*, and *Macedonia*; but the two last were afterwards not included in it. It was divided by the Romans into two provinces, *Achaia*, containing the two first; and *Macedonia*, the three last.

PELOPONNESUS.

THIS peninsula has its name from Pelops, the son of Tantălus, king of Phrygia, as if it were, the *island of Pelops*, (Πελοπος νησος.) By its gulfs and capes it resembles the leaf of a plane-tree, and is now called *Morea* *.

Peloponnēsus is joined to *Græcia Propria* by the isthmus of Corinth, which, where narrowest, is only forty stadia over, *Strab.* viii. 355. or five miles, *Plin.* iv. 6. *f.* 10. Here the different states of Peloponnesus occasionally formed entrenchments, when in dread of an invasion, *Herodot.* viii. 40. Here also were celebrated the Isthmian games, every three years, near a temple of Neptune, and a wood of pine trees consecrated to that god, *Strab. ib.*; *Pausan.* ii. 1. An attempt was made to dig through the isthmus by Demetrius, Cæsar, Nero, and others, but without success, *Plin.* iv. 4.

Peloponnesus was divided into six parts, *Achaia*, *Elis*, *Messenia*, *Laconica*, *Arcadia*, and *Argŏlis*.

I. ACHAIA —— Chief towns, *Corinthus*, and *Sicyon*, the most ancient city in Greece.

SICYON was anciently called ÆGIĂLE, from its first king Ægiăleus, *Pausan.* i. 5. & 6. From his grandson *Apis*, the whole country within the isthmus was called APIA, before the

* It is nearly as long as broad, about one thousand four hundred stadia, *Strabo*, viii. *p.* 355. Pliny makes it one thousand five hundred and twenty stadia, or one hundred and ninety miles broad, from the promontory of *Malea* to the town of *Ægium*, on the Corinthian gulf; and one hundred and twenty-five miles croſswise, from *Olympia* to Argos, iv. 6. *f.* 10; in circumference, five hundred and sixty-three miles, *Ib.* 4. *f.* 5.

arrival

arrival of Pelops at Olympia, *Ib.* 5. from Lydia, *Id.* v. 1. or Phrygia, *Strab.* vii. *p.* 321.

CORINTH was called anciently EPHYRA or EPHYRE, *Plin. ib.*; *Lucan.* vi. 57.; *Ovid. Met.* ii. 239. It ſtood at the foot of a high hill, on which was the citadel, called ACROCORINTHUS, *Plin.* iv. 4. The circumference of the city was forty ſtadia, and including the citadel, eighty-five, *Strab.* viii. 379. Corinth is called *bimăris* by Horace, od. i. 7. and by Ovid, *Met.* v. 407. *ep* xii. 27. becauſe it had a port both on the *Corinthian* or *Criſſæan* and the *Saronic* gulphs: on the former, *Lechæum*, connected with the city by a double wall, about twelve ſtadia in length; and on the latter, *Cenchreæ*, diſtant from Corinth ſeventy ſtadia, *Strab. ib.* 380. The road to the citadel had ſo many windings, that one had to go thirty ſtadia before reaching the top, *Ib.* At the entrance ſtood a temple of Venus, from which there was a very extenſive proſpect, *Pauſan.* ii. 4.; *Strab. ib.* In the citadel was a large fountain, called PIRĒNE, *Plin. ib.* whence PIRENIS UNDA is put for Corinth, *Ovid. Pont.* i. 3. 75.

The danger from pirates and ſtorms, in ſailing round the capes of *Malea* and *Tænărus*, determined merchants rather to tranſport their goods over the iſthmus, whence Corinth became the mart of Aſia and Europe, *Strab. ib.* 378. The celebration of the Iſthmian games added to its conſequence *, *Ib.*

The artificers of Corinth were famous for their ſkill. By mixing copper with a ſmall quantity of gold and ſilver, they compoſed a metal extremely brilliant, called ÆS CORINTHIUM, which was almoſt proof againſt ruſt, *Cic. Tuſc.* iv. 14. and therefore held in the higheſt eſtimation, *Cic. Verr.* iv. 44.; *Plin.* xxxiv. 8. It was falſely ſuppoſed to have been accidentally produced at the burning of Corinth, when that city was taken by Mummius, *Plin. ib.* 2.; *Flor.* ii. 16. The ornaments on the pottery ware of Corinth were executed with ſuch ſkill, that they were preferred to marble and the precious metals, *Strab.* viii 381. A number of theſe, and of the moſt valuable pictures, were deſtroyed by the Romans at the taking of the city †.

Corinth lay in ruins till it was rebuilt by Julius Cæſar, who ſent thither a colony compoſed chiefly of freed men. They,

* The extravagant price at which certain pleaſures were purchaſed in this city gave occaſion to the proverbial expreſſion, *Non cuivis homini contingit adire* CORINTHUM, *Horat. ep.* i. 17. 36.; *Gell.* i. 8.; *Strab.* viii. 378. but others ſuppoſe an alluſion to be here made to the difficulty of reaching the harbour of Corinth, *Suidas.*

† Mummius, who took Corinth, was a man of great magnanimity, but had little taſte for the arts, (μεγαλοψυχον μαλλον η φιλοτεχνος,) *Strab. ib.*

in

in removing the rubbish, found a great many vessels of brass and earthen ware, which, when carried to Rome, were sold at a great price, under the name of *Necrocorinthia;* because many of them were found in sepulchres *, *Ib.* 382.

The other cities of Achaia were less considerable; *Phlius, -untis*, *Pellēne*, *Ægira*, *Helice*, destroyed by an earthquake, *Strab.* viii. 384.; *Ægium*, *Rhium*, *Patræ*, *Pharæ*, *Bura*, *Olēnus*, *Dyme*, &c. Near Ægium was HOMAGYRIUM, so called, because Agamemnon there *assembled* the Grecian chiefs to concert measures for their expedition against Troy, *Pausan.* vii. 24.

II. ELIS or ELĒA.——The chief cities were, ELIS, on the river *Penēus*, now *Belvidere;* and OLYMPIA, on the river Alphēus, near which the *Olympic games* † were celebrated every fifth year; the period of four years complete being called an OLYMPIAD. Here was a magnificent temple of Jupiter, hence called OLYMPIUS; and a celebrated image of that god, made by Phidias, *Strab.* viii. 353. from the description of Homer, *Il.* i. 528.

Near the place where Olympia stood was the ancient city of PISA, which the people of Elis *(Elēi)* destroyed, *Pausan.* v. 10. whence this part of the country was called PISĀTIS, *-idis*, *Strab. ib.* 356. hence also *Pisa* is put for Olympia, *Virg. G.* iii. 180. By a colony from this city Pisæ in Tuscany was founded, hence called *Alphēæ ab origine* PISÆ, *Virg. Æn.* x. 179.

III.

* Near Corinth was a grove called *Cranēum*, occasionally the residence of *Diogēnes* the cynic, where Alexander the Great is said to have visited him, *Plutarch. in Alexandro*, 671.

† There were four solemn games among the Greeks, consecrated by religion, (hence called ἱεροὶ ἀγῶνες v. ἆθλοι, or ἱερὰ ἆθλα, *sacra certamina*), the *Olympic*, *Pythian*, *Isthmian*, and *Nemēan* games. Of these, the *Olympic* were the chief. The contests at all of them were much the same; namely, running, leaping, wrestling, boxing, and throwing the *discus*, a kind of round quoit of stone, lead, or other metal, launched from a thong run through a hole in the middle of it. These contests were called, from their number, *five*, PENTATHLON or QUINQUERTIUM, also *gymnastic*, (LUDI GYMNĬCI,) from the place of exercise, *(gymnasium* vel *palæstra,)* where the combatants (ATHLĒTÆ) were trained, usually naked, (γυμνοὶ,) and for a considerable time before restricted to a particular regimen, *Horat. art.* p. 412.; i. *Corinth.* ix. 25. There was a contest in which both wrestling and boxing were united, called *pancratium*, because it required the whole strength, (πανκρατος.)

The place where these contests were exhibited was called STADIUM, *Pausan.* vi. 20. The principal contest was running, of which there were several kinds, on foot, on horseback, and in chariots; chiefly the last, because anciently chariots were much used in war. That part of the Stadium where

III. MESSENIA. —— Its chief city was called *Mesēne*, which was anciently the name of the country, when it was subject to the kings of Lacedæmon, *Strab.* viii. 358. Mesēne is said to have been built by Epaminondas, *Pausan.* iv. 27. But Ovid makes it to have existed in the time of Hercules, *Met.* xii. 549.

MESSENE

the horse and chariot races were performed was called HIPPODROMUS, *Pausan.* vi. 20. & 21.; the part where the course began, CARCERES or CARCER, (ἄφεσις, βαλβίς, vel γραμμή, because anciently marked by a white line); where it terminated, META, (τέλος, τέρμα, vel γραμμή, *linea*, whence *mors ultima linea rerum est*, Horat. ep. i. 16. 79.) The prize of the victors was a branch of the palm tree (PALMA), which they carried in their hands, *Gell.* iii. 6. and at the Olympic games, a crown or wreath of olive, *Herodot.* viii 26.; at the Pythian games, generally of laurel, at the Isthmian games, of pine; and at the Nemean, of parsley.

The prize was made of small value, that the combatants might be animated by the love of glory, not of sordid gain.

Those who conquered were called HIERONĪCÆ, on whom the highest honours were conferred. They were conducted with great pomp to their native cities, which they entered through a breach in the walls, made for that purpose, in a chariot drawn by white horses, *Suet. Ner.* 25. whence the games were called *Iselastica certamina*, (from ἰσελαύνω, *invehor.*) Plin. ep. x. 119. The victors were maintained during the rest of their lives at the public expence. Cicero informs us, that to be victor at the Olympic games (*Olympionīces*, *-cæ*), was esteemed almost more glorious than a triumph at Rome, *Flacc.* 13.; *Tusc. q.* i. 46. hence a victor is said to be equal to the gods, (ἰσόθεος,) *Lucian. de gymnas.* p. 273. so Horace, *od.* i. 1. 6. iv. 2 18. Statues of the victors were erected in the wood round the temple of Jupiter Olympius, *Pausan.* vi. 1. 2. &c. and also sometimes of their horses, *Ib.* vi. 13. Even kings did not think it below them to contend at the Olympic games, *Pindar.* It was not required that the proprietor of the horses should drive them himself; the registering of his name was sufficient. No person branded with infamy was admitted as a combatant.

The Olympic games are said to have been first instituted by Hercules, *Strab.* viii. 355.; *Apollodor.* ii. 7. 2.; *Diodor.* iv. 14. v. 64 in honour of Pelops, *Stat. Theb.* vi. 5. but were afterwards omitted. Homer does not mention them, *Strab. ib.* They were restored by Iphītus, a sovereign of that country, as it is said, by the advice of Lycurgus, *Plutarch. in Lycurg.* The purpose of all these games was to prepare the youth for war, by improving their agility and strength.

The Greeks first began to mark the chronological order of events by Olympiads, the year in which one CORŒBUS of Elis obtained the chief prize, that is, the prize in the chariot-race, and whose name was first inscribed in the public register of the Eleans, and gave name to the Olympiads. This year answers to the 776th year before Christ, and is a remarkable æra in history, *Pausan.* v. 8. Some authors, as Diodorus the Sicilian, mark not only the year of each Olympiad, but also the chief Archon of Athens, and the consuls of Rome for that year.

The people of Elis (*Elēi*) commonly had the direction of the games, and sometimes the people of Pisa, before the destruction of that city, *Strab.* viii. 355. Those chosen by the Eleans to preside as judges of the combats, were called HELLENODICÆ, *Pausan.* v. 9 or AGONOTHĒTÆ, i. e. *Certaminum judices* vel MAGISTRI, as they are called by Suetonius, *Ner.* 12. As the Eleans determined

MESSENE stood at some distance north of the top of the Messenian gulph, *Plin.* iv. 5. It was strongly fortified, and joined by a common wall to an almost impregnable fortress, called ITHOME, *Paus.* iv. 31. like Corinth *, *Strab.* viii. 361. The ancient capital was PYLOS, the city of Nestor; hence he is called PYLIUS, *Ovid. Met.* viii. 365. xii. 542. It was called *Pylos Messeniăca*, to distinguish it from two other towns of the same name; one of them on the Alpheus, which Strabo makes the residence of Nestor, *Ib.*

PYLOS of Messenia stood on the Ionian sea, near the small island *Sphacteria*, where a large body of Lacedæmonians being surrounded by the Athenians under Demosthenes and Cleon, in the Peloponnesian war, were at last obliged to surrender, *Thucydid.* iv. 1.—42.

The other towns of Messenia were, *Cyparissa*, *Methōne*, *Asine*, *Thuria*, *Corōne*, *Pheræ*, *Oechalia*, &c. The promontory at the bottom of the Messenian gulf, on the west, was called ACRĬTAS, *Pausan.* iv. 34.

IV. LACONICA or *Laconia*.——The chief city, LACEDÆMON or SPARTA, the most powerful in ancient Greece, now called MISITRA, at the foot of mount TAYGĔTUS, on the west side of the river EUROTAS, which runs into the Laconic gulf, forty-eight stadia, or six miles in circumference, *Polyb.* ix. 20. the houses small and without ornament, not built close

termined the prizes, hence *Elĕa palma*, the prize of victory, *Horat. od.* iv. 2. 17. the same with what Virgil call *Olympiacæ præmia palmæ*, G. iii. 49. *Celer Elei tarcere missus equus*, quickly starting from the barrier, *Ovid. ep.* xviii. 166. *Hic vel ad Eĭi metas, et maxima carpi Sudabit spatia*, shall run in the *stadium* or course at Olympia, *Virg. G.* iii. 202. *Eliădum palmas Epirus equarum*, sc. *mittit*, produces mares fit to gain the prize at the Olympic games, *Ib.* i. 59. which are called OLYMPIA, *-iorum*, sc. *certamina*, Horat. ep. i. 1. 50.; *Cic. Brut.* 69. Anciently women were not permitted to see these games, *Pausan.* v. 6. but afterwards we read of female combatants, and some of these also victors, *Ælian*, x. 1.; *Pausan.* iii. 8.

The games lasted for five days. The first day fell on the 11th of the month called *Hecatombæon*, which began with the new moon following the summer solstice. During the celebration of the games there was a suspension of hostilities between the different states, *Thucydid.* v. 49. & 50.

An immense crowd of people assembled to this solemnity, not only from all Greece, but also from remote countries.

Works of genius were also exhibited at the Olympic games. Here Herodotus read his history, *Lucian*; and the honours conferred on him are said to have so affected Thucydides, then a boy, that he shed tears, and thereby attracted the notice of Herodotus, *Suidas* in voce THUCYDIDES.

* Ithome and Acrocorinthus were called the two horns of Peloponnesus, by seizing which, as the horns of an ox, one might become master of the whole. The strength of these two cities, however, did not prevent them from being once and again taken and destroyed, *Strab. ib.*

together, but divided into different villages or hamlets (κατ κωμας), according to the ancient manner of the Greeks, *Th cydid.* i. 10. The city was not surrounded by walls, *Nep. A gesil.* 6. till it fell under the dominion of tyrants, after th time of Alexander the Great, *Liv.* xxxiv. 38.; *Justin.* xiv. 5. *Pausan.* vii. 8. — called PATIENS by Horace, *od.* i. 7. 10. an SEVERA, by Cicero, *Legg.* ii. 15. from the hard discipline wit which the youth were brought up, *Cic. Tusc.* v. 27. accordin to the laws of Lycurgus, (quibus *summa virtus in patientia p nebatur*, Nep. Alcibiad. 11.) The inhabitants were called L CEDÆMONII, LACONES, or SPARTANI. They affected gre conciseness of expression, whence *stylus Laconicus*, vel LAC NISMUS, was put for brevity, *Cic. Fam.* xi. 25.

About twenty stadia south of Lacedæmon stood AMYCLÆ, the west bank of the Eurotas, *Polyb.* v. 19.; *Liv.* xxxiv. a abounding in fruitful trees, hence called VIRIDES, *Stat.* 769. the usual abode of Leda, hence called LEDÆA, *Ib.* 163.; *Sil.* ii. 434. where was a splendid temple of Apol *Polyb. Ib.* hence called APOLLINEÆ, *Stat. Theb.* iv. 223.—— the opposite bank of the Eurotas stood THERAPNÆ, where wa temple of Castor and Pollux, whence they are called THER NÆI FRATRES, *Stat. Theb.* vii. 793.; *Silv.* iv. 8. 52.

West from the mouth of the Eurotas stood GYTHIU or *Gythēum*, the port of Lacedæmon, a place of great streng *Liv.* xxxiv. 29.; *Polyb.* v. 19.; *Cic. Off.* iii. 11. not far fr which anciently stood HELOS, which the Lacedæmonians having taken, reduced the inhabitants to slavery, whence all th slaves were called HELOTES, *Helōtæ* or *Ilōtæ*, Scholiast. Thucydid. i. 101.; Nep. Pausan. 3.; Liv. xxxiv. 27. but Str gives a different account of their origin, vi. 278.

At the bottom of the Laconic gulf, on the east side, was promontory MALEA or *Malēa*, dangerous to mariners, *V Æn.* v. 193.; *Ovid. Amor.* ii. 11. 20. & 16. 24. and on west side, TÆNARUS, the most southern point of Euro where was a temple of Neptune, reckoned inviolable, *Pausan.* 4. and near it a cave, through which Hercules is to have dragged Cerberus from the infernal regions, *Str* viii. 363. hence Horace calls it *Invisi horrida Tænari sedes*, i. 34. 10. and Virgil, *Tænarias etiam fauces, alta ostia Di* G. iv. 467. Here was a quarry of black marble, *Plin.* 36. *s.* 43.; *Propert.* iii. 2. 11. Here also was a town called T NARUM, or Cænepŏlis, (Καινηπολις,) *Pausan.* iii. 25. hence *narides, -dæ*, is put for Hyacinthus, the Lacedemonian, *Ov Met.* x. 183. *Marita* TÆNARIA, for Helĕna, *Id. epist.* xiii. 4.

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The other towns of Laconica were, SELASIA, famous for the defeat of Cleomĕnes, *Pausan.* ii. 9.; *Plutarch. in vita ejus; Delium, Epidaurus Limĕra, Prasiæ, Cyphanta, Leucæ, Pheræ* vel *Pharæ, Cynosūra,* v. *-æ, Tripŏlis, Pităna,* &c.

V. ARCADIA, the country of shepherds, sacred to Pan. ——Its chief cities were, TEGÆA, whence Pan is called TEGEÆUS, *Virg. G.* i. 18. *Pallantium* or *Pallantēum,* the city of Evander; *Mantinea,* famous for the death of Epaminondas; and *Megalopŏlis,* founded by that commander, *Pausan.* iv. 27. ix. 14. On the confines of Laconia, *Belbina;* its territory, *ager Belbinitis,* Liv. 34. 38. Arcadia was very populous. It was said to contain three hundred thousand slaves, *Athenæus,* vi. 60.

Arcadia abounded with lofty mountains *.

Towards the north of Arcadia was a woody hill, called NONACRIS, *Plin.* iv. 6. *s.* 10.; *Ovid. Fast.* ii. 275. near which was a town and district of the same name, *Vitruv.* viii. 3. Here, from a steep rock, distilled a deadly water, forming a small stream, called Styx, which proved fatal to every one that tasted of it, *Plin.* ii. 103.; *Senec. Nat. Q.* iii. 25. It ran into the river Crathis, *Pausan.* viii. 18. This water corroded every substance, except the hoofs of certain animals, as of a horse, an ass, or a mule. By means of it Alexander the Great is said to have been poisoned, *Plin.* xxx. *fin.*; *Curt.* x. 10. 16.; *Plutarch*; *Pausan.* viii. 18. The Arcadians, when they had occasion to confirm any engagement by an inviolable oath, used

* The chief mountains of Arcadia were, CYLLĒNE, where Mercury is supposed to have been born, hence called CYLLENIUS, *Virg. G.* i. 336.; *Æn.* iv. 252. & 276. and *Cyllenia proles,* Ib. 258. — MÆNĂLUS, frequented by the nymphs, *Virg. Ecl.* x. 55. whence *Mænălii versus,* Arcadian or pastoral verses, *Virg. Ecl.* viii. 21. — ERYMANTHUS, covered with woods, famous for the wild boar slain by Hercules, *Ib. Æn.* vi. 802.—PARTHENIUS, said to be so named from the virgins (παρθενοι) who used to hunt in its forests, *Serv. ad Virg. Ecl.* x. 57. hence *Parthenii campi,* the Arcadian plains, *Ovid. ep.* ix. 49. — LYCÆUS, often mentioned by Virgil, *Ecl.* x. 15. *G.* i. 16. iii. 2. 314. iv. 539. where was a temple of Pan, near which games were celebrated in honour of him, *Pausan.* viii. 38. whence Pan is called LYCÆUS, *Æn.* viii. 344.; *Liv.* i. 5. and a place in Rome was named LUPERCAL, where the *Lupercalia,* or festival of Pan, instituted by Evander, was celebrated, *Ib.* & *Ovid. Fast.* ii. 423.—STYMPHĂLUS, at the foot of which was a lake of the same name, where Hercules destroyed the famous birds of prey, called STYMPHALĬDES, or STYMPHALIA MONSTRA, *Catull.* lxvi. 113 — PARRHASIUS, a woody mountain, *Stat. Theb.* vii. 163, and cold, *Ovid. Fast.* ii. 276.; there was also a town called PARRHASIA, *Plin.* iv. 6. *s.* 10. The inhabitants of this city and mountain (PARRHASII) are said to have been one of the most ancient tribes in Greece, *Strab.* viii. 388. hence *Parrhasius,* Arcadian, *Ovid. Met.* viii. 315. *Parrhăsis, -ĭdis,* Calisto, *Ib.* ii. 460. from her frequenting this mountain, *Parrhăsis arctos,* the Ursa Major, *Id. Trist.* i. 3. 48. *Parrhasiæ pennæ,* the winged sandals of Mercury, *Lucan.* ix. 660. — PHOLOE, on the confines of Elis.

to

to go to the town Nonacris, and swear by the water of STYX, *Herodot.* vi. 74. which probably gave rise to the fables of the poets concerning the infernal river of that name.

Near Nonacris was the town *PHENEUS*, Strab. viii. fin.; Virg. Æn. viii. 165.; and south-west of it, CLITOR, *Pausan.* viii. 17.; *Strab. ib.* where was a fountain, the waters of which caused a disgust at wine, *Plin.* xxxi. 2.; *Vitruv.* viii. 3.; *Ovid. Met.* xv. 322.

These, and other neighbouring towns, being greatly reduced by continual wars, the inhabitants of them were carried to *Megalopŏlis* (i. e. *magna urbs*), to people that new city, *Strab.* viii. 388. which itself did not exist long, but was destroyed by Cleomĕnes, king of Sparta, *Polyb.* v. 93.

VI. ARGOLIS, (Αργεια.) —— Its chief town was ARGOS, or oftener ARGI, the favourite city of Juno, *Virg. Æn.* i. 24. situate on the river INĂCHUS, which runs into the Argŏlic gulf, defended by two citadels, *Liv.* xxxiv. 25. The inhabitants were called ARGĪVI, *Ib.* often put for the *Greeks* in general. The harbour of Argos was NAUPLIA, so called from its being filled with ships, (α ναυς, *navis, et* πλεω, *impleo,*) Strab. viii. 368. near which was *Temenium*, where *Temĕnus*, the first of the Heraclidæ, that reigned at Argos, was buried, *Ib.* South of this was the lake of LERNA, where Hercules slew the dreadful Hydra, and a river of the same name, *Ib.* & 371. abounding in fish, *Virg. Æn.* xii. 518. Near Lerna was the fountain *Amymōne*, Strab. ib.; Ovid. Met. ii. 240.

North of Argos stood MYCENÆ, the city of Agamemnon, *Virg. Æn.* vi. 838. Both Mycenæ and Argos are celebrated for their breed of horses, *Horat. od.* i. 7. 9. After Agamemnon, Mycenæ sunk in its importance, till at last it was destroyed by the Argives, *Strab.* viii. 377.——North-west of this was NEMĒA; and near it a grove, where the *Nemēan* games were celebrated every three years. Here Hercules is said to have slain the Nemæan lion, *Ib.*

Near Mycenæ was TIRYNS, a strong fortress, *Homer. Il.* ii. 66. the birth-place of Hercules, whence he is called TYRINTHIUS, *Virg. Æn.* vii. 662. viii. 228.; *Ovid. Met.* ix. 66. 268. xii. 564. TIRYNTHIUS HEROS, *Ovid. Met.* vii. 410. his mother Alcmēna, TIRYNTHIA, *Ib.* vi. 112. and his arrows, TIRYNTHIA TELA, *Ib.* xiii. 401. This town was also destroyed by the Argives, *Pausan.* ii. 17.

At the bottom of the Argolic gulf, on the north, stood TROEZEN or *Troezēne*, the residence of *Pittheus*, the grandfather

father of THESEUS, *(Pittheïa regna,* Ovid. ep. iv. 107). where that hero was educated, whence LELEX his companion is called TROZENIUS HEROS, *Ovid. Met.* viii. 566. It was named from its founder Troezen, the ſon of Pelops, and brother of Pittheus, who ſucceeded him, *Strab.* viii. 374. To this place and to Salămis the Athenians, when they left their city upon the invaſion of Xerxes, conveyed their wives and children, and moſt valuable effects, *Nep. Themiſt.* 2.; *Cic. Off.* iii. 11. Oppoſite to *Troezen*, about half a mile from the land, is the iſland CALAURIA, where Demoſthenes, being purſued by his enemies, put an end to his days by poiſon*, *Strab. ib.*

Weſt from Troezen, on the Saronic gulf, was EPIDAURUS, five miles from which ſtood the famous temple of ÆSCULAPIUS, *Liv.* xlv. 28.; *Plin.* iv. 5. whence he is called EPIDAURIUS, *Ovid. Pont.* i. 3. 21.

At no great diſtance from Troezen was the promontory *Scyllæum*, ſo called from Scylla the daughter of Niſus being buried there, and the port Bucephălus, *Pauſan.* ii. 34.; *Strab.* viii. 373. both which ſome place on the Saronic, and ſome on the Argolic gulph. Near Scyllæum was the town *Hermĭone*, from which there was ſaid to be a ſhort deſcent to the infernal regions, and therefore no money was put in the mouth of thoſe who died to pay Charon for freight, *(naulum.)* The inhabitants were called *Halieis*, becauſe they lived in a great meaſure by fiſhing, *Strab. ib.*

GRÆCIA PROPRIA.

GRÆCIA PROPRIA was bounded on the north by mount *Othrys* and *Oëta*, which divided it from Theſſaly; on the weſt, by the river *Achelŏus*, from Epire; on the ſouth, by the *Corinthian* and *Saronic* gulphs, and the *Iſthmus of Corinth*, from Peloponneſus; and on the eaſt, by the *Ægēan ſea*, from Aſia. ——It was divided into ſeven parts, *Attica*, *Megăris*, *Bœōtia*, *Phocis*, *Locris*, *Doris*, and *Ætolia*.

I. ATTICA was anciently called *Atthis*, *Actæa* or *Actè*, from its maritime ſituation; its capital, ATHENÆ, Athens, now *Setines*, the ſchool of polite learning, arts, and ſciences.

* Here was held a convention of the deputies of ſeveral ſtates, which Strabo calls of the Amphictyons, (Ἀμφικτυονιατις,) viii 374. but different from the general aſſembly of that name, held at Delphi and Thermopylæ, *Ib.* ix. 420.

DESCRIPTION

DESCRIPTION *of* ATHENS.

THE city of Athens at firſt conſiſted of nothing but the citadel, built on the top of a high rock, ſixty *ſtadia*, or ſeven miles and a half round, called CECROPIA, from Cecrops, the firſt king of Athens, afterwards ATHENÆ, as it is thought, from the Greek name of Minerva, Ἀθηνη,) and by way of eminence, πολις or ἀστυ. the city, *Strab.* ix. *p.* 396. When, from the increaſe of inhabitants, the lower grounds were built on, the citadel was called *Acropŏlis*, or ἡ ἀνω πολις, the upper city; and the buildings in the plain ἡ κατω πολις, the lower city *.

The citadel was, in after times, ſurrounded with a ſtrong wall, of which one part was built by Cimon, and another by ſome *Pelaſgi* †, who lived at the bottom of the citadel, *Pauſan.* i. 28. There was but one entrance to the citadel by ſtairs. The veſtibules to it, called PROPYLÆA, were built of white marble, and are ſaid to have coſt 2012 talents, i. e. L. 452,700, *Suidas in* Προπυλ. Their ſplendid ornaments are deſcribed by Pauſanias, i. 22.

In the citadel were ſeveral magnificent edifices, the chief of which was the temple of Minerva, called *Parthenŏn*, (quaſi ædes *virginum*,) either becauſe that goddeſs was a virgin, or becauſe it was dedicated by the daughters of Erectheus, who were virgins, παρθενοι,) *Pauſan.* i. 24. viii. 41. It was burnt by the Perſians, and rebuilt with the fineſt marble by Pericles, *Ib.* & *Strab.* ix. 395. It is ſtill ſtanding, and juſtly eſteemed one of the nobleſt remains of antiquity, about two hundred and twenty-nine feet long, one hundred and one feet broad, and ſixty-nine feet high ‡.

In

* When the Athenians, upon the approach of Xerxes, in conſequence of an anſwer of the prieſteſs of Apollo at Delphi, "*That they ſhould defend themſelves* "*by wooden walls*," had, agreeably to the interpretation of Themiſtocles, *Nep.* 2. betaken themſelves to their ſhips; ſome underſtanding the oracle literally, fortified the citadel with a ſtrong wooden palliſade, and remaining there, made a vigorous reſiſtance againſt the Perſians, till, overpowered by numbers, they either threw themſelves over the wall, or were ſlain by the enemy, *Herodot.* viii. 51.—54.; *Pauſan.* i. 18.

† The Pelaſgi were ſo named from their wandering, (ἀπο της πλανης,) *Strab.* ix. 397.

‡ From whatever quarter a perſon came to Athens, this ſplendid edifice was to be ſeen. The two architects employed by Pericles in building it were,

Ictinus

In this temple was the celebrated coloſſal ſtatue of Minerva, made by *Phidias*, under the direction of *Pericles*, twenty-ſix cubits, or thirty-nine feet high, of gold and ivory; forty talents of gold were uſed in making it, ſuppoſed to be worth L. 123,500 of our money; others make it more.

On the ſhield of Minerva, Phidias made a portrait of himſelf, *Cic. Tuſc.* i. 15. ſo artfully, that it could not be removed without deſtroying the whole, *Id. Orat.* 71.

There was in the citadel a number of ſtatues in honour of Minerva; among the reſt, one which was believed to have fallen from heaven. It was ſhapeleſs, and made of olive wood, *Pauſ.* i. 26. This image was held in the greateſt veneration. The different diſtricts or boroughs (δημοι) of Attica had each gods peculiar to themſelves, but they all concurred in worſhipping Minerva, *Ibid.* There was an image of braſs erected to Minerva after the battle of Marathon, from the ſpoils of the Perſians, which was alſo the work of Phidias, *Ib.* 28.

The Athenians erected ſtatues in the citadel and other parts of the city, not only in honour of the gods, but alſo of their moſt diſtinguiſhed citizens; as, *Miltiades*, *Themiſtocles*, *Ariſtides*, *Cimon*, *Xanthippus*, *Pericles*, *Conon*, *Alcibiades*, *Thraſybulus*, *Timotheus*, *Iphicrates*, *Phocion*, &c. which was a great incentive to virtue.

In the veſtibule of the Parthĕnôn was to be ſeen the throne with ſilver feet, on which Xerxes placed himſelf to view the battle of Salamis, *Demoſth. in Timocr.*

Adjoining to the *Parthĕnôn* was the public treaſury, called *Opiſthodŏmos*, becauſe built behind the temple. It was ſurrounded with a double wall; and treaſurers, choſen annually by lot, depoſited there the ſums entruſted to them by the ſenate. The chief of the *Prytănes*, or the preſident of the ſenate, who was changed every day, had the charge of the key, *Pollux.* viii. 8. The treaſurers, having once embezzled the public money, burnt this edifice to the ground to conceal their villainy, *Demoſth. in Timocrat.* & *Scholiaſt.*

The Athenians at firſt paid the chief attention to huſbandry, particularly to the cultivation of the olive, but afterwards alſo to commerce. They therefore built a joint temple to Minerva and Neptune, with a chapel conſecrated to each. On the one ſide was the olive-tree, which ſprang out of the earth at the

Ictinus and *Callicrates*. It had a double portico on the two fronts, and a ſingle one on each ſide. Along the exterior face of the nave, or body of the temple, runs a frieze or architrave, in which is repreſented a proceſſion, in honour of Minerva, in the moſt beautiful *baſſo relievo*.

command of Minerva; and on the other a fountain of ſalt water, ſaid to have been produced by the ſtroke of Neptune's trident. Theſe alluded to the conteſt recorded in fable between theſe two divinities, about giving name to the city, *Hygin.* 164. and this common temple, to the joint homage which the Athenians afterwards paid to both, *Herodot.* viii. 55.; *Pauſan.* i. 26.

In this temple, before the ſtatue of Minerva, was ſuſpended a famous golden lamp, the work of Calimăchus, who hurt his performances by ſtriving too much to make them perfect, *Pauſan. ibid.* & *Plin.* xxxiv. 8. *f.* 19. *fin.*

The numerous temples, ſtatues, and other monuments in the citadel, have been deſcribed by various authors, particularly by Pauſanias, i. 22. 23. &c.

Of the temples in the lower city, the moſt remarkable, and indeed one of the moſt magnificent in the ancient world, was that of *Jupiter Olympius*, Liv. xli. 20. It was ſupported on marble columns, the firſt that were built in Athens, and which Sylla afterwards carried to Rome, *Plin.* xxxvi. 6. *f.* 5. The temple was four *ſtadia*, or half a mile, in circuit. It was founded by Piſiſtrătus; ſome ſay, by Deucalion, *Pauſan.* i. 18. but not finiſhed till the time of Adrian, about ſeven hundred years after. That emperor, who greatly favoured Athens, completed it, and added to it a library and *gymnaſium*, in which laſt were one hundred columns of Lybian marble. He alſo adorned the city with ſeveral other works, *Ib.*

Some veſtiges of the temple of Jupiter Olympius are ſuppoſed to remain, but antiquarians differ about their ſituation; Thucydides ſays it ſtood on the ſouth of the citadel, ii. 15.

Among the principal edifices in Athens was the temple of Theſeus, built by Cimon, ſome years after the battle of Salămis, of the Doric order, in the form of an oblong ſquare, with a beautiful portico around it. Its ornaments are deſcribed, *Pauſ.* i. 17. It is ſtill ſtanding entire; ſo alſo, in a great meaſure, is the *Panthēon* or temple dedicated to all the gods; a magnificent building, ſupported by one hundred and twenty marble pillars: on the outſide was engraved the hiſtory of the gods, and above the principal gate ſtood two horſes, carved by Praxitēles.

Near the citadel was the temple of Caſtor and Pollux, where ſlaves were expoſed to ſale; and juſt at the bottom of the citadel was the temple of Apollo and Pan, *Pauſan.* i. 28.——In the ſame

same quarter were the *Prytanēum* *, a place where those who had merited well of the state were supported at the public expence, *Cic. Orat.* i. 54.; see also *Liv.* xli. 20. — the *Odēum*, or musical theatre, built by Pericles, where the competitions between the different performers for pre-eminence were held, *Pausan.* i. 20. — and the *Theatre of Bacchus*, at the south-east angle of the citadel, in which tragedies and comedies were represented. The ruins of it still exist. It stood at the termination of what was called the *Street of the Tripods*, from brazen tripods dedicated there by the victors, each with an inscription, *Pausan.* i. 20.

Near the citadel was a fountain called *Callirrhoe*, the water of which they used before marriage, and in other sacred rites, *Thucydid.* ii. 13.

On an eminence, at a small distance from the citadel, was the place of meeting of the *Areopăgus*, Herodot. viii. 52. the most ancient tribunal of judges at Athens, famous for its upright decisions, *Cic. Att.* i. 9. & 13. *s.* 14. said to be so called, because Mars was the first criminal tried before it †. It was instituted by Cecrops, and its power enlarged by Solon. Pericles lessened its authority, to the great hurt of the state, *Plutarch. in vita ejus.*

Opposite to the Areopagus, or the *hill of Mars*, was another eminence called PNYX, where the assemblies of the people used sometimes to meet.

But the division of Athens most frequently mentioned was that called CERAMICUS, from the pottery work or earthen ware made in that place, *Plin.* xxxv. 12. *s.* 45. said to have been invented by Coræcus, *Ib.* vii. 56. or from *Ceramicus*, the son of Bacchus and Ariadne, *Pausan.* i. 3. but there was another place of this name without the city.

In the *Ceramicus* was the *Forum* or market-place, a large square where the people used to assemble, and where commodities were exposed to sale. It was surrounded with temples and various public buildings. Of the porticoes, two were remarkable; the one called the portico of the *Hermæ*, from three statues of *Hermes* or Mercury; and the other POECILE, (ποικιλη, sc. στοα, *varia porticus*,) from the *various* engravings and pictures on it. In the latter, Zeno, the philosopher, used to teach, whence his followers were styled *Stoics*.

* (*Quasi* πυρυ ταμιειον, *tritici promptuarium.*)

† (Αρειος παγος,) called by Juvenal, CURIA MARTIS, ix. 101. and by Tacitus, AREUM JUDICIUM, *Annal.* ii. 55. the judges, *Areopagitæ*, C. Balb. 12. divin. i. 25.

Collectors attended in the forum to receive the duties laid on every thing that was ſold, and magiſtrates to ſuperintend what paſſed. If any one reproached another with the meanneſs of his trade, or uſed falſehood for the purpoſe of exaction, he was puniſhable by law.

A certain part of the city, from its wetneſs, was called the *Marſhes*, (λιμναι,) where was a temple of Bacchus, *Thucydid.* ii. 13. on the eaſt ſide, oppoſite to that part where the river Iliſſus ran near the walls. On the weſt of the city, at ſome diſtance, ran the Cephiſſus v. *Cephīſus*, or *Eriddnus*, Pauſan. i. 19. Both theſe ſtreams united below the city.

HARBOURS *of* ATHENS.

ATHENS had three harbours, the *Piræus*, *Munichia*, and *Phalērum**. The firſt, PIRÆUS, was fortified by the advice of Themiſtocles, with a wall incloſing both the town and harbour, ſixty ſtadia, or ſeven miles and a half in length; and forty cubits, or ſixty feet in height. Themiſtocles wiſhed to make it eighty cubits high, *Thucydid.* i. 93. Its thickneſs was greater than the ſpace occupied by two waggons. It was built of huge ſquare ſtones, faſtened on the outſide by iron and leaden cramps. This harbour conſiſted of three parts, called *Canthărus*, *Aphrodiſium*, and *Zea*; the firſt, from an ancient hero; the ſecond, from the goddeſs Venus, who had there two temples; and the third, from bread-corn. This work Themiſtocles effected with great addreſs, contrary to the inclination of the Lacedæmonians, as he did that of ſurrounding the city with walls, and with conſiderable hazard to himſelf, *Nep. in vit.* 6. & 7.; *Plutarch.* There were in this port five porticoes, which, communicating with one another, formed one great one, called *Macra Stoa*, or the long portico.

MUNICHIA, or *Portus Munichius*, lay a little eaſt of Athens, forming a kind of promontory or peninſula, *Strab.* ix. 395. and naturally a place of great ſtrength; for which reaſon the Lacedæmonians, when they reduced Athens, placed a garriſon in it.

* The Piræus, *Piræum* or *Piræa*, *-orum*, Cic. Att. vii. 3. *quaſi* περαν της ἀκρης, *ultra littus*, as having been anciently an iſland, *Strab.* i. 59. five miles from the ſhore, *Plin.* ii. 85.

PHALERUM,

PHALERUM, v. *-a*, *-orum*, or *Portus Phalērēus*, was anciently the only port of Athens. It was nearer the city than the other two, but ſmall and incommodious, *Nep. Them.* 6.

Theſe harbours were joined to the city by two walls, called the *long walls*; the one, extending from the *Piræus*, on the north-weſt, to the gates of the city, forty ſtadia, about five miles; planned by Themiſtocles, and executed under the adminiſtration of Cimon and Pericles, *Thucydid.* i. 107. ii. 13. the other, on the ſouth-eaſt, from the city to the *Portus Phalereus*, not quite ſo long, only thirty-five ſtadia, *Ib.* On theſe walls were a number of towers, which, after the city came to be crowded with inhabitants, were converted into dwelling houſes.

Lyſander, when he took Athens, demoliſhed theſe walls, *Plutarch.*; but they were afterwards rebuilt, *Nep. in Timoth.* 4. & *Plutarch. in Cimon.* They were not, however, ſtanding in the days of Strabo, when, he informs us, the Piræus was reduced to a contemptible village *, ix. 395.

Principal GYMNASIA *near* ATHENS.

A *Gymnaſium* was a large edifice, conſiſting of various parts, fit to contain many thouſands of people at once, with proper places for the youth to perform their different exerciſes; and apartments for philoſophers, rhetoricians, and all the profeſſors of the liberal arts to deliver their lectures; ſurrounded with a garden and ſacred grove.

There were ſeveral *Gymnaſia*, or places of exerciſe, in and near Athens; the chief were, the *Academia*, *Lycēum*, and *Cynoſarges*.

* The circumference of the walls of Athens, built by the advice of Themiſtocles, was, according to Thucydides, ii. 13. and his ſcholiaſt, only ſixty ſtadia, or ſeven miles and a half, which is not more than that of the Piræus and Munichia; whence probably, as well as for other reaſons, it is, that Nepos, ſpeaking of the *Piræus*, ſays, that it equalled the city in dignity, and ſurpaſſed it in utility, *Themiſt.* 6. The circumference of the city, including the Piræus and Munichia, is commonly computed at one hundred and ſeventy-eight ſtadia, or twenty-two miles and a quarter, whence Ariſtides makes it a day's journey. But upon an attentive peruſal of Thucydides, this computation appears not to be quite correct; for by it allowance is indeed made for the diſtance between the two points, where the wall of Piræus on the one ſide, and that of Phalerum on the other, terminated in the city-wall, which the ſcholiaſt on Thucydides makes to be ſeventeen ſtadia, but no allowance is made for the diſtance between the points where theſe walls joined the wall of Piræus.

The

The ACADEMIA was only about ſix ſtadia north-weſt from the gate of the city called *Dipylon*, in a tract of ground called *Ceramicus* *. It was named from one *Academus*, whoſe property it had formerly been, *Pauſan.* i. 29.; *Heſych.* & *Suid.* It contained a *gymnaſium*, a garden, and a grove, ſurrounded with walls, and adorned with delightful covered walks. The plane-trees here were remarkable for their height, *Plin.* xii. 1. *ſ.* 5. Near this Plato had his reſidence, on a farm belonging to himſelf. In the academy he taught his ſcholars, whence his followers were called *Academics*. Such decorum was obſerved in this place, that it is ſaid to have been forbidden even to laugh in it †, *Ælian.* iii. 35.

The LYCEUM lay on the oppoſite ſide of the city, along the banks of the Iliſſus. It is ſaid to have been ſo named from LYCIUS or LYCEUS, the ſon of Pandion, who gave name to *Lycia* in Aſia, from his ſettling there, *Pauſan.* i. 19.; *Strab.* xii. 573. xiv. 667.; *Herodot.* i. 173. vii. 77. Here was a temple of Apollo, whence that god was called LYCIUS, *Pauſan. ibid.* The Lycēum was thought more healthful than the Academia. On which account Plato, being adviſed by the phyſicians to remove to it, ſaid, that he would not remove, even to the top of mount Athos, to procure the greateſt longevity, *Ælian.* ix. 10. Ariſtotle, the ſcholar of Plato, after his return to Athens from the tuition of Alexander, finding the academy occupied by Xenocrates, choſe the Lycēum as the place for his ſchool; and becauſe he taught thoſe who attended him walking, (περιπατῶν,) or in the *Peripatos* or walking place of the Lyceum, hence he was called the PERIPATETIC, *Diogen. Laert.* v. i. and his followers PERIPATETICS, *Cic. Acad.* i. 4.; *Fin.* iii. 2. 12. &c.

* In the part of Ceramicus next the city there were a great many tombs, particularly of ſuch as had fallen in battle, *Pauſan.* i. 29; *Thucydid.* ii. 34.; *Cic. Fam.* iv. 12.; *Fin.* v. 1. The *academy* lay near the river Cephiſſus and Colōnos.

† Plato was ſucceeded in the academy, firſt by his nephew SPEUSIPPUS, and then by his ſcholar XENOCRATES, a native of Chalcēdon, who was ſo remarkable for his veracity, that when he was called before a court of juſtice, to give his evidence upon oath, all the judges declined exacting it, and declared they would be ſatisfied with his ſimple aſſirmation, *Laert.* iv. 7.; *Cic. Att.* i. 16.; *Balb.* 5.; *Val. Max.* ii. 10. *fin.*

When the ambaſſadors of Alexander brought him a preſent of fifty talents, he rejected it; but, that he might not ſeem to deſpiſe the liberality of the king, he accepted thirty minæ, *Cic. Tuſc.* v. 32.

Xenocrates was of unpoliſhed manners, ſo that Plato uſed to exhort him to ſacrifice to the graces, *Plutarch. in Mario.*

Ariſtotle

Ariſtotle continued to teach here for twelve years, till the death of Alexander; when being accuſed by *Eurymĕdon*, a prieſt, of propagating impious tenets, and apprehending the fate of Socrates, he retired to Chalcis in Eubœa, where he remained till he died, *Strab.* x. 448. in the ſixty-third year of his age, B. C. 323. His body was conveyed to his native city Stagīra, where his memory was honoured with an altar and a tomb.

Ariſtotle was ſucceeded by his ſcholar THEOPHRASTUS, who was ſo popular at Athens, that he is ſaid to have been attended at one time by two thouſand ſcholars, *Laert.* v. 37.

The CYNOSARGES lay a little north of the Lycēum, on a riſing ground, containing a gymnaſium, a temple of Hercules, and a ſacred grove, *Liv.* xxxi. 24. It is ſaid to have been named from a white or ſwift dog (κυων ἀργος v. κυων λευκη,) which ſnatched away part of the ſacrifice offered to Hercules, *Heſych.* & *Pauſan.* i. 19. In this gymnaſium foreigners, or citizens of half blood, that is, who had a foreigner for their mother, as Themiſtocles, performed their exerciſes, *Plutarch. in Themiſt. princ.* Here ANTISTHENES, the philoſopher, taught his opinions; and hence, as ſome ſay, he was called the *Cynic*, Laert. vi. 13. or, according to others, from his ſnarling humour. From him thoſe philoſophers diſtinguiſhed by their ruſticity and indelicacy of manners, called *Cynics*, derived their origin, *Cic. Off.* i. 35. & 41.

The purpoſe of Antiſthenes, however, and of his immediate ſucceſſors, was to inculcate the love of rigid virtue, and a contempt of pleaſure; that every one ſhould ſtudy to be, as Horace expreſſes it, *Virtutis veræ cuſtos rigiduſque ſatelles*, ep. i. 1. 17. But that poet ſeems to prefer the accommodating manners of *Ariſtippus* of *Cyrēne*, the contemporary of Antiſthenes, and alſo a ſcholar of Socrates, *Ib.* 18. & 17.

So great was the ardour of Antiſthĕnes for knowledge, that though he lived at the *Piræus*, he came every day to Athens, about five miles, to hear the lectures of Socrates. He early diſcovered a propenſity to ſeverity of manners, by the meanneſs of his dreſs. The intention of this Socrates is ſaid to have perceived, and to have ſaid to him, "Through your rags "I ſee your vanity," *Laert.* vi. 8.; *Ælian.* ix. 35.

Antiſthenes was ſucceeded by DIOGENES, a native of Sinōpe in Pontus, hence called Cynĭcus Sinōpeus, *Ovid. Pont.* i. 3. 67. whom Antiſthenes, on his firſt application to become his ſcholar, rejected with threats, and even with blows; but

but upon his perſeverance admitted him, and afterwards made him his companion and friend, *Ælian.* x. 16.; *Laert.* vi. 21.

Diogenes wore a coarſe cloak, carried a wallet and a ſtaff, made the porticoes and other public places his habitation, and depended upon caſual contributions for his ſubſiſtence. Being diſappointed in procuring a cell, he took up his abode in a tub or large open veſſel, *Laert. ib.*; *Juvenal.* xiv. 308. Alexander the Great is ſaid to have viſited him, and after converſing with him, to have aſked, if there were any ſervice he could render him, "*Yes*," ſays Diogenes, "*not to ſtand between me* "*and the ſun;*" for he was then baſking himſelf: Upon which the king exclaimed, "*If I were not Alexander, I would be Dio-*"*genes;*" Senec. Benef. v. 4.; Cic. Tuſc. v. 32.

The moſt diſtinguiſhed philoſopher of this ſect after Diogenes, was CRATES, whoſe ſcholar was ZENO, the founder of the *Stoics*. The moral doctrines of theſe two ſects were nearly the ſame, hence they are joined by Juvenal, xiii. 121. and are ſaid to differ only in dreſs, *(tunicâ diſtare,)* Ib. 122.

Diviſion of the INHABITANTS *of* ATHENS.

THE inhabitants of Athens were of three kinds; citizens, (πολιται,) ſojourners or foreigners, (μετοικοι, *inquilini,*) and ſlaves, (δουλοι.) The number of citizens, or of men able to bear arms, in the time of Cecrops, was twenty thouſand, and under Pericles they were hardly ſo many, *Plutarch. in Pericle.* By an account taken under Demetrius Phalereus, the number of citizens was twenty-one thouſand; of foreigners, ten thouſand; and of ſlaves, four hundred thouſand *, *Athenæ.* vi.

The foreigners had no ſhare in the government, but each put himſelf under the protection of ſome citizen, *Terent. Eun.* v. 9. 9. to whom he was obliged to render certain ſervices, as the clients at Rome did to their patrons †.

* But ſome ſuppoſe an error in Athenæus, and that the number of ſlaves was only forty thouſand.

† They paid annually to the ſtate a tribute of twelve *drachmæ*, (about nine ſhillings,) for heads of families, and ſix drachmæ for their wives and children. Such as failed might be ſold as ſlaves, which is ſaid to have happened to Xenocrates the philoſopher; on which occaſion Demetrius Phalereus purchaſed him, and then gave him his liberty, *Laert.* iv. 14.; but Plutarch ſays he was reſcued by Lycurgus the orator, *in Flamin. p.* 375. It was made capital for ſtrangers to intrude themſelves into the aſſemblies of the people.

The

The Athenians treated their ſlaves with great humanity. There was an asylum for them in the temple of Theſeus, *Plutarch. in vita ejus.*

The Athenians, according to their fortune, were divided into four claſſes. Thoſe who had an income of 500 *medimni*, that is, meaſures of corn or oil, compoſed the firſt claſs, and were called *Pentacoſio-medimni.* Thoſe who had 300 *medimni* of income, and could maintain a horſe for the war, compoſed the ſecond claſs, and were called *Horſe-men* or *Knights.* Thoſe who had only 200 *medimni* compoſed the third claſs, and were called *Zeugītæ.* Thoſe who had not that income formed the fourth claſs, and, although they had the right of ſuffrage, were excluded from all offices of truſt, *Pollux.* viii. 10.; *Plutarch. in Solone.*

Cecrops divided the Athenians into four tribes; Cliſthenes, the chief of the family of Alcmæon, who had contributed greatly to the expulſion of Piſiſtratus, divided them into ten tribes. When Demetrius, the ſon of Antigonus, expelled the Macedonians from Athens, two tribes more were added.

By the laws of Solon, the ſovereign power was veſted in the people, who determined every thing of importance in their aſſemblies, (ἐκκλησιαι,) where all the citizens had an equal vote, except ſuch as, for any crime, were declared infamous, (ἄτιμοι,) and on that account were excluded.

To prepare buſineſs for the cogniſance of the people, and to perform various other public functions, Solon inſtituted a SENATE, conſiſting at firſt of four hundred members, one hundred out of each tribe; and afterwards of five hundred, when the number of tribes was increaſed to ten, fifty being choſen out of each. The ſenators were all choſen by lot, and in like manner the perſons who preſided in the ſenate, called *Prytănes.* The ſenate was elected annually, and the preſident changed every day. When the tribes were ten in number, each tribe in its turn furniſhed preſidents for thirty-five days, and the firſt four tribes for thirty-ſix days each, which made up three hundred and fifty-four days, the length of a lunar year, being that firſt in uſe among the Greeks *.

The ſenate met every day except on feſtivals. The place where it met was called *Prytanēum.* Here the ſenators of that tribe whoſe turn it was to preſide, were for the time ſupported

* When the tribes were made twelve, the ſenators of each tribe preſided for a month; and then the number of the ſenate was ſix hundred; but this did not take place till after Athens had loſt its independence.

at the public expence. They divided themſelves into five *decuriæ*, or committees of ten, and the ſeven ſeniors of each *decuria* preſided alternately for ſeven ſucceſſive days. He who was preſident of the ſenate, preſided alſo in the aſſembly of the people; and during the ſhort continuance of his office was intruſted with the ſeal of the republic, and with the keys of the citadel and of the treaſury.

The aſſemblies of the people were either ordinary or extraordinary. There were four ordinary meetings every thirty-five or thirty-ſix days. Extraordinary aſſemblies were ſummoned when occaſion required.

The aſſemblies of the people were held in the *Forum*, in the *Pnyx*, or in the theatre of Bacchus. There lay an appeal to the people from all the decrees of the ſenate; but the people could deliberate about nothing, unleſs laid before them by the ſenate.

The chief magiſtrates of Athens were the nine archons. The firſt archon was called The ARCHON, by way of eminence, or *Eponymos*, from his name appearing at the head of all acts and decrees for that year; the ſecond archon was called Βασιλευς, or the *King*; the third, the *Polemarch*; and the other ſix, *Theſmothĕtæ*. Theſe archons had each a particular juriſdiction. Their perſons were ſacred. They wore a crown of myrtle as the ſymbol of their authority, *Pollux*. viii. 9. § 86.

The chief court of judicature at Athens was the *Areopăgus*, ſo called from the place of its meeting, the *Areopăgus*, or hill of Mars *.

A guard of Scythians, and other barbarians, called *Toxŏtæ*, were maintained by the public, to be in readineſs to aſſiſt the magiſtrates in executing the ſentences of courts of juſtice, and preſerving order in the public aſſemblies, *Pollux*. viii. 10.; *Ariſtoph. in Acharn.* v. 54.; *Lyſiſt.* v. 434. They were ſo fond

* A body of prieſts, called *Eumolpĭdæ*, judged concerning the violation of certain ſacred rites, particularly of thoſe of Ceres, and uſually with the greateſt rigour. Perſons accuſed of impiety were ſometimes tried before courts of juſtice; thus Æſchylus the poet, *Ælian.* v. 19. Anaxagŏras, *Laert.* ii. 13. Protagŏras having, in the beginning of a book, expreſſed a doubt about the exiſtence of the gods, was baniſhed Athens, and his books burnt in the forum, *Laert.* ix. 51.; *Cic. Nat. D.* i. 23. Alcibiades, upon a ſuſpicion of having mutilated the ſtatues of Mercury, was condemned to die, his eſtates ſold, and the prieſts ordered to pronounce imprecations againſt him, *Nep.* 4.; *Plutarch. p.* 202. Even the ſlighteſt tranſgreſſions againſt religion were ſometimes puniſhed capitally, *Ælian.* v. 16. & 17.; *Pollux.* ix. 6. § 75.

of

of wine that, "*to drink like a Scythian*," became proverbial for drinking to exceſs, *Herodot.* vi. 84.

The following are a few of the moſt remarkable laws of Solon.

In public diſſenſions every citizen was obliged to take a ſide, under pain of baniſhment, *Gell.* ii. 12.; *Plutarch. in Solone.*

Whoever lived an idle life, ſquandered his father's property, or refuſed to ſupport his parents when in want, was declared *infamous.* But if the father had neglected to breed his ſon to ſome trade, the ſon was not bound to maintain his father, although in want. Children born of a courtezan were alſo exempted from this obligation. It was incumbent on members of the Areopagus to inquire by what means every perſon ſubſiſted; which regulation is thought to have been borrowed from the Egyptians, *Herodot.* ii. 177.; *Diodor.* i. *p.* 70.

Young women, unleſs heireſſes, brought no fortune to their huſbands, but three ſuits of cloaths, and ſome moveables of little value, that marriages might not be contracted from intereſted motives.

An archon who appeared in public with the enſigns of his office, in a ſtate of intoxication, was liable to be put to death, *Laert. in Solon.* § 57.

Children whoſe parents had fallen in the ſervice of their country, were to be educated at the public expence till the age of twenty-one.

He who kept company with diſſolute women, was not permitted to ſpeak in the aſſemblies of the people.

Thoſe who had no children might leave their goods to whom they pleaſed; which was not formerly the caſe, but the next heirs always ſucceeded.

It was prohibited to ſpeak ill of the dead; and likewiſe to revile the living at ſacred ſolemnities, in courts of juſtice, or at the public ſpectacles.

Solon made no law againſt parricide, to render that crime the more an object of horror, by ſuppoſing it impoſſible, *Cic. Roſc.* 25.

The laws of Solon were written on wooden tables, *Gell.* ii. 12. and expoſed to the view of the citizens. The people bound themſelves by an oath to obſerve them for an hundred years. Solon then left Athens and went into foreign countries, where he remained for ten years, *Plutarch.*

Deſcription of the Country of ATTICA, *and of the other Diviſions of* GRÆCIA PROPRIA.

THE chief mountains in Attica were, HYMETTUS, near Athens, famous for producing honey, *Pauſan.* i. 32.; *Horat. od.* ii. 6. 14.; *Sat.* ii. 2. 15. therefore compared to *Hybla* in Sicily, *Sil.* xiv. 200.; *Martial.* vii. 87. 8. alſo for producing marble *, *Strab.* ix. 399.; *Plin.* xxxvi. 3. & 5. xvii. 1.—— PENTELĬCUS, likewiſe famous for its marble quarries, *Pauſan.* ii. 32.; *Strab. ib.*; *Cic. Att.* i. 8.——LAURIUS, v. *-ium*, near the promontory of *Sunium*, where were ſilver mines, whence the Athenians derived a conſiderable revenue, *Thucydid.* ii. 55. vi. 91. and which Themiſtocles prevailed on them to appropriate to the building of ſhips, *Plutarch. in vita ejus, p.* 113.; *Herodot.* vii. 144. Theſe mines had failed in the time of Strabo, *ibid.*; ſo Pauſanias ſays, i. 1.——The other mountains were, *Brileſſus*, *Ægiăleus*, *Icariu* , *Lycabettus*, Plin. iv. 7. and *Parnes* or *Parnethus*, all of them fruitful in timber and olives, ſome of them in wine, *Stat. Theb.* xii. 620.

About ten miles north-eaſt of Athens ſtood MARATHON, famous for the defeat of the Perſians by Miltiades, *Strab.* ix. 399 A ſoldier ran from the field of battle to carry the news to Athens, but was ſo ſpent when he reached the place, that, having uttered theſe words, Χαιρετε, χαιρομεν. *Rejoice, we are conquerors*, he fell down and expired, *Plutarch. de gloria Athen.* 7. Thoſe who fell in the battle had ſmall columns erected over their tombs, with their names inſcribed, *Pauſan.* i. 32. Near Marathon was a marſh, where many of the Perſians, being entangled in their flight, were ſlain, *Ib.*; moſt of them retreated to their ſhips, ſeveral of which fell into the power of the Athenians †, *Herodot.* vi. 115.

Sixty ſtadia, or ſeven miles and a half north of Marathon, on the ſouth arm of the *Euripus*, ſtood the village or town

* Hence *trabes Hymettiæ*, croſs beams or pieces of Hymettian marble, *Horat.* ii. 18. 3 Some take *trabes* for beams of wood from Hymettus; but Pliny alſo has *trabes ex marmore*. xxxvi. 3. f. 14.

† On this occaſion the bravery of one *Cynægyrus* is particularly extolled, who, having ſeized a ſhip with both his hands, and they being cut off, took hold of it with his teeth, *Juſtin.* ii. 9.; but Herodotus takes no notice of the latter circumſtance, vi 114. A ſimilar inſtance is recorded of one Icilius at Marſeilles, *Exet. Jul.* 68.

Rhamnus,

Rhamnus, near which was a temple of NEMĔSIS, the avenger of inſolence, *(exoſæ verba ſuperba Deæ,)* hence called RHAMNUSIA, *Ovid. Triſt.* v. 8. 9. and in it a ſtatue of that goddeſs, made by Phidias out of a block of Parian marble, which the Perſians had brought to erect as a trophy of their victory over the Athenians, ſo confident were they of ſucceſs *, *Pauſan.* i. 33.

About an hundred ſtadia, or twelve miles and a half north-eaſt from Athens, was the ſtrong fort PHYLE, the firſt place ſeized on by Thraſybūlus with only thirty men, when he freed Athens from the thirty tyrants, who had been ſet over that city by Lyſander, *Diodor.* xiv. 32.; *Nep. in Thraſyb.* 2.

Weſt from this, and only ſixty ſtadia from Athens, was ACHARNÆ, the chief borough (δημος, *pagus,*) of Attica, where the tyrants encamped when they marched againſt Thraſybūlus, *Diodor. ib.* and where formerly the Lacedæmonians, under their king Archidămus, encamped, when they made an irruption into Attica, at the beginning of the Peloponneſian war, *Thucydid.* ii. 19. &c.

Weſt from Athens, and ſouth-weſt from Acharnæ, was ELEUSIS, v. *-in*, towards *Mægăra*, famous for the celebration of the myſteries of Ceres, *Cic. Nat. D.* i. 42. *Spartian. in Hadriano*, 13. whence the town is called CEREALIS ELEUSIN, *Ovid. ep.* 4. 67. and the goddeſs herſelf, ELEUSINIA MATER, *Virg. G.* i. 163. Here was a temple of *Triptolĕmus*, the favourite of Ceres, whom that goddeſs taught agriculture, *Pauſan.* i. 38. The plain between Eleuſis and Acharnæ was called CECROPIA, *Thucydid.* ii. 19. The boundary between Attica and Bœotia was mount CITHÆRON, *Pauſan. ib.*

Among the boroughs (δημοι) of Attica were, *Erchia*, the birth-place of Xenophon, *Laert.* ii. 48. and *Gargettus*, the birth-place of Epicurus, *Id.* x. i. whence he is called *ſenior* GARGETTIUS, *Stat. Silv.* i. 3. 94.

On the road to Eubœa, about one hundred and twenty ſtadia from Athens, and the ſame diſtance from the confines of Bœotia, ſtood the fortreſs of DECELIA, which the Spartans, by the advice of Alcibiades, fortified to diſtreſs Athens in the Peloponneſian war, *Nep. in Alcib.* 4. viſible all the way from Athens, *Thucyd.* vii. 19.

On the confines of Bœotia, near the Eurīpus, and not far from the mouth of the river *Asōpus*, ſtood ORŌPUS, which

* Phidias did not inſcribe his own name on this ſtatue, but that of *Agoracrĭtus* of Paros, his ſcholar and favourite, *Plin.* xxxvi. 5.

Strabo

Strabo places in Bœotia, ix. 391. and Livy in Attica, xlv. 27. About twelve ſtadia, or one mile and a half from it, was the temple of Amphiaraus, the famous ſoothſayer, (*Argivus* AUGUR,) *Horat. od.* iii. 16. 11. on the ſpot where he was ſaid to have been ſwallowed up by an earthquake, *Strab. ib.* 399.; *Diodor.* iv. 65. Here was an oracle, which thoſe who conſulted were obliged to abſtain from wine for three days, and from all ſorts of food for twenty-four hours, *Philoſtrat. in vit. Apollonii*, ii. 37. The other ceremonies are deſcribed, *Pauſan.* i. 34. Twenty ſtadia from Oropus was the harbour *Delphinium*, oppoſite to Eretria in Eubœa, the paſſage to which is forty ſtadia, *Strab.* ix. 403.

II. MEGARIS, a ſmall country at the top of the Saronic gulf, on the north, ſeparating Attica from the territories of Corinth, included by ſome in Attica, *Plin.* iv. 7. *ſ.* 11. but by moſt diſtinguiſhed from it, *Strab.* ix. *pr.*

The chief city was MEGĂRA, *-æ*, or plur. *-orum*, ſituate on a riſing ground, eighteen ſtadia from its harbour, called NISÆA, from *Niſus*, the ſon of Pandion, king of Mægara, its founder, *Pauſan.* i. 39. which ſtood on the gulph, and was connected with Megara by a double wall, *Strab.* ix. 391. which the Megarenſes having recovered from the Athenians, after being poſſeſſed by that people for ſome time, levelled with the ground, *Thucyd.* i. 67. iv. 109. —— On the ſide of Corinth, the firſt town was *Crommyŏn*, ſometimes poſſeſſed by the Megarenſes, and ſometimes by the Corinthians, *Ib.* 390. & *Thucyd.* iv. 42. only one hundred and twenty ſtadia from Corinth, *Ib.* 45. Next to it was a rugged ridge, called the *Scironian* rocks, from one SCIRON, a noted robber, ſlain by Theſeus, *Plutarch. in Theſ.* ſeven miles in length, *Plin.* iv. 7. *ſ.* 11. along which the road from Attica to Peloponneſus ran, *Strab.* ix. 391.

The other towns of Mægaris, *Pagæ* and *Ægiſthĕna*, were inconſiderable, *Pauſan.* i. 44.

The people of Megăra had twenty galleys at the battle of Salămis, *Herodot.* viii. 45. and three hundred men at the battle of Platæa, *Id.* ix. 28. After this they were frequently engaged in war with the Athenians, *Thucyd.* ii. 31. iv. 66. &c. *Diodor.* xii. 5. 44. & 66. xiii. 65. This was the caſe in the time of Socrates; but notwithſtanding, EUCLID, a native of Mægăra, who had attended that philoſopher before the war broke out, uſed ſometimes afterwards to come to Athens at the hazard of his life. He ſet out in the evening, diſguiſed in the

the dreſs of a woman, and having ſpent the night with Socrates, departed before day-break. The diſtance was twenty miles, *Gell.* vi. 10.

III. BŒOTIA extended on the weſt of Attica and Mægăris, from the Eurīpus to the Corinthian gulph. It was a fertile country, but covered with a thick air, which was ſuppoſed to render the inhabitants dull, *Cic. de Fato*, 4.; *Divinat.* i. 36. whence *Boeōtum in craſſo jurares aere natum*, Horat. ep. ii. 1. 244.; ſo *Juvenal.* x. 50. The Bœotians attended more to the improvement of bodily ſtrength than to the cultivation of the mind, *Nep. in Alcib.* 11.; *Strab.* ix. 401. There were, however, many ingenious men produced in this country.

The capital of Bœotia was THEBÆ, v. *Thebè*, Thebes, built by CADMUS the Phœnician, *Pauſan.* ix. 5. who firſt introduced letters into Greece, *Herodot.* v. 58. from whom the citadel was called *Cadmēa*, Nep. Pelopid. 1. ſurrounded with walls forty-three ſtadia in circumference, having ſeven gates, hence called *Heptapўlos*, Pauſan. ib. & 8.; Juvenal xiii. 26. the native place of Bacchus and Hercules, *Plin.* iv. 7. *ſ.* 12. of Pindar, Pelopĭdas, and Epaminondas; ſituate on the river *Iſmēnus*, Pauſan. ix. 10. (*celer Iſmēnos*, Ovid. Met. ii. 244.)

The inhabitants of Thebes, as of Athens, were divided into three claſſes; citizens, naturaliſed foreigners, and ſlaves, *Diodor.* xvii.

There were frequent conteſts between the favourers of oligarchy and democracy, *Thucyd.* iii. 62. The expoſing of children, uſual in other parts of Greece, was prohibited at Thebes, *Ælian.* ii. 7.

The Thebans were long deſpiſed by the other Grecian ſtates, for having baſely joined the Perſians when they invaded Greece, *Herodot.* vii. 233. For this they were ſeverely puniſhed by Pauſanias, *Herodot.* ix. 85. Afterwards, being jealous of the Athenians, and fearing their reſentment, they formed an alliance with the Lacedæmonians, to whom they were of great ſervice in the Peloponneſian war, *Thucydid.* But, after its concluſion, the Lacedæmonians, finding a favourable opportunity, reduced Thebes under their dominion, eſtabliſhed in it their favourite form of government, ariſtocracy, and placed a garriſon in the citadel. It was freed by the valour and conduct of Pelopidas, *Nep. Pel.* 1.

Under Pelopidas and Epaminondas, Thebes was the moſt powerful city in Greece. It was deſtroyed by Alexander; above ſix thouſand were ſlain, and thirty thouſand made priſoners

ers and ſold as ſlaves, *Diodor.* xvii. 14. Twenty years after it was rebuilt by Caſſander, *Diodor.* xix. 54.; *Pauſan.* ix. 6. & 7. In the time of Strabo it was nothing but an inconſiderable village, ix. 402.

The chief mountains of Bœotia are, HELĪCON and PIMPLA, on the confines of Phocis, ſacred to the Muſes *. On the confines of Megăris is mount CITHÆRON, on which the *Bacchæ* performed the *orgies* or ſacred rites of Bacchus, *Virg. Æn.* iv. 302. There are in Bœotia ſeveral fountains, often mentioned by the poets as ſacred to the Muſes, DIRCE at Thebes, whence Pindar is called *Dircæus cygnus*, the Dircean ſwan, *Horat. od.* iv. 2. 25. AGANIPPE, v. *-is*, *-ĭdis*, and *Hippocrēne*, at the foot of mount Helicon, *Ovid. Faſt.* v. 7.; *Plin.* iv. 7. and the ſmall river *Permeſſus*, v. *-is*, *-ĭdis*.

About ſeventy ſtadia ſouth from Thebes, *Thucyd.* ii. 5. ſtood PLATÆA, v. *-æ*, at the foot of mount Cithēron, on the eaſt ſide of the river Asōpus, *Strab.* ix. 412. which, running through a beautiful plain, joins the Iſmēnus a little below Thebes, *Ib.* 408. and after running a conſiderable way flows into the Eurīpus. —— Near Platæa, Mardonius, with an army of three hundred thouſand Perſians, was defeated and ſlain by the Lacedæmonians under Pauſanias, and the Athenians under Ariſtides, *Ib.* 412.; *Herodot.* ix. 15.—77.

Platæa was founded by the Thebans, *Thucyd.* iii. 61. but having revolted from them and joined the Athenians, *Ib.* it was attacked by the Lacedæmonians and Thebans in the Peloponneſian war; and being taken, after a moſt obſtinate reſiſtance, was deſtroyed, and the citizens put to the ſword †, *Ib.* 68.

Weſt from Platæa ſtood LEUCTRA, famous for the defeat of the Lacedæmonians by Epaminondas, the moſt dreadful they ever received, whereby they loſt the pre-eminence among the Grecian ſtates, which they never afterwards recovered, *Strab.* ix. 414.; *Diodor.* xv. 55. & 56. near the lake COPAIS, ſo

* The Muſes are hence called *Helĭcōnĭdes*, Perſ. proœm. 4.; Lucret. iii. 1050. and *Pimplēides*, ſing. *Pimplēis*; vocat. *Pimplēi*, Horat. od. i. 26. 9. The common reading here is *Pimplēa*.

† In the temple of Diana at Platæa was the monument of one *Eucleĭdas*, a citizen of the place, who, when the Greeks, after the departure of the Perſians, were commanded by the Oracle of Delphi to extinguiſh all the fires in their temples, as having been polluted by the barbarians, and to fetch new fire from Delphi for ſacred purpoſes, went from Platæa to Delphi, took ſome fire from the altar, and returned the ſame day to Platæa before ſun-ſet; having travelled one thouſand ſtadia, or one hundred and twenty-five miles, on foot, but expired a few minutes after his arrival, *Plutarch. in Ariſtid. p.* 331. The Greeks poſſeſſed uncommon agility in running, being trained to it from their infancy, *Plin.* vii. 20. and in moſt towns couriers were maintained by the public, *Herodot.* vi. 105. &c.

named

named from the town COPÆ, ſituate on the north ſide of it. *Strab.* ix. 406. & 411. into which the river *Cephiſſus* runs, *Ib.* On the ſouth ſide was *Haliartus*, at the foot of a mountain, near the ſmall river *Parmeſſus*; deſtroyed by the Romans in the war with Perſeus, *Ib.* & *Liv.* xlii. 63.; weſt of which was *Coronēa*, on an elevated ſituation near mount Helĭcon, *Strab.* ix. 411. famous for the defeat of the Athenians and Bœotians by Ageſilaus, *Nep. in Ageſ.* 4.; *Diodor.* xiv. 85.

Near this were the moſt extenſive plains in Bœotia, in a part of which were marſhes, where the river *Melas* loſes itſelf, except a branch of it that joins the Cephiſſus, *Plutarch. in Syll.* On the weſt ſide of this plain, near the confines of Phocis, *Thucydid.* iv. 76. ſtood CHÆRONEA, the birth-place of Plutarch, famous for the defeat of the Athenians, Thebans, and other Greeks, by Philip, which put an end to the liberties of Greece, *Diodor.* xvi. 87.; *Strab.* ix. 414. Here alſo Sylla defeated Archelaus, the lieutenant of Mithridates, with an army greatly inferior in number, *Plutarch. ib.* —— Near this was LEBADIA, now *Livadia*, whence Græcia Propria is now called in maps by that name, ſome think, improperly.

At a ſmall diſtance from this, on the ſide of a ſtream called *Hyrcina*, was a celebrated oracle of Trophonius, the ſame with Mercury, *Cic. Nat. D.* iii. 22. in a ſubterraneous cave, *Ib.* & *Strab.* ix. 414.; *Pauſan.* ix. 39. Particular ſounds were heard by thoſe who conſulted this oracle, *Plutarch. in Syll.* & *de genio Socratis*, 40. which uſually made them grave through the reſt of life: hence it was ſaid of a perſon remarkably melancholy and gloomy, "He comes from the cave of Trophonius," *Schol. in Ariſtoph. in Nub. v.* 108.

Near Chæronēa alſo was *Archomĕnos*, to which Chæronēa was once tributary, *Thucyd.* iv. 76. Here was a fountain called *Acidalius*, where the graces were ſuppoſed to bathe, whence Venus is called MATER ACIDALIA, *Virg. Æn.* i. 720. & *Serv. in loc.*

On the ſouth of mount Helicon was THESPIA, v. *-iæ*, ſacred to the muſes, whence they are called THESPIADES DEÆ, *Ovid. Met.* v. 310.; *Diodor.* iv. 29. Its port on the Corinthian gulph was CREUSA, *Liv.* 36. 21. or CRIUSIS, *Pauſan.* ix. 32.—— About forty ſtadia from Theſpiæ was ASCRA, a ſmall village, the birth-place of Heſiod, *Strab.* ix. 409. whence he is called *Aſcræus ſenex*, Virg. Ecl. vi. 70.

On the Euripus ſtood AULIS, whence the Greeks ſet ſail to the ſiege of Troy, oppoſite to *Chalcis* in Eubœa, joined by a bridge.

About thirty ſtadia from Aulis ſtood TANAGRA, on an eminence, near the river Thermŏdon, the birth-place of Corinna, the poeteſs, contemporary with Pindar. The natives were paſſionately fond of cock-fighting, *Pauſan.* ix. 22.

About five miles from Tanagra was a temple of Apollo, called DELIUM, becauſe built after the model of that in the iſland Delos, *Strab.* ix. 304. When the Athenians were defeated near this place by the Bœotians, *Thucyd.* iv. 96 Socrates, who had been engaged in the battle, *Ælian.* iii. 17. in his flight found Xenophon, who had fallen from his horſe, lying on the ground: upon which, taking him on his ſhoulders, he carried him for ſeveral ſtadia, till he brought him to a place of ſafety, *Strab. ib.*

There were in Bœotia ſeveral other places of leſs importance; as, *Elutheræ*, *Pheræ*, *Aſplēdon*, *Acræphia*, *Ocalea*, *Erythræ*, *Cliſſæ*, *Hyle*, *Anchoa*, &c. The ſituation of ſome of theſe is not aſcertained *.

IV. PHOCIS. —— Its chief town was DELPHI, called alſo *Pytho*, or *Pythia*, famous for the temple and oracle of Apollo, (hence called DELPHĬCUS, *Ovid. Met.* ii. 543. & 677.) which ſtood on an eminence above the town, at the foot of mount *Parnaſſus*, and near the *Caſtalian* fountain, *(fons Caſtalius*, v. *Caſtalia*, ſc. *aqua*,) only ſixteen ſtadia, or two miles in circumference. *Strab.* ix. 418. not ſurrounded by walls, but defended on three ſides by precipices, *Juſtin.* xxiv. 6. In the middle of the temple was a ſmall chaſm in the ground, whence a vapour iſſued, which threw ſuch as breathed it into convulſions. It is ſaid to have been at firſt accidentally diſcovered by ſome goats, *Diodor.* xvi. 26. or ſhepherds, *Pauſan.* x. 5.; *Plutarch. defect. orac.* 69. The prieſteſs (PYTHIA, ſc. *ἱερεια*, *ſacerdos*; PHOEBAS, *Lucan.* v. 128.) was placed above this opening, upon a

* The mountainous part of Bœotia, particularly that in which mount Helĭcon and the fountain Aganippe were included, was called AONIA, from AON, the ſon of Neptune, *Lactant. in Stat. Theb.* i. 34. and the people AŎNES, *Id. Achill.* i. 10. uſed alſo as an adjective, thus, *Aŏnas in montes*, into the Bœotian mountains, Helicon and Cithæron, *Virg. Ecl.* vi. 65. whence *Aonĭdes*, *dum*, plur. the Muſes, *Juvenal.* vii. 59. *Aonĭdes*, *-æ*, ſing. the Theban, *ſc.* Eteocles, *Stat. Theb.* ix. 95. So *Aonidŭm* for *Aonidarum*, i. e. *Thebanorum*, lb. ii. 697. *Aonius vertex*, mount Helicon, *Virg. G.* iii. 11. *Aoniæ ſorores*, the muſes, *Ovid. Triſt.* iv. 10. 39. *Deus Aonius*, Bacchus, as being born of Semele, a Theban, *Id. Art. am.* i. 312. ii. 380. *Aoniæ aquæ*, i. e. *fons Caballĭnus*, v. *Pegaſĕus*, the fountain Hippocrēne, *Ovid. Faſt.* iii. 456. *Aoniæ undæ*, that part of the Ægēan ſea bordering on Bœotia, near Aulis, *Ovid. Met.* xii. 24. *Æonia lyra*, the lyre, which Apollo uſed among the muſes, *Id. Amor*, i. 1. 12. *Aonios ducere campos*, v. *cantus*, to be a diſtinguiſhed poet, *Stat. Silv.* v. 3. 92.

machine

machine ſupported on three feet, hence called a TRIPOD, *Diodor. ib.* having a covering of a circular form, called ὁλμος, with holes, whence the vapour iſſued, *Pollux.* x. 23. 81. Servius on Virgil ſays this covering was made of the ſkin of the ſerpent Python, *Æn.* iii. 92. Prudentius calls it CORTĪNA, *Apotheos.* 506.

The prieſteſs being intoxicated by the prophetic vapour, with diſhevelled hair, heaving her boſom, foaming at the mouth, and having her whole frame agitated in a wonderful manner, *Virg. Æn.* vi. 47.; *Lucan.* v. 165. &c. uttered her oracles uſually in hexameter verſe, ſometimes alſo in proſe, *Strab.* ix. 419. eſpecially in later times, *Plutarch. de Pyth. orac.* 9. 24. 25. &c. This oracle was frequently conſulted in difficult emergencies, not only by the Greeks, but alſo by neighbouring nations, *Liv.* i. 56. and the temple was enriched with an incredible number of the moſt valuable preſents, *Herodot.* & *Thucydid. paſſim.*; *Pauſan.* x. 9.; *Strab.* ix. 420. Its riches were famous even in the time of Homer, *Il.* i. 404. Xerxes ſent a body of four thouſand men to plunder it, part of whom are ſaid to have been deſtroyed by thunderbolts and an earthquake, and the reſt almoſt all cut off by the people of Delphi, who had fled to the tops of Parnaſſus, upon the approach of the Perſians, *Herodot.* viii. 36. &c.; a ſtriking example, as Juſtin obſerves, how unavailing human ſtrength was againſt the gods, ii. 12. Several ages after, an army of Gauls, under Brennus, ſhared the ſame fate, *Id.* xxiv. 7. &c. The *Phocenſes*, urged by the exactions of the Thebans, ſeized on the temple of Delphi, and employed the riches they found in it, amounting to 10,000 talents, i. e. above L. 2,250,000, *Diodor.* xvi. 76. to hire troops to defend themſelves againſt their oppreſſors. The Thebans being defeated, called in the aid of Philip, king of Macedon; who ſo dexterouſly availed himſelf of this war, called the *ſacred war*, as a pretext for interfering in the affairs of Greece, that in the end he reduced that whole country under his ſubjection, *Juſtin.* viii. 1. &c. He was not a little aſſiſted by the prieſteſs of Apollo, who, bribed by money, always gave ſuch reſponſes as were agreeable to Philip, whence Demoſthenes uſed to ſay of her, that ſhe *philippiſed*, (φιλιππιζειν. *illam cum Philippo facere,*) Cic. divinat. ii. 57. Anciently the prieſteſs uſed to be a young virgin; but afterwards, always above fifty, *Diodor.* xvi. 26. When the oracle was moſt frequented, there were three *Pythiæ* appointed, *Plutarch. de orac. def.*

The *Pythia* was ſometimes ſo overpowered by the exhalation from the cave, that it proved fatal to her, *Ib.* & *Lucan.* v. 116. In ancient times the prieſteſs could be conſulted only in one month of the year, but afterwards once every month, *Plutarch. quæſt. Græc.* 9.

As ſeveral oracles gave their reſponſes by drawing lots, hence *reſponſa ſortium* is applied even to the oracle of Delphi, where a verbal anſwer was always returned, *Liv.* i. 56. called *Pythica vox*, Ib.

In the time of Cicero, and even long before, this oracle had fallen into contempt, becauſe the prophetic vapour was ſuppoſed to have loſt its force, *Cic. div.* ii. 57. At length it entirely ceaſed, *Juvenal.* vi. 554.; *Strab.* ix. 419. For this Plutarch aſſigns various cauſes, *De defect. orac.* and Lucan, v. 111. &c. Some have aſcribed it to the influence of Chriſtianity. The prieſteſs, however, ſtill continued occaſionally to return anſwers, as to Nero, *Suet. Ner.* 40.; and although that emperor is ſaid to have deſtroyed the oracle, *Dio.* lxiii. 14. having firſt pillaged it of five hundred brazen ſtatues, *Pauſan.* x. 7. yet it ſeems to have exiſted in the time of Julian, and after him, *Theodoret. hiſt. eccles.* iii. 21.

Delphi was the place of meeting of the *Amphictyons* or deputies of the confederated ſtates of Greece, (*commune Græciæ conſilium*, Cic. Invent. ii. 23. *Amphictyŏnum, quîs præcipuum fuit rerum omnium judicium*, Tacit. Annal. iv. 14.) who met twice a-year to deliberate about matters of common concern; in ſpring at Delphi, and in autumn at *Anthēla*, a village near the ſtraits of Thermopylæ, *Herodot.* vii. 200.; *Strab.* ix. 420.; *Pauſan.* vii. 24. hence called PYLAICUM CONSILIUM, *Liv.* xxxi. 32. Pauſanias ſays it was inſtituted by Amphictyon, the ſon of Deucalion, x. 8.; Strabo ſays, by Acriſius, ix. 420. The Amphictyonic council conſiſted of a different number of members at different times. It conſiſted of thirty in the time of Pauſanias, who recounts the various changes it underwent, x. 8.

The temple of Delphi having been accidentally burnt, the Amphictyons appointed that three hundred talents ſhould be contributed by the different ſtates of Greece to rebuild it, *Herodot.* ii. 180. The *Alcmæonidæ*, or family of Alcmæon, who had been obliged to leave Athens upon the uſurpation of Piſiſtratus, undertook to execute the work for that ſum; and being poſſeſſed of great wealth built ſeveral parts of the temple in a more ſplendid manner than they were bound to do, which made them very popular. They are ſaid to have prevailed on the

the prieſteſs, by money, when the Lacedæmonians came to conſult her, either on a public or private account, always to add in her anſwers to them a requeſt, as if coming from Apollo, "*that they ſhould free Athens,*" which at laſt they effected, although the ſtate of Lacedæmon was then joined with the family of Piſiſtratus by a league of friendſhip, *Id.* v. 62. & 63.

Delphi was believed to be the centre of Greece, and of the earth, *See p.* 2. Near it were celebrated the PYTHIAN GAMES, at firſt every nine years, and afterwards every fifth year; ſaid to have been firſt inſtituted by Diomēdes in his return from the Trojan war, *Pauſan.* ii. 32. After being for ſome time diſcontinued, they were renewed by the Amphictyons, in the third year of the forty-eighth olympiad, *Ib.* x. 7. under whoſe direction they were celebrated. The combats at the Pythian, were much the ſame as at the Olympic games. There was a conteſt about muſical excellence, both on the lyre and on the flute, *Pauſan.* x. 7.; *Strab.* ix. 421. hence *Pythia cantare*, i. e. *in Pythicis ludis*, Horat. art. p. 414. and *Pythaules*, *-æ*, ſuch a muſician, *Hygin.* 273.; *Senec. ep.* 76. ſometimes put for one that played in the theatre, *Vopiſc. Carin.* 19. There were likewiſe prizes for intellectual merit, *Plutarch. Sympoſ.* v. 2.; *Plin.* vii. 37. — The laurel with which the victors were crowned, according to Lucan, was brought from Theſſaly, vi. 409.

On the Corinthian gulph ſtood CIRRHA, the port of Delphi, ſixty ſtadia diſtant, *Pauſan.* x. 37.; Strabo ſays, eighty ſtadia, ix. 418. meaning probably by water, up the river PLISTUS, which winded beautifully through a plain, where was the *Hippodrŏmus*, or courſe for the equeſtrian races at the Pythian games *, *Pauſan. ib.*

Near Cirrha was *Criſſa*, which gave name to the bay on which they both ſtood, *(ſinus Criſſæus,)* and *Anticirrha* or ANTICYRA, famous for producing hellebore, *Strab.* ix. 418. which Livy places in Locris, xxvi. 26. Hence it was ſaid of a perſon labouring under infanity, *Naviget Anticўram*, he needs a doſe of hellebore, let him go to Anticўra, *Horat. Sat.* ii. 3. 82. & 166. *art. poet.* 300.; *Ovid. Pont.* iv. 3. 54.; *Gell.* xvii. 15.

* *Cirrha* is ſometimes put for Delphi, or for the abode of Apollo; hence he is called DOMINUS CIRRHÆ, *Juvenal.* vii. 64. CIRRHÆUS VATES, *Ib.* xiii 79 and his prieſteſs CIRRHÆA VIRGO, *Stat. Theb.* iii. 106. *Cirrhæa antra*, the prophetic cave, *Lucan.* v. 95. *Quid tibi cum Cirrha? Quid cum Permeſſidos undâ?* What have you to do with Delphi? What with the water of Permeſſis? (a river in Bœotia, flowing from mount Helicon, ſacred to Apollo and the muſes, called alſo PERMESSUS, *Virg. Ecl.* vi. 64.) i. e. What have you to do with poetry? *Martial.* i. 77. 11.

Eaſt from Delphi ſtood DAULIS, v. *-ia*, the city of Tereus, *Thucydid.* ii. 29. whence his wife *Procne*, when metamorphoſed into a nightingale, *(philomēla,)* is called DAULIAS AVIS, *Ib.* & *Ovid. ep.* xv. 154 —— About ſeven ſtadia from Daulis was *Panŏpeus* or *Panŏpe*, ſaid to have been the city of Tityos, *Strab.* ix. 423.; *Homer. od.* λ. 579.

The largeſt city of Phocis, in later times, was ELATIA or ELATĒA, ſituate near the river Cephiſſus, *Strab.* ix. 424. Near the ſource of that river ſtood LILÆA, *Ib.*; *Homer. Il.* ii. 30. Herodotus mentions ſeveral other towns on this river; *Drymos*, *Charadra*, *Tethronium*, *Amphicæa*, *Neon*, *Tritea*, *Hyampŏlis*, *Parapotamii*, and *Abæ*, viii. 33.

V. LOCRIS, the country of the *Locri*.——The *Locri* were divided into three parts; — 1. the LOCRI OZŎLÆ, i. e. *graviter olentes*, of which name various cauſes are aſſigned, *Pauſan.* x. 38. but none of them ſatisfactory *; inhabiting the country on the weſt of mount Parnaſſus, *Strab.* ix. 418. Their chief town was AMPHISSA, defended by a ſtrong fortreſs, *Liv.* xxxvii. 6.; — 2. The LOCRI OPUNTII, ſo called from the city OPUS, *Opuntis*, fifteen ſtadia from the Eurīpus, and ſixty ſtadia from CYNOS, its port, which ſtood on the *ſinus Opuntius*, Strab. ix. 425.; *Liv.* 28. 6.;—And 3. LOCRI EPICNĒMIDII, named from mount *Cnemis*; near which was NARYX or *Narўcum*, the native city of Ajax the ſon of Oilēus, called *Locrus*, to diſtinguiſh him from Ajax the ſon of Telamon, *Strab. ib.* ——North of this was *Thronium*, on the river *Boagrius*, or *Manes*, twenty ſtadia from its port on the *ſinus Maliăcus*.—North of it *Scarphe*, *Scarphēa* or *Scarphia*; *Alpēnus* and *Nĭcæa*, Strab. ix. 426. alſo *ANTHELA*, where the Amphictyons met once a-year in the temple of Ceres, *Herodot.* vii. 200.

North of this was the famous paſs, called PYLÆ, i. e. *portæ*, from the *gates* in a wall built acroſs it, *Herodot.* vii. 176. or THERMOPYLÆ, from its hot ſprings or baths, *(thermæ*, i. e. *calidæ aquæ*, Liv. ib. Θερμα λυτρα, *Herodot. ib.)* juſtly reckoned the keys of Greece, about ſixty paces broad, *Liv.* xxxvi. 15. where narroweſt, only affording room for a ſingle carriage to paſs, *Herodot.* vii. 176. between mount Oēta, which here terminates in a precipice; and the *Sinus Maliăcus*, or *Malian gulph*, ſo called from the *Malians*, a people of Theſſaly, who

* Strabo ſays they were ſo named from a fetid ſtream which flowed from the putrified bodies of *Neſſus*, and the other Centaurs, who were buried on a little hill called Taphoſſus, ix. 427.

lived

lived round it, *Ib.* & *Strab.* ix. 428. where Leonĭdas *, king of Sparta, with a ſmall body of men, thrice repulſed the whole army of Xerxes, *Ib.* and where afterwards Antiochus, king of Syria, was defeated by Acilius, the Roman conſul, *Liv.* 36. 19. The ridges of mount Oëta extend weſtwards to the Ambracian gulph. The part of it next to Thermopўlæ is called *Callidrŏmos*, Strab. ix. 428.

* Leonidas at firſt had, according to Juſtin, ii. 11. only four thouſand men; according to Herodotus, vii. 202. three hundred Spartans; one thouſand from Tegēa and Mantinea; one thouſand one hundred and twenty from Arcadia; ſix hundred and eighty from Corinth, and the reſt of Peloponneſus; one thouſand one hundred from Bœotia; one thouſand from Phocis: in all, five thouſand two hundred, beſides the Locrians, *Ib.* whom Pauſanias makes to amount to ſix thouſand, x. 20.; according to Diodorus, the whole number was ſeven thouſand four hundred, xi. 4. Xerxes ſent a horſeman to diſcover what the number of the Greeks was, and what they were doing. Their advanced guard, then conſiſting of Lacedæmonians, was without the wall built acroſs the defile. The Perſian ſaw ſome of them exerciſing themſelves, and others combing their hair; it being their cuſtom, in great danger, to decorate their heads. Xerxes, not expecting that ſo ſmall a body of men would make head againſt his myriads of troops, waited four days to give them time to eſcape. On the fifth day, he ſent the *Medes* and *Ciſſians* againſt them, with orders to take them alive and bring them before him. Upon the defeat of the Medes, Xerxes ſent againſt the Greeks a choice band of Perſians, called *the Immortals*, under the command of Hydarnes; but they alſo were ſoon forced to retreat. Xerxes, who was witneſs of the fight, is ſaid to have thrice leapt from his throne, from apprehenſion for his army. Next day the attack was renewed, but with no better ſucceſs, *Herodot.* vii. 210. &c. Xerxes, in the greateſt perplexity, now deſpaired of being able to force the paſſage; when he was relieved by one *Ephialtes*, an inhabitant of Trachys, who undertook to conduct the Perſians through a ſecret path over the mountains, which he performed. The Phocians, who had been poſted on the mountain, fled upon the approach of the enemy. The other Greeks at Thermopўlæ, fearing leſt they ſhould be ſurrounded, retired to their reſpective homes. Leonidas remained with his three hundred Spartans, *Cic. Fin.* ii. 30.; *Pauſan.* iii. 4. together with the Theſpians and Thebans. The Spartans and Theſpians all fell, after making a dreadful ſlaughter of the enemy. The Thebans, who had been retained againſt their will, upon making their ſubmiſſion, were ſpared, *Ib.* 233. A monument was erected over thoſe who fell, with an inſcription. That over the Lacedæmonians was, O Stranger! tell the Lacedæmonians, That we lie here obedient to their Laws, *Ib.* 226.; *Strab.* ix. 429.

When Leonidas bid his ſoldiers take dinner ſpeedily and prepare for battle, he added, "We ſhall ſup with Pluto," *Diodor.* xi. 9.; *Cic. Tuſc.* i. 42.; *Val. Max.* iii. 1. *ext.* 3.; *Senec. ep.* 82. When a Trachinian, to induce them to ſurrender, had ſaid, that they would not ſee the ſun for the multitude of the Perſian darts, *Then*, ſays a Spartan, *we ſhall fight in the ſhade*, Herodot. vii. 226.; Cic. ibid.

Two Spartans, who by ſome accident were not preſent at the battle, having returned to Lacedæmon, were treated with ſuch contempt by their countrymen, that one of them ſtrangled himſelf; and the other afterwards wiped off his diſgrace at the battle of Platæa, by ruſhing among the thickeſt of the enemy, where he was ſlain, *Herodot.* vii. 231.

VI.

VI. DORIS or DORĬCA, the country of the *Dores*, *Dorii*, or *Dorienſes*, one of the moſt ancient tribes of the Greeks, *Cic. Flacc.* 27. hence *Dorĭcus*, Græcian, *Virg. Æn.* ii. 27. Cicero reckons only two other original tribes, the *Athenians*, called alſo *Iŏnes*, and the *Æŏles*, Ib. whom Strabo makes the ſame with the *Dorians*, viii. 333.

Doris was of ſmall extent, along the foot of mount Oēta, *Plin.* iv. 7. *ſ.* 13. and mount Parnaſſus, *Strab.* ix. 417. It was called *Tetrapŏlis*, from its four cities, *Erineon*, v. *-eos*, *Boion*, v. *-os*, *Pindus* and *Cytinium*, none of them remarkable, *Ib.*; Pliny adds *Sperchīos*, which is alſo mentioned by Strabo, viii. 373. — Herodotus ſays, the *Dores* were a tribe of the *Pelaſgi*, and frequently changed their habitations, i. 56. & 57. They were named from *Dorus*, the ſon of *Hellen*, the ſon of Deucalion, *Ib.* They aſſiſted the Heraclīdæ in the conqueſt of Peloponneſus, and many of them ſettled there, *Thucydid.* i. 12.

VII. ÆTOLIA, the country of the *Ætōli*, a warlike people, extending from the top of the gulph of *Naupactus* or *Lepanto*, to the river Achelous. —— Their chief towns were, CALYDON, on the river *Evēnius*, ſeven miles and a half from the ſea, *Plin.* iv. 2. an ancient city, *Virg. Æn.* vii. 306.; *Stat. Theb.* i. 401. and beautifully ſituated, *Virg. Æn.* xi. 270. the birth-place of TYDEUS; hence he is called *Calydonius heros*, Stat. Theb. ii 476. So *Diomēdes*, his ſon, *Id. Achill.* i. 538. alſo Meleāger, *Ovid. Met.* viii. 324. and Dejanīra, *Calydōnis*, *-ĭdis*, Id. ix. 112. Ovid calls the river Achelous *amnis Calydonius*, Id. viii. 727. ix. 2. as if Calydon had ſtood on it. But Calydon is alſo put for the country, *Lucan.* vi. 366. anciently called *Æŏlis*, Thucydid. iii. 102. having few towns, as the people lived chiefly in villages, *Ib.* 94.

Near the mouth of the Evenus ſtood CHALCIS, on the Ionian ſea, *Stat. Theb.* iv. 106. not far from a mountain of the ſame name, *Strab.* x. 451. —— Weſt from Calydon were *Pleuron* and *Olĕnos*, mentioned by Homer, *Il.* ii. 146. and Statius*, *Theb.* iv. 105. near mount *Aracynthus*, Strab. x. 450. & 460. which Virgil calls *Actæus*, Ecl. ii. 24. i. e. *rocky* and *ſteep*,

* Near *Olĕnos* the goat Amalthœa was produced, which is ſaid to have nurſed Jupiter, *Ib.* whence ſhe and her kids, when changed into ſtars, are called *Olenium pecus*, Ovid. ep. xviii. 188. herſelf, *Olenia Capella*, Id. Faſt. v. 113. and the kids, *Olenium aſtrum*, Stat. Theb. iii. 25. Hence *Oleniis manant cornibus imbres*, Ib. vi. 423. becauſe the riſing and ſetting of the Kids was uſually attended with rain, *Virg. Æn.* ix. 668.

as

as ſome explain it; as others, near the ſhore: So Servius, who places Aracynthus in Bœotia, *Ib.* —— North of this were *Thermus* v. *-ma*, *Conōpe*, *Stratum*, *Metropŏlis*, *Lysĭmachia*, *Trichonium*, *Phæteum* vel *-tēa*, *Agrinium*, &c. *Polyb.* iv. 63. & 64. v. 7. & 8.

On the north-weſt extremity of the Corinthian gulph ſtood NAUPACTUS, now Lepanto, ſo called from the ſhips built there *, *Strab.* ix. 427. placed by ſome in Locris, *Ib.* The part of the ſea on which this town ſtood is now called the *gulph of Lepanto*, famous for a great naval victory gained by the Spaniards and Venetians, under Don John of Auſtria, over the Turks, who are ſaid to have loſt above thirty thouſand men, A. D. 1571.

Near Naupactus were *Erythræ* and *Naupalium*, Liv. xxviii. 8. and *Pylēne*, called *Scopulosa* by Statius, *Theb.* iv. 102.

South-weſt from Naupactus is the promontory ANTIRRHIUM, oppoſite to *Rhium* in Peloponneſus, whence it has its name: both of them are now called the *Dardanelles of Lepanto*. Here the ſtrait which joins the gulph of Corinth to the Ionian ſea is ſcarcely a mile broad; Strabo ſays five *ſtadia*, a little more than half a mile, viii. 335.

After Lacedæmon and Athens had enfeebled each other by their mutual quarrels, the Ætolians became the moſt powerful ſtate in Greece, and poſſeſſed ſeveral cities beyond the limits of their own country. They ſeem to have made little figure in the time of Herodŏtus, as that hiſtorian takes no notice of them; they are, however, frequently mentioned by Homer. Thucydĭdes repreſents them as a people remarkable for their courage, and in particular for their agility. They wore light armour †, iii. 94. In the Peloponneſian war the Athenians attacked them, but were repulſed with great ſlaughter, *Ib.* 98. The Ætolians chiefly diſtinguiſhed themſelves, firſt as the allies, and afterwards as the enemies of Rome, *Liv.* xxvi. 24. &c. xxxv. 12. &c. They were eſteemed the beſt cavalry in Greece, *Liv.* xxxiii. 7. Livy repreſents them as reſtleſs, xxxi. 28. barbarous, xxxiv. 24. fickle, quarrelſome, and ungrateful, xxxvi. 17. Diſſatisfied with the treatment they had met with from the Romans, *Liv.* xxxiv. 23. they tried to excite different princes againſt them, xxxv. 12. at laſt they openly joined An-

* Ἀπο της ναυπηγιας της ἐκει γενομενης.

† There were ſeveral tribes of the Ætolians, *Apodŏti*, *Ophionenſes*, and *Eurytānes*, who uſed a dialect different from the reſt of Greece, and are ſaid to have eaten raw fleſh, hence called Ὠμοφαγοι, *Ib.* alſo the *Curĕtes*, Strab. ix. 429.

tiochus, *Ib.* 33. & xxxxvi. 9. Being defeated by Fulvius the conſul, they were obliged to ſubmit to ſuch terms of peace as the victors choſe to preſcribe, *Ib.* xxxviii. 11. They afterwards ſuffered ſeverely from their own internal diſcords, *Id.* xli. 25. xlii. 5. and from the cruelty of the Romans, *Ib.* xlv. 28. 31.; *Cic. Pif.* 37.

EPIRUS.

THE chief parts of *Epirus* were, *Acarnania*, *Theſprotia*, *Moloſſis*, and *Chaonia*.

1. ACARNANIA, extending from the river *Achelōus* to the *Ambracian* gulph, *(ſinus Ambracius,)* Strab. x. 450. was anciently included in GRÆCIA PROPRIA *, *Ib.* & *Liv.* xxxiii. 17.

At the mouth of the Ambracian gulph, on the ſouth, ſtood ACTIUM, a ſmall place, near a promontory of the ſame name, where was a celebrated temple of Apollo, *Thucydid.* i. 29.; *Strab.* vii. 325. hence called ACTIUS, *Virg. Æn.* viii. 704. near which Auguſtus defeated Anthony and Cleopatra in a naval battle; and built a city on the oppoſite ſide of the ſtrait, which, to commemorate his victory, he called *Nicopŏlis*, (i. e. *Victoriæ urbs;)* and inſtituted games, which were celebrated in a grove near it every five years, called the *Actian games*, (LUDI ACTIĂCI,) *Dio.* li. 1.; *Suet. Aug.* 18. There were anciently ſolemn games at Actium, at which the Lacedæmonians uſed to preſide, *Strab. ib.;* to theſe Virgil alludes, *Æn.* iii. 278. There were alſo ſolemn games inſtituted at Rome in memory of the victory at Actium, *Suet. Tib.* 6.; *Dio.* li. 19. liii. 1. liv. 19. Auguſtus granted particular privileges to the inhabitants of Nicopolis, ſo that it ſoon became a flouriſhing city, and the towns in the neighbourhood of courſe declined, *Strab. ib.*

About forty ſtadia above Actium, on the ſame gulph, was ANACTORIUM, v. *-ia*, Ib. & Plin. iv. 1.; Strab. x. 451. then

* The people were called *Acarnānes*, ſing. *Acarnan*, becauſe they did not cut their hair, (διὰ τὸ ἀκείρας φυλάττειν τὰς κεφαλάς,) *Strab.* x. 465. This being attended with inconvenience, when they came to cloſe quarters with an enemy, ſome of them cut the hair off the fore-part of their head, whence theſe were called *Curētes*, (ἀπὸ τῆς κυρᾶς, a *tonſura*,) Strab. ib. Homer ſays that they were formerly called *Abantes*, Il. ii. 542. This manner of cutting the hair was named *Theſeis*, from Theſeus who uſed it, *Plutarch. in vita ejus, pr.*

Limnæa,

Limnæa, Polyb. v. 5. and *Argos*, called *Amphilochicum*, Liv. xxxviii. 10. from *Amphilŏchus*, the ſon of Amphiaraus, who founded it, after his return from the Trojan war, *Thucydid.* ii. 68. Strabo ſays it was founded by his brother Alcmæon, vii. 325.

The chief city of Acarnania was STRATUS v. -os. *Thucydid.* ii. 80. which Livy places in Ætolia, xliii. 21. above two hundred *ſtadia*, or twenty-five miles from the mouth of the river Achelōus, *Strab.* x. 450. —— Near the mouth of it was *Oeniădæ*, Liv. xxvi. 24.; Polyb. iv. 65. *Aſtacus* and *Næſum*, Ib. —— At a diſtance from the ſea were, *Metropŏlis*, *Thyreum*, *Palærus*, &c.

The capital of Acarnania, in later times, was LEUCAS, *Liv.* xxxiii. 17. built by a colony from Corinth, *Thucydid.* i. 30. on the iſthmus which joined the *peninſula* of *Leucadia* to the main land, *Id.* iii. 94. iv. 8. This iſthmus was dug through by the inhabitants, probably after the time of Thucydides, for he ſpeaks of ſhips being carried over the iſthmus, iii. 81.; and thus Leucadia became an iſland, *Liv. ib.* called alſo LEUCAS, *Ovid. Met.* xv. 289.; *Flor.* iv. 11. and anciently NERITIS, as the town was NERITUM, *Plin.* iv. 1. or Nerĭcon, *Homer. Od.* ω. 376. joined to the continent by a bridge, *Strab.* x. 452. The artificial ſtrait was called DIORYCTOS, i. e. *perfoſſus*, three ſtadia long, *Ib.* & *Polyb.* v. 5.

On the ſouth-weſt point of Leucadia was a high mountain, called *Leucāta* vel *-tes*, now *St Maura*; whence a white rock (λευκη πετρα,) projected into the ſea towards Cephalenia, which is thought to have given name both to the mountain and the iſland *, *Strab.* x. 452.; *Serv. in Virg. Æn.* viii. 677.

2. THES-

* Here was a temple of Apollo, whence annually, at a ſolemn ſacrifice, to avert the divine wrath, ſome criminal was thrown into the ſea, with feathers of various kinds, and birds ſuſpended from his body, to lighten his fall; to which Ovid alludes, *ep.* xv 179. If he eſcaped death he was baniſhed from that country, *Strab.* x. 452. The appearance of this temple is ſaid by Virgil to have been formidable to mariners, *Æn* iii 275. becauſe it was cuſtomary to ſacrifice ſome one of them, *Serv. in loc.* or rather from the danger of ſailing round the promontory, *Ib.* & *Cic. Att.* v. 9.

From this rock was the famous *lovers leap*, which was ſuppoſed to cure thoſe who took it, of their hopeleſs paſſion, (το ἁλμα το του ἐρωτος παυειν πεπιστευμενον,) *Strab. ib.* whence ſeveral perſons are ſaid to have thrown themſelves, *Cic. Tuſc.* iv. 18.; *Ovid. ep.* xv. 167. Among the reſt, SAPPHO, the celebrated poeteſs of Leſbos, who being ſeized with a violent paſſion for PHAON, and being treated by him with diſdain, threw herſelf from this precipice and was killed, *Strab.* x. 452. Phaon is ſaid to have been a ferryman, to whom Venus, on account of his attention to her, gave a box of ointment, which rendered him

2. THESPROTIA, vel *-tis;* the inhabitants, *Thesprōti.*—— Chief towns; AMBRACIA, which gave name to the gulph, ſituate near the mouth of the river *Arĕthon* or Arachthus. At ſome diſtance from the top of the gulph, the royal ſeat of Pyrrhus, *Strab.* vii. 325.; *Liv.* xxxviii. 3. & 4.; *Mel.* ii. 3. built by a colony from Corinth, *Thucydid.* ii. 80. The inhabitants were called *Ambracienſes* or *Ambraciōtæ.* The gulph is thirty-nine miles long and fifteen miles broad; at the entrance, only about half a mile broad, *Plin.* iv. 1.; Strabo ſays, little more than four ſtadia, vii. 324. Polybius makes the gulph three hundred ſtadia long, and one hundred ſtadia broad, iv. 63. It has good harbours all around, *Strab. ib.*—— Near Ambracia was a ſtrong place called *Ambrăcus,* ſituate among marſhes, *Polyb. ib.*——North from the gulph ſtood ELATIA, *Liv.* xxxii. 24. or ELATRIA, *Strab. ib.*

On the ſtrait which ſeparates Corcȳra from the main land were, *Poſidium, Buthrōtum* v. *-us, Portus Pelōdis* v. *Peloeis,* i. e. *cænoſus,* (*a* πηλος, *cænum* vel *lutum,*) the promontory of *Thyămis,* called from a river of that name, near which Atticus, the friend of Cicero, had an eſtate *(prædia),* Cic. Att. vii. 2.—— South of it was *Chimærium,* and *Ephȳra* or *Cichȳrus,* near the lake *Acheruſia,* through which the river *Achĕron* ran into a bay called *Portus,* or *Sinus Glycys* (γλυκυς,) from the ſweetneſs of its water, *Strab. ib.*; *Thucydid.* i. 47.; *Pauſan.* viii. 7. Into the Acheron, or near it, flows a ſtream of a very diſagreeable flavour, named COCYTUS, *Pauſan* i. 17. and not far diſtant is the lake *Aornus* or *Avernus,* which exhales peſtilential vapours that infect the air, *Id.* ix. 30. Pauſanias

the moſt beautiful of men; ſo that all the women of *Mitylēne* fell in love with him, which in the end proved fatal to himſelf, *Ælian.* xii. 18. Pliny aſcribes his beauty to the effect of a certain herb, xxii. 8. *ſ.* 9. Ovid ſuppoſes Sappho to have been diſtreſſed during the abſence of Phaon, who had gone to Sicily, from an apprehenſion of his neglect; and before ſhe had recourſe to the deſperate cure of Leucate, to have written a letter to him, *ep.* xv. Horace repreſents Sappho in the infernal regions as complaining of the girls of her country, *od.* ii. 13. 25. according to ſome, becauſe Phaon ſhewed a preference to them; but more probably becauſe they did not gratify, as ſhe wiſhed, her criminal paſſion for themſelves, *Ovid. Triſt.* ii. 365.; *ep.* xv. 15. &c.

On account of this baſe paſſion Sappho is ſuppoſed to be called MASCULA, by Horace, *ep.* i. 19. 28. but more probably for the *manly* vigour of her genius, which all the ancients admired, *Strab.* xiii. 617. The ſame epithet is applied to her by Auſonius, *Edyll.* vi. 24. becauſe, as ſome think, ſhe was the firſt woman that leapt from Leucates, *Strab.* x. 452. none but men having attempted it before, whence ſhe is ſaid *ſaltus ingreſſi viriles,* Stat. Sylv. v. 3. 154. To this leap Virgil is thought to allude, *Ecl.* viii. 59. Servius ſpeaks of perſons in his time, who uſed annually to engage for hire *(ſe auctorare,)* to throw themſelves from this rock, *ad. Æn.* iii. 279.

thinks

thinks Homer took the names of his infernal lakes and rivers from thoſe of Theſprotia, i. 17. —— A little above the ſea were *Buchætium*, *Pandoſia*, and *Batiæ*. Strabo calls this the country of the *Caſſopæi*, along the left or north-weſt of the Ambracian gulph, vii. 324.

3. MOLOSSIS, *-ĭdis*, v. *-ſſia*, the country of the *Moloſſi*, north-caſt from *Theſprotia*. —— The moſt remarkable town was DODŌNA, at the foot of mount Tomarus, *Plin.* iv. 1. famous for the temple and oracle of Jupiter, the moſt ancient in Greece, *Herodot.* ii. 52. placed by ſome in Theſprotia, *Pauſan.* i. 17.; *Strab.* vii. 328. built by the Pelaſgi, who are ſaid to have called their gods by no other name than that of *rulers of all things*. They borrowed the names of their deities from the Egyptians *, *Herodot. ib.*

The other places of note in Moloſſis were, PASSARO, where the kings, upon their acceſſion to the crown, uſed to ſwear that they would rule according to the laws; and the people of Epire, in like manner, ſwore that they would defend the kingdom, *Plutarch. in Pyrrho;*—TECMON, *Phylace*, *Horreum*, Liv. xlv. 26.

* There was a grove of oaks near Dodona which were ſuppoſed to ſpeak, and thus to declare the anſwers of Jupiter, *Lucan.* vi. 426.; *Stat. Theb.* iii. 475.; *Ovid. Amor.* iii. 10. 9. called *quercus* PELASGÆ, *Id. art. am.* ii. 541. hence *habita Graiis oracula* QUERCUS, *Virg. G.* ii. 16. Pigeons alſo perching on theſe trees were ſaid to utter oracles; becauſe, as it is thought, in the Theſſalian tongue, *Peliădes* denoted both female diviners and doves, *Serv. in Virg. ecl.* ix. 13. as oaks were ſuppoſed to ſpeak, becauſe the prieſts of this oracle uſed to give their anſwers from the tops of theſe trees. Homer mentions only one oak, *Od.* xiv. 328; ſo Pauſanias, i. 17. Cicero, *Att.* ii. 4. and Herodotus, one prophetic dove, ii. 57. — At firſt the anſwers of the oracle were given by men, but afterwards three old women were choſen for that purpoſe, *Strab.* vii. 329. Ambaſſadors from Bœotia being provoked by an improper anſwer returned by one of theſe prieſteſſes, threw her into the fire; whereupon it was determined that men only for the future ſhould pronounce the reſponſes of the oracle to Bœotians, *Strab.* ix. 402.

The celebrity of this temple was encreaſed by two wonderful things which it contained. — 1. A cold fountain, which extinguiſhed burning torches when immerſed in it, like other fountains, but kindled torches not burning when brought near it. It always became dry at mid day, and then gradually increaſing, overflowed at mid night, *Plin.* ii. 103. *ſ.* 103.; *Mel.* ii. 3. *l.* 71. And — 2. A brazen cauldron, which, from whatever cauſe, always ſounded; as Pliny thinks from the agitation of the wind, xxxvi. 13. *ſ.* 20.; ſo Strabo, *Supplem.* vii. 329. Servius on Virgil, *Æn.* iii. 466. ſays there were ſeveral vaſes of braſs, which all ſounded together if one was touched. In the time of Strabo, the oracle of Dodōna, as well as others, had ceaſed, *Ib.* 327. The prophetic oak had long before been cut down, *Serv. ib.* This oracle was ſometimes conſulted by drawing lots, *Cic. Div.* i. 34. ii. 32.

4. CHA-

4. CHAONIA, the inhabitants, CHAŎNES. —— The chief towns along the coaſt were, ORĬCUM, v. *-us*, ſituate in a plain, *Liv.* xxiv. 40. north of the mountains called CERAUNII or *Acroceraunii*, vel *-ia*, from their tops being ſtruck with thunder, (κεραυνος,) ſurrounded with rocks, which projected into the ſea and were dangerous to mariners, *Cæſ. b. civ.* iii. 6. hence called *infames*, Horat. od. i. 3. 20. From this was the ſhorteſt paſſage to Italy, *Virg. Æn.* iii. 507. —— North of Oricum was *Palæſte*; where Cæſar landed, when he croſſed with his army in purſuit of Pompey, *Ib.* & *Lucan.* v. 460. —— In the middle of the Ceraunian mountains was the harbour PANORMUS, *Strab.* vii. 324. then ONCHESMUS, oppoſite to the weſt corner of Corcȳra, *Ib.* ſaid to be named from Anchiſes, *Dionyſ.* i. *p.* 41. whence a wind favourable to thoſe who ſailed for Italy was called ONCHESMĪTES, *Cic. Att.* vii. 2. —— South of this *Caſſĭŏpe*, one thouſand ſeven hundred ſtadia from Brunduſium, and then *Phalacrum*, at the ſame diſtance from Tarentum, *Strab. ib.*

The inland towns of Chaonia were, *Antigonēa*, Polyb. ii. 5.; *Phœnīce*, Ib. &c. —— Chaonia is ſaid to have been named from *Chaon*, the brother or companion of Helĕnus, the ſon of Priam, whom Helenus inadvertently killed in hunting *, *Serv. in Virg. Æn.* iii. 334.

Strabo includes in Epire the *Athamānes*, *Æthices*, *Tymphæi*, *Oreſtæ*, *Perrhæbi*, *Paroræi*, *Atintanes*, &c. vii. 326. ſome of whom others join to different countries, *Plin.* iv. 2.; *Liv.* xxxviii. 1.—33. 34. Several of theſe nations lived near mount Pindus; ſome of them extended as far north as the mountains of Illyricum, *Strab. ib.*

MOUNT PINDUS conſiſts of ſeveral ridges, which run between Epire, Theſſaly, and Macedonia.

* *Chaonius*, an adjective, is often put by the poets for *Epiroticus*; thus, *Chaoniæ columbæ*, the pigeons of Dodona, *Virg. Ecl.* ix. 13. *Frondes Chaoniæ*, the oaks of Dodona, *Stat. Theb.* iii. 475.; ſo *Chaonium nemus*, Id. vi. 99. *Patris Chaonii glandes*, i. e. *Jovis*, Virg. G. ii. 67. *Victus Chaonius*, acorns, on which men were ſuppoſed to live before the invention of huſbandry, *Claudian. de rapt. Proſerp.* 3. 47. the ſame with *Chaonia glans*, Virg. G. i. 8. *Chaonii fumula Jovis*, the ſtern of the ſhip Argo *(tutela carinæ,)* ſuppoſed to be made of an oak of Dodōna, *(ex Dodonĭde quercu,)* and therefore endued with the gift of prophecy, *Val. Flacc.* i. 303. *(utpote fatidicis avulſa ſilvis,)* ib. 304. ſee p. 317. Apollodorus makes it the prow, i. 9. 16.

THES-

THESSALIA.

THESSALY, according to Herodotus, vii. 129. was every where ſurrounded by mountains; on the eaſt, by *Pelion* and *Oſſa;* on the north, by *Olympus;* on the weſt, by *Pindus;* and on the ſouth, by *Othrys* and *Oëta.* Herodot. vii. 129.; *Lucan.* vi. 33. The plain between was called *Theſſalia,* watered by a number of rivers, the chief of which were, the *Penēus, Apidănus, Onochōnus, Enīpeus,* and *Pamīſus;* all of them at laſt uniting in one ſtream, called the PENEUS, which runs by a narrow paſſage between Olympus and Oſſa into the *Sinus Thermaïcus* or the *gulph of Salonichi.* Theſſaly is ſaid anciently to have been covered with water, when there was no outlet for theſe rivers into the ſea. The paſſage between Olympus and Oſſa is ſuppoſed to have been opened by an earthquake; or, as the Theſſalians alledged, by Neptune, *Ib.* according to the poets, by Hercules, *Lucan.* v. 347. whence it is called HERCULEÆ FAUCES, *Id.* viii. 1.

Along the banks of the Penēus, between Oſſa and Olympus, was a delightful vale, called TEMPE, *Strab.* ix. 430. about five miles long, of different breadth in different places *.

Into the Penēus, on the north, near Tempe, ran a river, iſſuing from mount Titărus, contiguous to mount Olympus, called TITARĒSUS or EURŌTAS, *Strab.* ix. 441. Pliny calls it ORCOS, iv. 8. *f.* 15. the water of which being impregnated with oily particles, did not incorporate with the waters of the Penēus, but ſwam on the ſurface, *Ib.* & *Homer.* ii. 754.

* Pliny makes the breadth of Tempe a *ſeſquijugĕrum.* or an acre and a half, i. e. one hundred and eighty feet broad, *Plin* iv. 8. *f.* 15.; Ælian makes it only a *plethrum,* or one hundred feet wide, where narroweſt, iii. 1. Modern travellers inform us, that in ſome places it is above a quarter of a mile broad. It is deſcribed by Pliny and Ælian, *Ib.*; alſo by Livy, who repreſents it only as a difficult defile, ſurrounded with dreadful precipices, xliv. 6. The poets celebrate it as one of the moſt delightful places in the world, *Ovid. Met.* i. 569. and call it THESSALA TEMPE, plur. *Ib.* vii. 222.. *Horat. od.* i. 7. 4. *Penēia* TEMPE, *Virg. G* iv. 317. to diſtinguiſh it from other pleaſant ſpots of the ſame kind; as, *Heloria Tempe* in Sicily, *Ovid. Faſt.* iv. 477. ſee p. 263. *Themeſia Tempe,* in Bœotia, *Stat. Th. b.* i. 485. which ſeems to be the ſame with what Ovid calls *Cycnēia* TEMPE, *Met.* vii. 371. from a boy who threw himſelf from a rock, probably on mount Teumeſſus, and was metamorphoſed into a ſwan, *(cycnus,)* Ib. 379. TEMPE (q. τεμενια, *plur. contracte* τεμνη, *loca arbuſtis conſita, Æolicè* τεμπη,) is put for any agreeable place, particularly for a vale on the ſide of a river, ſhaded with trees and ſurrounded with riſing grounds, hence *frigida Tempe,* Virg. G. ii. 469. *Zephyris agitata* TEMPE, *Horat. od.* iii. 1. 24.

whence

whence it was ſuppoſed by the poets to flow from the Stygian lake, and therefore to remain uncontaminated *, *Lucan.* vi. 378.

Theſſaly, in later times, was divided into five parts, *Phthiōtis*, *Pelaſgiōtis*, *Theſſaliōtis*, or *Theſſalia Propria*, *Eſtiæotis*, and *Magneſia*, the limits of which are uncertain †.

North of Thermopylæ, at the foot of mount Oëta, ſtood HERACLEA, *Liv.* xxxvi. 22. named from Hercules, who is ſaid to have thrown himſelf into a burning pile on the top of mount Oëta, near this place, ſix ſtadia from the ancient city TRACHIN or *Trachis*, by which name Heraclea was alſo called; built by the Spartans, *Strab.* ix. 428.; *Thucydid.* iii. 92. a place of great ſtrength, taken from the Ætolians by Acilius the Roman conſul, after a vigorous defence, *Liv. ib.* 24. ſituate near the river *Aſōpus*, and the *ſinus Maliacus*, Ib. into which the *Aſopus*, after being joined by the *Phœnix*, runs, fifteen ſtadia from Thermopylæ, *Strab.* ix. 428.; *Lucan.* vi. 374. —— At a ſmall diſtance is the river *Melas* and *Dyras*, which laſt is ſaid to have tried to extinguiſh the funeral pile of Hercules, *Strab. ib.* & *Herodot.* vii. 198.

The chief river in the ſouth of Theſſaly is the SPERCHĪUS *v. -ēus*, which runs into the top of the *Maliac* gulph. Near its mouth was *Anticirrha* or *Anticyra*, Ib. and thirty ſtadia north of it, LAMIA, *Strab.* ix. 433.; *Liv.* xxxix. 23. weſt from which, on the Sperchius, was HYPATA, *Liv.* xxxvi. 14. & 26.——North of it, *Thaumaci*, *Melitæa*, and *Coronæa*. ——Eaſt from Lamia was *Lariſſa*, called *Cremaſte*, i. e. *penſilis*, from its ſloping ſituation, to diſtinguiſh it from *Lariſſa* on the Peneus, *Liv.* xxxi. 46. twenty ſtadia from the ſea, *Strab.* ix. 435. the city of Achilles, therefore ſaid to have been *olim potens*,

* *Fluvii contagia vilis nollē pati ſuperumque ſibi ſervare timorem*, i. e. *Di cujus juſ-rare timent et fallere numen*, by which the gods were afraid to ſwear and violate their oath, *Virg. Æn.* vi. 324.

† Strabo reckons only the four firſt diviſions. *Phthiōtis* included the parts on the ſouth, and *Eſtiæōtis* on the weſt. Homer, who often mentions Theſſaly, divides it into ten parts or dynaſties, *Strab.* ix. 430. *Eſtiæōtis* was anciently called *Doris*. Its name was changed by the *Perrhæbi*, who having deſtroyed *Eſtiæa* in Euboea, tranſplanted the inhabitants into this part of Theſſaly, which they had ſeized on, *Ib.* 437. Phthiotis was named from its capital PHTHIA, *Virg. Æn.* i. 284. the city of Achilles, whence he is called *Phthius Achilles*, Horat. od. iv. 6.

Theſſaly is often called by the poets EMATHIA, *Virg. G.* i. 492. iv. 390. and ÆMONIA or HÆMONIA, from two of its kings, whence *Æmonius* and *Emathius*, Theſſalian, *Ovid. Met.* v. 306. & 313. It was called *Theſſalus*, the ſon of Æmon, *Strab* ix. 443 So from King *Græcus*, GRÆCIA was named; and from *Hellen*, the inhabitants *Hellēnes*, whom Homer alſo calls *Myrmidŏnes* and *Achæi*, Plin. iv. 7. l. 14.

Lucan.

Lucan. vi. 355. whence he is called LARISSÆUS, *Virg. Æn.* ii. 179. xi. 404. in the vicinity of Phthia, *Serv. ib.* Moſt of theſe places were poſſeſſed by the *Melienſes*, (Μηλιεῖς, divided into three parts, the *Patalii*, *Hierenſes*, and *Trachinii*, Thucydid. iii. 92.) who gave name to the *Meliac* or *Maliac* gulph, which was alſo called *Sinus Lamiăcus*, Pauſan i. 4. —— On the *Sinus Pagaſæus*, or *Pagaſĭcus*, which flows up into the land oppoſite to the north of Eubœa, ſtood PAGĂSÆ, which gave name to the gulph *; the port of PHERÆ, the capital of the tyrant Alexander, whom Pelopidas conquered, but after the victory died of his wounds, *Diodor.* xv. 80.; *Nep. Pel.* 5.

Twenty ſtadia from *Pagăſæ*, and ſeven ſtadia from the ſea, ſtood IOLCOS, the city of Pelias and Jaſon; and not far from it APHĔTÆ, whence the Argonauts ſet ſail, *Strab. ib.* & *Herodot.* vii. 193. and where afterwards the fleet of Xerxes was ſtationed, while that of the Greeks was within ſight, at Artemiſium in Eubœa, *Ib.* & 173. —— Near Iolcos was DEMETRIAS, built by Demetrius Poliorcētes, which became the moſt conſiderable city in that country, *Strab. ib.* and by the advantages of its ſituation, attracted ſuch a number of people that the neighbouring towns were thinned of inhabitants, *Strab. ib.*; *Liv.* xxxix. 23. —— About ten miles north of this is the lake *Bebēis*, near *Pheræ*, at the foot of mount PELION. This mountain ran from ſouth to north, between the Pagaſæan and Thermaic gulphs, through the country called MAGNESIA, the inhabitants *Magnētes* †; the moſt eaſtern point of it formed the promontory SEPIAS, where a number of the ſhips of Xerxes, while at anchor, were deſtroyed by a ſtorm, *Herodot.* vii. 188.; *Strab.* ix. 443. —— North of this was MELIBŒA, *Ib.* & *Liv.* 44. 13. the city of Philoctētes, *Lucan.* vi. 354. noted for the manufacture of purple, *Virg. Æn.* v. 251.; *Lucret.* ii. 499. —— In the Pagaſæan gulph was the town and iſland *Cicynēthus*; and eaſt from Magneſia are ſeveral ſmall iſlands, called *Sciăthus*, *Peparēthus*, *Icus*, *Halonēſus*, and SCYROS,

* *Pagăſæ* is ſaid to be named from the ſhip Argo having been built there, *Propert.* i. 20 17.; *Strab.* ix. 436. whence *Pagaſæa ratis*, i. e. ARGO, *Lucan.* ii. 715. or rather from its numerous fountains, (ἀπο των πηγων,) *Strab. ib.* In theſe parts was the fountain LEBETHRA, ſacred to the muſes, whence they are called LEBETHRIDES, *Virg. Ecl.* vii. 21.

† Sing. *Magnes*, *-ētis*; fem. *Magneſſa*; whence *Magneſſa Hippolўte*, the wife of Acaſtus, king of Magneſia, who fell in love with Peleus, the father of Achilles; ſo called to diſtinguiſh her from *Hippolўta*, the Amazon, the wife of Theſeus, *Horat. od.* iii. 7. 18. *Magnētis Argo*, the ſhip of Jaſon, *Ovid. ep.* xii. 9. genit. *Magnetĭdis Argûs.*

the seat of Lycomēdes, with whom Achilles lived in disguise when he was discovered by Ulysses, *Strab.* ix. 436.

At the foot of mount Othrys, the abode of the Centaurs, *Virg. Æn.* vii. 675. and LAPĬTHÆ, *Plin.* iv. 8. *s.* 15. stood ALOS or *Halos*, washed by the river *Amphrȳsus*, which ran through the *Crocian* plain into the west side of the Pagasæan gulph, *Strab.* ix. 435. Along this river Apollo used to feed the flock of Admētus *, whence he is called *Pastor ab Amphryso*, the Amphrysian shepherd, *Virg. G.* iii. 2. Near its mouth was THEBÆ, *Phthiæ* or *Phthioticæ*, Liv. xxviii. 7. xxxix. 25. an hundred *stadia* from Alos, *Strab.* ix. 433. to which Lucan ascribes the fabulous events which are said to have happened at Thebes in Bœotia, vi. 356.——South of it was PHYLĂCE, the city of Protesilāus, who was the first of the Greeks that landed on the Trojan coast, and was slain, *Ib.* 352.; *Strab.* ix. 433. At no great distance from *Phylace* were *Pteleum*, v. *-eos*, and *Antron*, Ib. also DORION †.

The chief towns on the Penēus were, GONNUS, *Liv.* xlii. 54. or GONNI, in the very entrance to the defile of Tempe, *Liv.* xxxvi. 10.; above it, *Gyrton* and *Phalanna*, Liv. xxxvi. 10.; xlii. 54. About twenty miles above Gonni stood LARISSA, the chief city in those parts, *Ib.* & 31. 46. Ten miles above it, ATRAX, *Liv.* xxxii. 15. Towards the springs of the Penēus, and near the foot of mount Pindus, whence that river flows, stood GOMPHI, the frontier town of Thessaly, on the side of Epirus, *Cæs. civ. b.* iii. 80. which Cæsar took and plundered, *bell. civ.* iii. 80. East from it were *Ithōme*, *Tricca*, *Metropŏlis*, and *Perinna*, Strab. ix. 437.

Adjoining to Larissa was a plain of surprising fertility, (*Larissæ campus opimæ*,) Horat. od. i. 7. 11. except in the low grounds near the lake NESŌNIS, *Strab.* ix. 440. This plain was called CAMPUS PELASGIŌTIS, from the *Pelasgi* who inhabited it, *Ib.* 443. extending one hundred and sixty *stadia* to *Pheræ*, *Pelion*, and *Ossa*, Ib. 436.

South from Larissa was PHARSĀLUS, on the river Enīpeus, which joined the Apidănus, *Lucan.* vi. 273.; *Strab.* ix. 432. where Cæsar defeated Pompey in a memorable battle in the

* ——————— *Flumine puro*
Irrigat Amphrysos famulantis pascua Phœbi. Lucan. vi. 367.

† Here THAMYRIS, v. *-as*, (πρωτος ρξαμενος ἱρῶν αρρενων,) a famous musician, is said to have challenged the muses, and being defeated by them, to have been deprived of his sight and musical powers, *Apollodor.* iii. 3. 3.; *Homer. Il.* ii. 594. v. 599.; *Diodor.* iii. 66.; *Ovid. Am.* iii. 7. 62.; *Art. Am.* iii. 399.; *Lucan.* v. 352.; but Pausanias says this happened at *Daurium* in Messenia, iv. 33.

plains

plains of Pharſalia. Pompey fled to Lariſſa, *Cæs. bell. civ.* iii. 96.

Pharſalia is ſometimes confounded by the poets with Philippi, a city on the confines of Thrace, where Antony and Auguſtus defeated Brutus and Caſſius, *Ovid. Met.* xv. 823.; *Virg. G.* i. 489.; *Lucan.* i. 680. 694. vi. 582. vii. 591. 872. ix. 271.

North of Pharsālus was SCOTUSSA, *Liv.* xxxvi. 14. near which were riſing grounds called *Cynoſcephalæ*, (κύνος κεφαλαι, i. e. *canis capita*,) Liv. xxxiii. 6. & 7. where Philip, king of Macedonia, was defeated by Quinctius Flaminius, the Roman conſul, *Ib.* 10.; *Strab.* ix. 441.

There were many other places in Theſſaly which are mentioned by Livy, Strabo, Pliny, &c. *Cranon, Olooſſon, Phæſtum, Phaleria, Cyretiæ, Limnæa, Æginium, Ericinum, Silana, Pharycadon, Cypæra, Phacium; Azorum, Pythium*, and *Doliche*, which laſt three towns were called TRIPOLIS, *Liv.* xlii. 53. *Erinēum, Coronēa, Eretria, Proerna, Alon, Nelia, Ormenium, Caſthanæa, Glaphȳræ, Sycurium*, &c.

Towards the confines of Macedonia was mount *Pĭerus*, ſacred to the muſes, *Plin.* iv. 8. *ſ.* 15. whence they are called PIERIDES *, *Virg. Ecl.* iii. 85. vi. 13. viii. 63. ix. 33. x. 72. and *Chorus* PIERIUS, *Lucan. ad Piſ.* 232.; *Martial.* i. 77. 3. or *Grex Pierius*, Id. ix. 88. 3.

The women of Theſſaly were remarkable for their ſkill in magic or ſorcery. By their charms or ſpells, that is, by repeating a ſet form of words, and by the uſe of certain herbs, they pretended to perform the moſt incredible things †, to excite or appeaſe tempeſts, to recall the dead to life, or precipitate the living to the tomb; even to arreſt the ſun in his courſe, and

* Cicero ſays the muſes were called *Pierĭdes*, becauſe they were the daughters of *Pĭerus*, v. *-ius*, and *Antiŏpa*, *Nat. D.* iii. 21.; ſo Ovid, *Met.* v. 302.; ſing. *Pĭeris*, voc. PIERI, *Horat. od.* iv. 3. 18. *Pierĭdum ſacris imponere manum*, to apply to poetry, *Ovid. Triſt.* iv. 1. 28. *Pieridum ſtudiis teneri*, Il. Pont. ii. 5. 63. *Pieridum lumen, præſidiumque fori*, a diſtinguiſhed poet and advocate, *Ib.* iv. 16. 42. *Studiis Pierĭis pollere*, Claudian. conſul. Prob. et Olyb. 150. *Gratia regum Pieriis tentata modis*, the favour of kings ſought or courted by poetry or verſes, *Horat. art. p.* 404. The muſes are ſaid to refreſh Auguſtus in a cave on mount Pierus, becauſe that emperor, when he had leiſure, uſed to amuſe himſelf with reading poetry, and ſometimes compoſing verſes, *Horat. od.* iii. 4. 40.; *Suet. Aug.* 84. 85. & 89.; *Suet. Tiber.* 21. *Calabræ Pierĭdes*, the poems of Ennius, who was born at Rudiæ in Calabria, *Horat. ed.* iv. 8. 20. *Novi Pieridum flores*, poems newly compoſed, *Stat. Silv.* iii. 1. 67. *Pieria pellex*, a girl, either born in Pieria, a part of Macedonia on the confines of Theſſaly, near mount Pierus, or ſkilled in muſic and poetry, *Ib.* iii. 10. 15. DIES PIERII, time ſpent in retirement and ſtudy, *Stat. Silv.* i. 3. 23.; ſo *Pierii receſſus*, Martial. vii 62. 3.

† *Hæmonĭdum*, i. e. Theſſalarum ſagarum, *quicquid non creditur, ars eſt*, Lucan. vi. 436.

to draw the moon down to the earth *, *Laert.* viii. 59.; *Plin.* xxx. 1.; *Virg. Ecl.* viii. 69.; *Horat. ep. od.* xvii. 78.; *Ovid. ep.* vi. 85. &c.; *Lucan.* vi. 435.—*ad fin.*

The plains of Theſſaly were very favourable for breeding horſes; hence the Theſſalian cavalry were always diſtinguiſhed, *Liv.* ix. 19. xlii. 59. During the wars of the Romans with Philip, and his ſon Perſeus, kings of Macedonia, and alſo with Antiochus king of Syria, Theſſaly was dreadfully ravaged, *Liv.* xxxi. &c. So afterwards in the civil war between Cæſar and Pompey, *Cæs. b. civ.* iii.; *Lucan.* vii. 847.

MACEDONIA.

THE limits of Macedonia were different at different times. It was divided into four parts by Paulus Æmilius, who makes it to extend from the mouth of the Peneus to the river Neſſus or Neſtus in Thrace; including on the eaſt the countries bordering on the Egean ſea, and ſurrounding the Thermaic, Toronæan, Singitic, and Strymonic gulphs. But the boundaries on the other ſides are not aſcertained, *Liv.* xlv. 29. & 30.

The chief rivers which run into the Thermaic gulph are, the *Enipeus*, *Aliacmon*, which Cæſar makes the boundary from Theſſaly, *de bell. civ.* iii. 36. *Ludias*, *Axius*, and *Chidorus* or *Echedorus*, which laſt is ſaid not to have been ſufficient to ſupply the army of Xerxes with water, *Herodot.* vii. 127.

The country from the mouth of the *Peneus* to the *Ludias* was called PIERIA; according to Strabo, it extended from the *Haliacmon* to the *Axius*, vii. 330. —— The towns along the ſea-coaſt were *Heraclēum*, v. *-ēa*, *Phila*, near the river *Enipeus* or *Apilas*, which flows from a valley of Mount Olympus, and five miles north of it, DIUM, *Liv.* xliv. 2. & 8.; *Plin.* iv. 10. *ſ.* 17.

North of the river Haliacmon ſtood PYDNA, near which Paulus Æmilius defeated Perſeus, *Liv.* xliv. 42.; *Vell.* i. 9. and

* Hence *Theſſăla venena*, magic herbs or drugs, *Horat. od.* i. 27. 21. *Vox Theſſala*, for *voces*, charms or incantations, *Id. epod.* v. 45.; *Ep.* i. 1. 34. *Portenta Theſſala*, magic wonders, *Id. art. p.* 209. *Mulier Theſſala*, a forcereſs; and ſimply *Theſſăla* or *Theſſălis*, *-ĭdis*, Lucan. vi. 451. 565. 605. 762. *Carmen Theſſalĭcum*, the form of words they uſed, *Ib.* 452.; ſo *Sabella carmina et Marſa næ̆nia*, the charms uſed by the Sabine and Marſic women, who were the moſt remarkable for ſorcery in Italy, *Horat. epod.* xvii. 28.

In performing their magic rites they ſometimes were guilty of horrid crimes, putting to death children with the greateſt cruelty, &c. *Lucan.* vi. 507. 556. &c. *Horat. epod.* v.

where

where CASSANDER confined OLYMPIAS, the mother of Alexander the Great, and afterwards put her to death, *Diodor.* xix. 49.; *Juſtin.* xiv. 6. —— North of this was METHŌNE, at the ſiege of which Philip loſt his right eye *, *Diodor.* xvi. 34. and ALORUS.

The country north of Pieria, and along the Axius, was called PÆONIA or EMATHIA, *Liv.* xl. 3. xlv. 29.; *Juſtin.* vii. 1. —— Its chief towns were PELLA, the birth-place of Philip, who greatly enlarged it, *Strab.* vii. 330. xvi. 752. and of Alexander, *Mel.* ii. 3. hence he is called *Pellæus juvenis*, Juvenal. x. 168. ſituate on the river *Ludias* or *Lydias*, which is navigable to this place, one hundred and twenty ſtadia from the ſea, *Strab. fragm.* vii. 330. a town of great ſtrength, deſcribed by Livy, xliv. 46. The country round it is called by Herodotus BOTTIÆIS, *-ĭdis*, vii. 123. Pella continued to be the capital of the kingdom, till it fell under the Romans, *Liv.* xxxvii. 7. xlii. 51. The reſidence of the kings before Philip, and afterwards their burying place, *Plin.* iv. 10.; *Diodor.* xix. 52. was EDESSA, called alſo *Ægæ*, *Ægæ*, or *Ægeæ*, from a flock of goats, by following which *Caranus*, the firſt king of Macedonia, was led to take poſſeſſion of the place, *Juſtin.* vii. 1. It lay weſt of Pella. —— South of Edeſſa ſtood BERÆA, at the foot of mount BERMIUS, *Strab. ib.* mentioned in the *Acts of the Apoſtles*, xvii. —— South of it CYRRHUS, the people called *Cyrrheſtæ*, and the country *Cyrrheſtis*. Near this, *Idomĕne* and *Gortynia*, or *Gordynia*, Thucydid. ii. 100.

That part of Pæonia which lies above the conflux of the rivers *Axius* and *Erigon*, or *Erigōnus*, was called *Deuriŏpus*, Liv. xxxix. 53. extending to mount *Bora*.

Near the mouth of the *Axius* and *Chidōrus* ſtood THERMA, which gave name to the *Thermæan* or *Thermaic* gulph, (*Sinus Thermæus*, *Thermaicus* vel *Macedonicus*,) afterwards called THESSALONICA, by Caſſander, in honour of his wife Theſſalonica, the daughter of Philip, and greatly increaſed by Caſſander, *Strab.* vii. 330. & 323. now SALONICHI, the chief town in that country; the place of Cicero's reſidence

* During the ſiege one ASTER, a dexterous archer, came to offer Philip his ſervice, and as a proof of his ſkill, told the king that he could hit a bird in its moſt rapid flight. Then ſays Philip, *I will employ you when I make war on the birds.* After, provoked at this anſwer, joined the townſmen; and having one day ſpied the king from the walls, ſhot an arrow at him, with this inſcription, *To the right eye of Philip.* The king ordered the arrow to be returned, with this inſcription, *Philip will hang Aſter when he takes the town*; and was as good as his word, *Lucan. de conſcrib. biſter. c.* 38.; *Juſtin.* vii. 6.

while

while in baniſhment, *Cic. Planc.* 41. To the Chriſtians of this city the Apoſtle Paul wrote his two epiſtles inſcribed *to the Theſſalonians.* —— The country around the mouth of the Axius is called *Amphaxītis, -īdis,* Polyb. v. 97. That north of this river, MYGDONIA *, *Plin.* iv. 10. to which Thucydides joins *Greſtonia* and *Anthĕmus,* ii. 99. & 100.; ſo Herodotus, vii. 124.

The chief towns on the north-eaſt ſide of the Thermaic gulph were *Ainēa,* ſaid to have been built by Æneas, *Liv.* xl. 4. fifteen miles from Theſſalonica, *Id.* xliv. 10. Herodotus mentions *Simila, Campſa, Gigōnus, Liſæ, Combrēa, Lipaxus,* vii. 123. The chief towns in later times were ANTIGONIA, *Liv.* xliv. 10. and POTIDÆA, afterwards called CASSANDRIA, *Ib.* 11.; *Plin.* iv. 10. founded by a colony from Corinth, *Thucyd.* i. 56. This town having revolted from the Athenians on account of ill treatment, and being beſieged by them, gave the firſt oſtenſible reaſon for the beginning of the Peloponneſian war †, *Ib.* 66. &c.

The country between the Thermaic or Macedonian and Toronaic gulphs was called PALLENE (*ager Pallenenſis,* Liv. xliv. 11.) from a town of the ſame name, *Plin. ib.* anciently PHLEGRA, *Herodot.* vii. 23. ſuppoſed to be the country of the giants, *Strab.* vii. 330. where they fought with the gods, *Propert.* iii. 9. 47.

On the top of the Toronæan gulph ſtood OLYNTHUS, the largeſt city in that part of the country, *Diodor.* xvi. 53. oppoſite to Potidæa, only ſixty ſtadia diſtant, and viſible from it, *Thucyd.* i. 63. The iſthmus between them uſed ſometimes to be fortified with a wall, *Ib.* 64. Olynthus was long either ſubject to Athens or in alliance with it. Being taken by treachery by Philip, it was deſtroyed, and the inhabitants reduced to ſervitude, *Diodor.* xvi. 63.; *Juſtin.* viii. 3.; *Strab.* ii. 121. This gave occaſion to the fatal war between the Athenians and that prince, *Ib.*

At ſome diſtance from Olynthus ſtood TORŌNE, which gave name to the gulph. This town was called *Torone* CHACIDICE, *Thucyd.* iv. 110. becauſe the country around was ſo named,

* The Mygdŏnes are ſaid to have emigrated from Macedonia and Thrace to Phrygia, or a country adjoining to it in Aſia Minor, *Strab.* vii. 295. x. 575. xii. 564. whence *Mygdoniæ opes,* the wealth of Phrygia, or of Mygdonia, a part of Phrygia, *Horat. od.* ii. 12. 22.; So *Mygdonii campi,* the plains of Phrygia, *Id.* iii. 16. 41. *Mygdonium marmor,* Ovid. ep. xv. 142. From the ſame people, that part of Meſopotamia where *Niſibis* ſtood was called Mydonia, *Strab.* xi. 527. xvi. 747.

† It held out above two years, and did not ſubmit till reduced to the greateſt extremity; ſome even fed on human fleſh, *Thucydid.* ii. 70.

Ib.

Ib. 109. from CHALCIS, an inland town near Olynthus. Herodotus calls this country SITHONIA, vii. 122.

The SINGITIC gulph was named from SINGUS, a town on the top of it. Between the *Singitic* and *Strymonic* gulphs is mount ATHOS, or Athon, which projects into the sea from the plain seventy-five miles; its circumference is one hundred and fifty miles. There were on it several towns; one on its top called *Acrothoon*, v. *-oum*, v. *-oos*, or *Ouranopŏlis*, i. e. *the city of heaven*, from the salubrity of its air: the other towns were, *Dium*, *Olophyxus*, *Thysus*, *Palæorium*, *Cleōnæ*; and *Appollonia*, the inhabitants of which were called *Macrobii*, from their longevity, *Mel.* ii. 2. which explains the saying of Plato, p. 294. The two gulphs approach each other so near towards the west side of mount Athos, or towards the continent, that they leave an isthmus only of a mile and a half, or twelve *stadia* over. Through this Xerxes dug a navigable ditch or canal, so broad and deep that two ships could pass one another, *Herodot.* vii. 21. 22. 23. & 121.; *Plin.* iv. 10. hence Athos is said to have been sailed over, *velificatos Athos*, Juvenal. x. 174. The canal began near ACANTHUS *, on the Strymonic or Pierean gulph, where Xerxes pitched his standing camp, *Herodot.* vii. 117. and ended at SANE on the Singitic gulph, *Thucydid.* iv. 109. The pretext of Xerxes for this work was, to avoid the danger of sailing round mount Athos with his fleet, where three hundred Persian ships had formerly been wrecked in a storm, and near twenty thousand men perished, *Herodot.* vi. 44. but the true reason was, the vanity of leaving a monument of his power, *Id.* vii. 24.

Between Acanthus and the mouth of the Strymon stood STAGĪRA, the native place of Aristotle, whence he is called the *Stagirite*. Both these cities were founded by colonies from the island Andros, *Thucyd.* iv. 84. & 88.

On the Strymon, near the place where it divides into two branches, stood AMPHIPOLIS, built by a colony of Athenians, *Thucydid.* iv. 102. called anciently *Novem viæ*, (Ἐννέα ὁδοί,) *Id.* i. 100.; *Herodot.* vii. 114.

The country above this, on both sides of the Strymon, was called BISALTICA, *Thuc.* iv. 109. or BISALTIA, *Herodot* vii. 115. the people BISALTÆ, *Virg. G.* iii. 461.; *Liv.* xlv. 30. A small port south of the Strymon was called *Heraclea* SINTICA, *Ib.* 29.; *Cæs. b. civ.* iii. 79. and the country around, SINTICE, *Liv.* xliv. 46.

* Strabo places Acanthus on the Singitic gulph, vii. *fin.* contrary to the express assertion of Herodotus, vi. 44.

The

The country between the Strymon and Neſſus uſed anciently to be conſidered as a part of Thrace, but was by Philip annexed to Macedonia. It was called EDONICA, or EDŌNIS, *-ĭdis*, and the inhabitants EDŌNES or EDŌNI*, *Herodot.* vii. 114.; *Thucyd.* i. 100. ii. 99. iv. 102. & 109.

About thirty miles north-eaſt from Amphipŏlis ſtood NEAPŎLIS, and above it PHILIPPI, *Ets*, xv. 11. 12. built by Philip king of Macedon, as a defence againſt the Thracians, *Appian. bell. civ.* iv. 650, near *Symbŏlum*, where mount *Pangæus* joins mount Hæmus, *Dio.* xlvii. 35. In the adjoining plain Brutus and Caſſius were defeated by Antony and Auguſtus †.

* The EDŌNES are often put for the Thracians in general, who, it ſeems, were fond of drinking to exceſs; hence, *Non ego fanius bacchabor* EDONIS, *Horat. od.* ii. 7. 27. *Matres Edōnides*, Thracian matrons, i. e. bacchanals, *Ovid. Met.* xi. 69. ſing. *Edōnis*, a bacchanal, *Propert.* i. 3 5. Lucan ſhortens it, i. 675. ſo Silius Italicus, iv. 778. — *Edōnus* vel *-ius Boreas*, the north wind blowing from Thrace over the Egean ſea, *Virg. Æn.* xii. 365. *Edōnæ hiemes*, cold winters, as thoſe in Thrace commonly are, *Stat. Theb.* v. 78. *Edōnus Bacchus*, worſhipped in Thrace, *Ovid. Rem. Am.* 593.

† In this battle Brutus, who was oppoſed to Auguſtus, gained the victory, and took the camp of Auguſtus. But Antony on his part was victorious, and took the camp of Caſſius Caſſius, having retreated to ſome riſing grounds adjoining, ſent a centurion to inquire what Brutus was doing, for the duſt intercepted his view. This centurion fell in with a body of cavalry, whom Brutus had ſent in queſt of Caſſius, and returned ſlowly with them, as if there was no danger. Caſſius ſeeing theſe cavalry approach, and taking them for the enemy, ordered Pindărus, his freedman, to kill him. The centurion, ſeeing the conſequences of his delay, alſo ſlew himſelf.

Brutus, who now became commander of both armies, wiſhed to decline battle, and if he had done ſo, Auguſtus and Antony muſt have yielded, as they were in want of proviſions and every thing. But fearing the deſertion of his men, whom Antony and Auguſtus uſed every method to ſeduce, he was led to riſk a general engagement; in which, after an obſtinate conteſt, he was completely defeated. Hearing that a number of his troops had joined the conquerors, and ſeeing no hopes of ſafety, he fell on his ſword, which one of his friends preſented to him, repeating this ſaying of Hercules: "*O Virtue! thou "art an empty name! I have worſhipped thee as a goddeſs, but thou art the ſlave of "Fortune.*" Liv. epit. 124.; Dio. xlvii. 42.—id. fin.; Vell. ii. 70.; Flor. iv. 7. To this ſaying Horace alludes, *ep.* i 6. 32 & 7. 41.

It is remarkable that Brutus and Caſſius fell by the ſwords with which they ſlew Cæſar, *Dio.* xlviii. 1. Moſt of the other conſpirators likewiſe periſhed by a violent death, *Ib.* &. *Suet. Cæs* 89., *Vell.* ii. 88. A great many of them after this defeat, and alſo of the principal nobility, laid violent hands on themſelves; or being taken, periſhed by the cruelty of Auguſtus and Antony, *Dio.* 47. 49.; *Eutrop.* vii 2.

This battle, as Dio Caſſius obſerves, was the moſt important of all that were fought during the civil wars, as it determined the fate of Roman liberty. Henceforth the conteſt was not for freedom, but what maſter the Romans ſhould ſerve, *Dio.* xlvii. 39. The army being now moſtly compoſed of mercenaries, ſided with that party which they thought would pay them beſt; hence Lucan ſays, *Nulla fides pietaſque viris, qui caſtra ſequuntur, Venaleſque manus: ibi fas, ubi maxima merces*, x. 407.

Philippi

Philippi is ſometimes confounded by the poets with Pharſalia, *Virg. G.* i. 490. ſee p. 323.

The weſtern or inland part of Macedonia, called *Macedonia Superior*, was poſſeſſed by various tribes; the *Lynceſtæ*, *Helimiōtæ*, *Eordi* vel *Eordæi*, &c. *Thucyd.* ii. 99.; *Strab.* vii. 326. This part of the country was cold, rough, and mountainous, *Liv.* xlv. 30. One of theſe ridges was called CANDAVIA, *Cic. Att.* iii. 7.; *Cæſ. b. civ.* iii. 79.; *Senec. ep.* 31. ſeventy-eight miles from Dyrrachium, *Plin.* iii. 23. Strabo makes Candavia a mountain of Illyricum, vii. 327.

The country north of the Ceraunian mountains in Epire, along the bottom of the Hadriatic ſea to LISSUS, on the river *Drilo* or *Drinus* vel *Drinius*, was anciently reckoned a part of Illyricum, *Strab.* vii. 316. but was afterwards included in Macedonia, *Dio.* xli. 49. As it was moſtly poſſeſſed by Greek colonies, it was called ILLYRIS GRÆCA. The barbarian inhabitants, as they were called, were the *Taulantiæ*, *Bulliōnes*, *Parthini*, *Daſſarētæ*, &c. *Strab.* vii. 326.; *Plin.* iii. 22. & 23. *Thucyd.* i. 24.; *Mel.* ii. 3. This country is now called *Albania.*

The chief towns were, APOLLONIA, built by the Corinthians and Corcyræans, ten ſtadia north of the river AOUS or AEAS or *Æas*, and ſixty ſtadia from the ſea, *Strab.* vii. 316.; *Plin.* iii. 23. regulated by good laws, *Ib.* & *Cic. Phil.* xi. 11. a city in which learning was much cultivated; whither Auguſtus was ſent to ſtudy by Julius Cæſar, his great-uncle, when the latter was about to ſet out on an expedition againſt the Parthians, *Vell.* ii. 59.; *Suet. Aug.* 8. and where he was when he heard of Cæſar's death, *Ib.* —— The inhabitants were called *Apolloniātæ*, vel *-ātes;* the country, *ager Apollīnas*, Liv. xlii. 36.—— Near Apollonia was a rock, called *Nymphæum*, which emitted flames, and below it, ſprings which ſent forth hot bitumen, *Strab.* vii. 316.; *Ælian.* xiii. 16.; *Plutarch. in Syll. p.* 468.; *Plin.* ii. 106. where was an oracle, *Dio.* xli. 45. Near this Cæſar firſt landed with his army in Greece, *Cæs. bell. civ.* iii. 26.; *Lucan.* v. 720.

North from Apollonia was the river APSUS, where Cæſar, having got poſſeſſion of Oricum and Apollonia, pitched his camp, *Cæs. civ. b.* iii. 12. & 13. Over againſt him was the camp of Pompey, at a place called *Aſparagium*, Ib. 30. & 76. where Lucan ſays theſe two commanders firſt were encamped in ſight of each other, v. 461.

At a conſiderable diſtance north from Apollonia was DYRRACHIUM, now *Durazzo*, the common landing place from

Brundusium, hence termed *Hadriæ taberna*, Catull. 34. 15. founded by a colony from Corinth, *Thucyd.* i. 24. almost surrounded by the sea, *Strab. ib.* formerly called *Epidamnus*, Thucyd. ib. which name the Romans changed, as they thought it ominous, *Plin.* & *Dio. ib.*; *Mell.* ii. 3. Here all strangers who chose it were permitted to reside; the contrary of which was the case at Apollonia, *Ælian.* xiii. 16. This place is celebrated for the warlike operations of Pompey and Cæsar.

A little south of Dyrrachium is a small river called PANYASUS, near the mouth of which, at a place called PETRA, Pompey being excluded by Cæsar from Dyrrachium, pitched his camp, *Cæs. b. civ.* iii. 42. Cæsar, unable to force Pompey to an engagement, drew a kind of circumvallation around him; which he effected by building forts on the rocky hills, of which there is a great number in that neighbourhood, and drawing a rampart and ditch through the intervening vallies for the space of fifteen miles; thus shutting up an army much more numerous than his own *, *Ib.* 43. & 44.

ISLANDS *of* GREECE.

IN the Ionian sea is CORCYRA, separated by a narrow strait from *Thesprotia*, a part of Epirus, ninety-seven miles long, called by Homer *Scheria* and *Phæacia*, Plin. iv. 12. s. 19. or the land of the Phæacians, (Φαιηκων γαῖα,) *Odyss.* v. 34. containing a city also called *Corcyra*, Lucan. ii. 623. termed by Homer the *city of the Phæacians*, Ib. vi. 3. the seat of Alcinous, *Ib.* vii. possessed by a colony from Corinth †, *Thucyd.* i. 25.

Here were the famous gardens of Alcinous, *Homer. Odyss.* vii. 117. &c. *Virg. G.* ii. 87.; *Plin.* xix. 4. *s.* 19.; *Ovid. Am.*

* Here many fierce combats took place, in which Pompey, on the whole, had greatly the advantage. He, however, always avoided a general action. Whereupon Cæsar was obliged to evacuate his forts and withdraw his forces, *Ib.* 45.—74. Having crossed the *Genusus*, he retired to his former camp on the Apsus, opposite to Asparagium; whither Pompey followed him, and, in like manner, took possession of his former station, *Ib.* 76. Cæsar then transferred the seat of war into Thessaly, where Pompey, by the importunity of his officers, was prevailed on, against his own opinion, to drop his former prudent measures of defence, and to risk a general engagement in the plains of Pharsalia, which proved fatal to himself and his party, *Ib.* 86.; *Plutarch. in vita ejus*; *Lucan.* vii. 85. &c. see p. 242.

† From the luxurious manner in which the courtiers of Alcinous lived, (*In cute curanda plus æquo operata juventus Alcinoi*, Horat. ep. i. 2. 29.) as described by Homer, *Odyss.* viii. PHÆAX is put for a person in good case, or in a thriving state of body from good living, *Horat. ep.* i. 15. 24. also for *credulous* and *foolish*; as Alcinous and his people (*Phæax populus,*) were in believing the strange stories of Ulysses, *Juvenal.* xv. 23. see *Cic. de clar. Orat.* 18.

i.

i. 10. 56.; *Pont.* iv. 2. 10. and his orchards bearing fruit twice a-year, *(bifera pomaria,)* Stat. Silv. i. 3. 81. called *Phæacæ, ſilvæ,* Propert. iii. 2. 13.

There was another town in the north end of the iſland, called CASSIŎPE *, *Cic. Fam.* xvi. 9. This iſland is now called CORFU, and ſubject to the Venetians.

There are two or three ſmall iſlands between the ſouth-eaſt part of Corcyra and Epirus, called SYBŎTA, *Thucyd.* i. 52. oppoſite to *Leucymna*, a promontory of Corcyra, *Strab.* vii. 324. —— North of this is the promontory PHALACRUM, *Ib.* where the ſhip of Ulyſſes, which he received from Alcinous, was by Neptune converted into a rock, *Homer. Odyſs.* xiii.; *Plin.* iv. 12.; *Ovid. Met.* xiv. 564. —— Near Leucadia are two ſmall iſlands called *Paxi* or *Paxæ*, and ſeveral others, *Plin. ib.*

LEUCADIA was formerly a peninſula, and has been already deſcribed, ſee p. 315.

Before the mouth of the river Achelous are a number of little iſlands, called ECHINĂDES, *Thucyd.* ii. 102.; *Ovid. Met.* viii. 587. among which Strabo ranks DULICHIUM, viii. 335. 340. but Mela diſtinguiſhes it †, ii. 7.

* The high lands and fortreſſes of Corcyra are called by Virgil *Aeria Phæacum arces*, Æn. iii. 291.

The people of Corcyra *(Corcyræi,)* although originally deſcended from Corinth, did not always live in friendſhip with their mother country, *Thucydid.* i. 25.; on the contrary, there were often fierce wars betwixt them, *Ib.* 29. 49. &c. The Corcyræans were aſſiſted by the Athenians, and the Corinthians by the Lacedæmonians, *Ib.* 45. The Corinthians on the whole had the advantage. In the Peloponneſian war ſome Corcyræans, who had been captives at Corinth, being releaſed without ranſom, undertook to detach Corcyra from the alliance of the Athenians. With this view, having gained a number of the wealthier citizens, they, by an unexpected attack, ſlew PITHIAS, the chief magiſtrate of the city, and ſixty others who favoured the intereſt of the Athenians. Upon the arrival of a galley from Corinth, and an embaſſy from Sparta, they fell upon the populace and ſlaughtered a great number of them. The people, in their turn, having, by the aid of the Athenians, regained their ſuperiority, exerciſed dreadful vengeance on the nobility, *Thucyd.* iii. 70.—81. This conteſt between the ſupporters of the people, who favoured the Athenians, and the partiſans of oligarchy, who favoured the Lacedæmonians, which firſt began at Corcyra, ſpread over almoſt the whole of Greece, and afforded a pretext for the commiſſion of the moſt atrocious crimes, as it is finely deſcribed by Thucydides, *Ib.* 82.—86.; *Diodor.* xiii. 48.

Soon after the end of the firſt Punic war, Corcyra having fallen under the power of TEUTA, Queen of the Illyrians, to free itſelf from her oppreſſion, ſurrendered to the Romans, *Polyb.* ii. 11. and proved ever after a ſecure ſtation for the Roman navy in all their wars with the eaſtern nations, *Liv.* xxvi. 24. xxxi. 18. 22. 44. xxxii. 6. xxxv. 42. xlii. 37.

† Dulichium is an iſland of greater extent than the other *Echinădes*; it was ſubject to Ulyſſes; whence *Dulichiæ rates*, the ſhips of Ulyſſes, *Virg. ecl.* v. 76. *Rex Dulichius*, Ulyſſes, *Stat. Silv.* v. 3. 115. *Dulichii proci*, the ſuitors of Penelope, *Ib.* i. 58. *Dulichia tuba*, the trumpet of Agyrtes, the trumpeter of Ulyſſes, *Stat. Achill.* i. 6.

Near Dulichium, on the weſt, is ITHACA, the iſland of Ulyſſes, hence called ITHĂCUS, *Virg. Æn.* ii. 104. twenty-five miles in circumference *, *Plin.* iv. 12. rocky and unfertile, *Cic. de orat.* i. 44.; *Horat. ep.* i. 7. 42. in which is mount NERĬTOS †, *Plin. ib.*; *Homer Odyſs.* ix. 21. There was here alſo a town called *Ithăca*, at the foot of mount Nēius, *Homer. Od.* iii. 81. thought to be the ſame with Neritos, *Euſtath. ad Odyſs.* ix. 21. but about this Strabo is doubtful, x. 454. Pliny ſays that hares, when brought to Ithaca, died on the very ſhore, viii. 58. *ſ.* 83.

About fifteen miles from Ithaca is CEPHALENIA, or *Cephallenia*, called alſo SAME, from its chief town, *Virg. Æn.* iii. 271. or SAMOS, *Homer. od.* i. 246. iv. 671.; and EPIRUS NIGRA, *Ib.* xiv. 97. xxi. 109. or MELÆNA, (i. e. Μελαινα,) *Plin.* iv. 12. *ſ.* 19. ninety-three miles in circumference, *Ib.* the abode of Antony, the colleague of Cicero, while in exile, *Strab.* x. 455. SAME was taken by M. Fulvius the Roman conſul, after a ſiege of four months, and plundered, *Liv.* xxxviii. 29. There were other three towns in it, but all of them inconſiderable, *Plin. ib.*; *Thucyd.* ii. 30. Between Cephalenia and Ithaca is a ſmall iſland called ASTERIA, *Strab.* x. 456.; *Homer. Il.* xiii. 12.

About ſeven miles and a half, or ſixty ſtadia, ſouth of Cephalenia, is ZACYNTHUS, now *Zante*, above one hundred and ſixty ſtadia in circumference; woody and fertile, *Homer. od.* ix. 24.; *Virg. Æn.* iii. 270.; *Strab.* x. 458. in which was a town of the ſame name, *Ib.* & *Liv.* xxvi. 24.

About thirty-five miles ſouth-eaſt from Zacynthus are two ſmall iſlands, named STROPHĂDES, the iſlands of the Harpies, *Virg. Æn.* iii. called alſo PLOTÆ, (πλωται, i. e. *fluitantes* v. *natantes,*) Plin. ib. four hundred ſtadia from the continent of Peloponneſus, *Strab.* viii. 359.

The next iſland of any conſequence is CYTHERA, about forty ſtadia from the promontory of Malea, and two hundred and fifty ſtadia from Crete, *Strab.* viii. 363. called anciently PORPHYRÆ, *Plin. ib.* ſacred to Venus ‡, *Ovid. Faſt.* iv. 285.; *Amor.*

* Strabo makes it only eighty ſtadia, or ten miles round, x. 455.; it is thought, by miſtake.

† Neritos is put by Virgil for the iſland itſelf. (*Neritos ardua ſaxis,*) Æn. iii. 271. Silius Italicus, the imitator of Virgil, mentions both the iſland and mountain, xv. 303 & 305. Mela makes *Neritos* a diſtinct iſland, ii. 7.

‡ Hence Venus is called CYTHEREA, *Virg. Æn.* i. 257. 557. iv. 128. v. 800. viii. 523. 615. *quia in Cythēram*, v. *-a, primùm devecta eſſe dicitur concha, quam in mari eſſet concepta*, Feſtus; *Quia mater Amoris nuda Cythĕriăcis edita fertur aquis*, Ovid. ep. vii. 60. Æneas, her ſon, *Heros Cythĕrēius*, Ovid. Faſt. iii. 611. the month

Amor. ii. 17.; *Virg. Æn.* i. 680. x. 51. 86. It contained one city of the ſame name, *Plin. ib.* and another called SCANDEA, both of them poſſeſſed of excellent harbours, ſtrongly fortified and carefully guarded by the Lacedæmonians, becauſe of great uſe to that ſtate, *Thucyd.* iv. 53. The Athenians therefore, in the Peloponneſian war, having reduced the iſland, tranſplanted the inhabitants to another place, *Ib.* 54.

There are ſeveral other ſmall iſlands round Peloponneſus, but none of them of great importance.

IN the Saronic gulph is ÆGINA, about twenty-two miles and a half in circumference, near ten miles from Attica and Argolis, *Strab.* viii. 375. and twenty miles from the *Piræus*, the harbour of Athens, *Plin.* iv. 12. the iſland of *Æăcus*, who called it *Ægīna*, from the name of his mother, *Strab.* viii. 375. It was before that called *Ænōne*, Ib. or OENŎPIA, *Ovid. Met.* vii. 473. It is of difficult acceſs on all ſides on account of hidden rocks, *Pauſan.* ii. 29. The inhabitants (*Æginētæ*) were anciently rivals of the Athenians by ſea, *Strab. ib.; Herodot.* v. 82. 83. & 89. vi. 9.; *Thucyd.* i. 14. on which account the Athenians, having conquered them, are ſaid to have cut off their thumbs, *Cic. Off.* iii. 11. In the battle of Salămis, they had the greateſt number of ſhips of any ſtate next to the Athenians; and the prize of valour was decreed to them, that is, they were judged to have fought the moſt bravely, *Herodot.* viii. 93.; *Strab. ib.* From the plunder of the Perſians ſlain in the battle of Platæa they acquired great riches, *Herodot.* ix. 79. But their wealth aroſe chiefly from the cultivation of commerce. They are ſaid to have been the firſt people that coined money, *Ælian.* xii. 10. Being oppreſſed by the Athenians, they joined the Corinthians in prompting the Lacedæmonians to undertake the Peloponneſian war, *Thucyd.* i. 67. The Athenians, therefore, having vanquiſhed them in a great naval battle, in which they took ſeventy of their ſhips, landed on the iſland, *Ib.* 105.; and having wholly ſubdued it, expelled the inhabitants, with their wives and children, and peopled the iſland with a colony from Athens. The Lacedæmonians gave the *Æginetæ* lands to poſſeſs in the diſtrict of Thyrea, on the confines between Argēa and Laconĭca, *Ib.* ii. 27. Even here the Athenians attacked them, took and plundered their city, and treated ſuch of the inhabitants as fell into their hands

month of April, as being dedicated to Venus, *menſis Cytherēius*, Ib. iv. 195. and pigeons, as being ſacred to her, *Cythĕrēiădes columbæ*, Id. Met. xv. 386. ſo *Cythĕriăca myrtus*, Id. Faſt. iv. 15.

with

with the greateſt cruelty, *Ib.* iv. 57. After the Athenians, in their turn, had been completely ſubdued by the Lacedæmonians, the *Æginetæ* were replaced in their native iſland, but never recovered their former power, *Pauſan.* ii. 29.; *Strab. ib.*

Weſt from Ægina, and oppoſite to Eleuſis, is SALAMIS, ſeventy or eighty ſtadia long, containing a town of the ſame name, *Strab.* ix. 393. the iſland of *Telāmon*, the father of *Ajax* and *Teucer* *.

There are ſeveral iſlands around Salāmis and Ægina, but none of them conſiderable, *Strab. ib.* In the ſtrait between Salamis and Eleuſis is a ſmall deſart rocky iſland, called *Pſyttalia*, where Ariſtides diſplayed his valour in cutting to pieces

* When, after the taking of Troy, Teucer returned to Salamis without avenging the death of his brother Ajax, Telāmon would not admit him on ſhore. On which account Teucer went with his companions, and built another city in Cyprus of the ſame name, which Horace calls SALĀMIS AMBIGUA, *od.* i. 7. 29. and the old *Salāmis* is called VERA, *Lucan.* iii 83.; *Senec. Troad.* 844.

Near Salamis the Greeks, under the command of EURYBIĀDES, the Lacedæmonian, gained a memorable victory over the fleet of Xerxes, chiefly by the able conduct of Themiſtocles, who commanded the ſhips of the Athenians. By his perſuaſion Eurybiades, and the other leaders of the Greeks, were kept from leaving their advantageous poſition in thoſe narrow ſeas; and by falſe information Xerxes was induced to take ſuch meaſures as made their eſcape impoſſible. Themiſtocles was greatly aſſiſted in the accompliſhment of his deſigns by ARISTIDES, who, although formerly baniſhed by means of Themiſtocles, yet dropping all private enmities for the ſake of his country, paſſed with great hazard through the enemy's fleet, and joined Themiſtocles the night before the battle, *Herodot.* viii. 79. &c.; *Plutarch. in Ariſtid.* While Themiſtocles urged his opinion with great earneſtneſs in the council of war, Eurybiades, offended at what he ſaid, raiſed his ſtaff as if to ſtrike him, "*Strike, but hear me*," cried Themiſtocles. This moderation contributed not a little to produce the conviction he deſired, *Plutarch.*

As the pre-eminence in point of valour in the battle of Salamis had been adjudged to the people of Ægina, ſo Themiſtocles was, by unanimous conſent, allowed to have been the moſt meritorious individual. At the firſt Olympic games after the victory, when Themiſtocles appeared, all preſent pointed him out to one another, as the Preſerver of Greece. Of the victory at Salamis Cicero ſays, *Ante Salaminem ipſam Neptūnus obruet, quam Salaminii trophæi memoriam*, Tuſc. Q. i. 46.

When the Athenians, upon the approach of the Perſians, deſerted their city, and conveyed their effects, their old men, their wives and children, to Salamis and Trœzen, a dog belonging to Xantippus, the father of Pericles, not bearing to be left behind, leapt into the ſea, and ſwam along by the ſide of the galley, till he reached Salamis, and then expired. The Athenians erected a monument to him, which was called the DOG'S GRAVE, *Plutarch.* Xerxes, after the battle, attempted to make a mound of earth from the continent to the iſland of Salamis, that thus he might tranſport thither his land forces; but being ſecretly informed, by the contrivance of Themiſtocles, that the Greeks intended to break down his bridge of boats over the Helleſpont, he dropt that undertaking, and poſted to the Helleſpont with great expedition, leſt his return ſhould be intercepted, *Plutarch.* Strabo ſays Xerxes attempted to make this mound before the battle, ix. 395. which ſeems more probable.

the

the Persians who had taken possession of it, except a few principal persons who were made prisoners *. Around this island, it seems, the greatest stress and fury of the battle lay; and therefore, after the victory, a trophy was erected in it, *Plutarch. in Aristid.*

North-east from the promontory *Sunium* is the island HELĔNA, extending in length near the coast of Attica sixty stadia, uninhabited and rocky; where Paris first landed with Helen, *(cum ea primò coibat,)* after he left Sparta. It is thought to have been formerly called CRANAE, *Homer. Il.* iii. 444.; *Strab.* ix. 399.

Along the north-east coast of Attica and Bœotia is the island EUBŒA, now *Negropont*, about one hundred and fifty miles long, in no part above forty miles broad; three hundred and sixty-five miles in circumference, *Plin.* iv. 12. *f.* 21. separated from the continent by the EURIPUS, remarkable for the irregularity of its tides, *Cic. Muræn.* 17. said to ebb and flow seven times each day and each night, *Strab.* ix. 403.; *Mel.* ii. 7. as Livy says, not so often, nor at stated times, xxviii. 6. Between Aulis and Chalcis, where it is narrowest, there was a bridge, (γεφυρα διπλεθρος, *duorum jugerum*, Strab. ib.) In the Peloponnesian war, while the Athenians were masters at sea, the people of Bœotia and Eubœa made a mound of earth over this strait, to preserve a communication between the two countries, that they might thus unite in defending the island against the Athenians, *Diodor.* xiii. 47. who had formerly possessed it, *Thucyd.* i. 114. and from whom it had repeatedly revolted, *Ib.* & viii 5. & 95. Diodorus writes as if there had been no bridge over the Euripus before this mound was made †.

The chief promontories of Eubœa were, on the south, GERÆSTUS, towards Attica, and CAPHAREUS, towards the Hellespont: on the north, CENÆUM, towards Thessaly, *Plin.* iv. 12. *f.* 21. Between Geræstus and Caphareus was CARYSTUS, near mount OCHA, noted for producing fine marble,

* Among these were three sons of *Sandauce*, the sister of Xerxes, whom Aristides sent immediately to Themistocles; and it is said, that at the command of a certain oracle, by the direction of Euphrantides the diviner, they were sacrificed to Bacchus, *Plutarch. in Aristid.*

† From the narrowness of this strait, artificial aquæducts or canals used to be called EURIPI, and also NILI, from the canals cut from the river Nile in Egypt, to water that country, *Cic. legg.* ii. 1.; *ad. Q. fratr.* iii. 1.; *Plin. ep.* i. 3.; *Senec. ep.* 83. & 90. So the canal which Cæsar made round the circus at Rome was called EURIPUS, *Suet. Cæs.* 39.; *Plin.* viii. 7.; *Spartian. Hadrig.* 23.

Strab.

Strab. x. 446. ſeven ſtadia from which was AMARYNTHUS, where Diana was much worſhipped, *Liv.* 35. 38.

The chief towns on the Euripus were, ERETRIA; its inhabitants, ERETRIENSES, *Strab. ib.*; then CHALCIS, the metropolis of the iſland, both built by the Athenians before the Trojan war, *Ib.* the inhabitants, CHALCIDENSES, *Liv.* xliii. 7. and next to it, OREUS or ISTIÆ, vii. 26. —— Eaſt from Cenæum, on the north of the iſland, was ARTEMISIUM, near which the Greeks firſt engaged with the fleet of Xerxes, *Diodor.* xi. 12.; *Nep. Themiſt.* 3.

From Eubœa to the ſouth of Peloponneſus, and near Crete, the ſea was called *mare* MYRTŌUM, *Strab.* ii. 124. vii. 323.

Eaſt from Eubœa is SCYROS, inhabited by the DOLŌPES, *Thucydid.* i. 98. called SCYRIA PUBES, *Virg. Æn.* ii. 477. where Achilles lay concealed with Lycomēdes, the king of the iſland, and where Theſeus died in exile, *Plutarch.*

In the Egēan ſea, or ARCHIPELĂGO, a contraction for *Egio Pelago*, its name in modern Greece, are the *CYCLADES* and *SPORADES.*

THE CYCLADES are ſo called becauſe placed in the form of a circle (κυκλος) round DELOS, *Strab.* x. 485.; *Plin.* iv. 12. *ſ.* 22. Authors differ about their number. At firſt only twelve were called by that name; afterwards more, *Strab. ib.* They lie ſo cloſe to one another, that Virgil beautifully calls that part of the Egean ſea *Freta crebris conſita terris*, Æn. ii. 127.

The SPORADES are ſo called becauſe they lie more ſcattered, *(ſparſæ per æquor*, Ib.) chiefly on the coaſt of Aſia, to which country they properly belong. There are ſeveral iſlands ſometimes ranked among the Cyclădes, and ſometimes among the Sporădes; the chief of both were,

DELOS, called alſo ORTYGIA*, *Virg. Æn.* iii. 124. & 143. the birth-place of Apollo, *(natalis*, ſc. *locus Apollinis*, Horat. od. i. 21. 10.) and of Diana, whence the former is called DELIUS APOLLO, *Ib.* iii. 4. 64.; *Virg. Æn.* iii. 162. *Delius vates*, Ib. vi. 12. and the latter DELIA, *Id. ecl.* iii. 67. vii. 29. DELIA DEA, *Horat. od.* iv. 6. 33. *vel* DEA ORTYGIA, *Ovid. Met.* i. 694. — hence *Ortygiæ boves*, the cows of Apollo, *Id. Faſt.* v. 694. *Deliis foliis ornatus*, crowned with laurel, ſacred to Apollo, *Horat. od.* 14. 3. 7. — alſo CYNTHIUS,

* *Quia in ea primo viſæ ſunt coturnices, quas Græci ὀρτυγας vocant.* Solin. 18. pr. alſo PYRPŌLE, *igne ibi primùm reperto*, Plin. iv. 12. *ſ.* 22.

Virg.

Virg. Ecl. vi. 3. *G.* iii. 36. *Horat. od.* i. 21. 2. and CYNTHIA, *Ib.* iii. 28. 12.; *Stat. Theb.* x. 365. from *Cynthus*, a mountain in the iſland, *Virg. Æn.* i. 498. iv. 147. —— Delos abounded in fine braſs; hence veſſels made in that iſland *(Deliaca vaſa,)* were held in the higheſt eſtimation, and are joined with thoſe of Corinth, *Cic. Roſc. Am.* 46.; *Verr.* ii. 34. & 72. iv. 1. —— The people of Delos were remarkable for rearing hens, and making profit by that means, *Cic. Acad.* iv. 18.; *Varr. de re Ruſt.* iii. 9. 2. as moſt of the Greeks were, *Columell.* viii. 2. 4. Delos is ſaid anciently to have been a floating iſland, which Apollo fixed by binding it to *Myc̆one*, v. *-nus*, and *Gyăros*, two neighbouring iſlands, *Virg. Æn.* iii. 75. and ſo called becauſe it ſuddenly appeared above the water, *(quoniam repente apparuerit enata,)* Plin. ib. —— To *Gyărus* vel *-ra*, as being a ſmall barren iſland, *Strab.* x. 487.; *Cic. Nat. D.* i. 31. the Roman emperors uſed ſometimes to baniſh criminals, *Juvenal.* i. 73. x. 170.; *Tacit. Annal.* iii. 68. & 69. Pliny ſays, on the authority of Varro, that the inhabitants of this iſland were once expelled by mice, viii. 29. *ſ.* 43. —— Seriphus, a ſmall rocky iſland ſouth of Gyaros, was another place of baniſhment for Roman criminals, *Tacit. Annal.* iv. 21.; *Juvenal.* vi. 564. Here frogs are ſaid not to have croaked, *Plin.* viii. 58. *ſ.* 83. whence *Rana Seriphia* is applied proverbially to a perſon of great taciturnity *.

Near Eubœa, on the ſouth-eaſt, is ANDROS; and a mile from it, TENOS, fifteen miles from Delos, *Plin.* iv. 12. *ſ.* 22.

Near Sunium, the promontory of Attica, is CEOS, or *Cēa*, *Ib.* a fertile iſland, *Virg. G.* i. 14. the birth-place of Simonĭdes, the firſt writer of elegies †.

* When a native of Seriphus ſaid to Themiſtocles, that he had obtained renown by the glory of his country: *True*, anſwered Themiſtocles, *I ſhould not have become illuſtrious if I had been a Seriphian; nor you, if you had been an Athenian*, Cic. Sen. 3.

† Hence *Cea Camena*, the poems of Simonides, *Horat. od.* iv. 9. 8. *Ne Cea retractes munera naniæ*, Do not attempt to compoſe elegies, *Horat. od.* ii. 38.

Simonides flouriſhed under Piſiſtratus and his ſon Hipparchus, *Ælian.* viii. 2. He was a diſtinguiſhed philoſopher as well as a poet. Being aſked by King Hiero, What God is? he demanded a day to conſider it: when the ſame queſtion was put to him next day, he required two days; and ſo went on, always doubling the time. The king, ſurpriſed, aſked him why he did ſo? *Becauſe*, ſaid Simonides, *the longer I conſider the matter, the more difficult it appears to me*, Cic. Nat. D. i. 21. Simonides had a remarkable memory, *Id. Tuſc.* i. 24. and is ſaid to have invented what is called the art of local memory, *Cic. Orat.* ii. 86.; *Fin.* ii. 32. He wrote a poem upon the Greeks who fell at the Straits of Thermopylæ, *Id. Tuſc.* i. 42. and Herodotus ſpeaks of his writing verſes on thoſe who conquered at the public games, v. 102. He completed the Greek alphabet by adding four letters, ξ η ψ ω, *Plin.* vii. 56.; *Hygin.* 277.

South of Ceos was CYTHNOS, where, after the death of Nero, a slave who personated that emperor appeared, *Tacit. hist.* ii. 8. but was soon put to death, *Ib.* 9.

South of Cythnus is *Seriphus*, already mentioned; then SIPHNUS and MELOS, the country of DIAGORAS the Athieist, (ATHEOS, *qui dictus est,*) Cic. Nat. D. i. 1. 23. & 42. iii. 37. Near it OLEAROS, vel *Oliaros*, Virg. Æn. iii. 126. —— East from Seriphus is PAROS, which produces the whitest marble, whence it is called *Nivea*, *Ib.* the birth-place of PHIDIAS and PRAXITELES, illustrious statuaries. Here is mount *Marpesus*, whence *Marpesia cautes*, a block of marble, *Virg. Æn.* vi. 474. —— East from Paros is NAXOS, fruitful in wine, and therefore sacred to Bacchus, hence said to be frequented by bacchanals on the tops of its mountains, *(bacchata jugis,)* Virg. Æn. iii. 125. —— Near Naxos is *Donysa*, called *Viridis*, either from the colour of its marble, or because covered with trees, *Ib.*; and south of it AMORGUS; both places of banishment for illustrious Romans under the emperors, *Tacit. Annal.* iv. 30. —— South of Naxos is Ios, in which Homer is said to have been buried, *Strab.* x. 484.; *Plin.* iv. 12. *f.* 22. About twenty-five miles south of Ios is THERA, now *Santorin*, *Ib.* and near it *Anaphe*, *Therasia*, *Hiera*, and *Thia*, all of which are said to have been raised at different times, by the force of earthquakes, *Senec. quæst. Nat.* vi. 21.; *Plin.* ii. 87. In like manner a new island rose from the sea near Santorin in 1707. The sea between these islands and Crete was called MARE CRETICUM.

CRETA, *Crete*, now called CANDIA from its capital, is by far the largest of the Greek islands. It extends in length from east to west two hundred and seventy miles, never exceeding fifty miles in breadth. It is all over mountainous and woody, with fertile vallies interspersed. Its promontories are, on the north-west, *Cimaros* or *Cyamon*; near it *prom. Dictynnæum*; and on the south-west, *Criu-Metopon*; on the east, SAMONIUM, *Strab.* x. 475.; *Mel.* ii. 7. called also SALMONE, *Acts*, xxvii. 7. The chief promontory on the north is DIUM, near the island DIA, now *Standia*. The sea on the north is called mare *Creticum*; on the south, *Lybicum*; and on the east, *Carpathium.* —— In the middle of the island, where broadest, is mount IDA, (MONS IDÆUS,) *Virg. Æn.* iii. 105. the highest in the island, *Strab.* x. 475. and the *Idæan* forest, *Virg. ib.* 112. On the east part of the island is mount DICTE, in a cave of which *(Dictæo sub antro,)* Jupiter is said to have been nursed,

nurſed, *Virg. G.* iv. 152. Pliny mentions three other mountains, *Cadiſtus*, *Dictynnæus*, and *Corycus*, iv. 12. *ſ.* 20. probably the ſame with what Strabo calls *Leuci montes*, (λευκα ὀρη, i. e. *albi montes*,) in the weſt part of the iſland, *Ib.*

Crete is ſaid anciently to have contained an hundred cities, *Plin. ib.* (*Centum urbes habitant magnas*, ſc. CRETES, *Virg. Æn.* iii. 106. *Centum urbibus quondam habitata* CRETE, *Mela*, ii. 7. *Centum potens urbibus* CRETE, *Horat. od.* iii. 27. 33. vel *nobilis*, Id. epod. ix. 29.) therefore called ἑκατομπολις, *Homer. Il.* ii. 156. but in the Odyſſey it is ſaid to contain only ninety towns, *Strab.* x. 479. —— The three chief cities were, GNOSSUS, GORTĪNA, and CYDONIA, *Strab.* x. 476. GNOSSUS, or CNOSSUS, was ſituate in a plain about twenty-five ſtadia, or three miles from the ſea on the north, near mount Ida, in the middle of the iſland, thirty ſtadia in circumference; the ſeat of Minos, *Ib.* Its harbour was called *Heraclēum*, v. *ēa*, now CANDIA, the preſent capital *.

On the oppoſite ſide of the iſland ſtood GORTINA, in a plain, ninety *ſtadia* diſtant from its port *Lybēne* on the Lybian ſea, about fifty ſtadia in circumference; the river *Lethè* (*Lethæus fluvius*) ran through the middle of it, *Ib.* 478. Here was the famous labyrinth built by Dædalus, below ground, in imitation of that in Ægypt, repreſenting, however, only the one hundredth part of it †, *Plin.* xxxvi. 13. *ſ.* 19.; *Diodor.* i. 61. & 97.; *Virg. Æn.* v. 588. vi. 27.; *Ovid. Met.* viii. 158.

Near the north-weſt point of the iſland ſtood CYDONIA, now *Canea*, built by a colony from Samos, *Herodot.* iii. 44. & 59. which Florus calls the metropolis of the iſland, (*urbium mater* ‡,) iii. 7.

The towns of inferior note were, *Lebēna*, near the promontory *Leon*, ſouth of mount Ida; — *Minōa*, v. *-ōum*, near the port of *Drepănum*, on the north ſide of the iſland; — *Pergămus* or *Pergamea*, built by Ænēas, *Virg. Æn.* iii. 133. or Agamemnon, *Vell.* i. 1. — *Milētus*; *Aptĕra*, *Lappa* v. *Lampe*; *Lyctus* or *Lyttus*, built by the Lacedæmonians, ſaid to be

* Hence *Gnoſſia regna*, for Crete, *Virg. Æn.* iii. 115. *Gnoſſia corona*, the crown of Ariadne, when converted into a conſtellation, *Id. G.* i. 222. who herſelf is called *Gnoſſis*, *-idis*, Ovid. ep. xv 25.

† Some ſuppoſe the labyrinth to have been at Gnoſſus. There is ſtill a ſubterraneous cavern near Gortyna, which modern travellers take for the labyrinth; but Pliny ſays that no veſtiges of the labyrinth remained in his time, *Ib.* and ſo Diodorus, i. 61. but he ſays the contrary, *Ib.* 97.

‡ Whence *Cydonius*, vel *-eus*, *-a*, *um*; thus, *Cydonia ſpicula*, Cretan arrows, *Virg. Ecl.* x. 59. *Cydonius arcus*, Horat. od. iv. 9. 17. *Cydonia arundo*, a Cretan bow, *Sil.* x. 261. *Cydonea pharetra*, Ovid. Met. viii. 22.

the moſt ancient city in Crete, *Polyb.* iv. 54.; — *Phæſtum*, v. *-us*; OAXUS, *Herodot.* iv. 154. on the river *Oaxes*, as it is thought, *Virg. ecl.* i. 66; *Rhitymna*, now *Retimo*; — THENÆ, near *Gnoſſus*; *Arcădes* or *Arcadia*, where the fountains are ſaid to have ceaſed when the city was deſtroyed, and again to have flowed ſix years after, when the city was rebuilt *, *Senec. Q. Nat.* iii. 11.; *Plin.* xxxi. 4.

There

* The firſt inhabitants of Crete, according to Diodorus Siculus, were called ETEO-CRETES, from their king CRES. Thoſe who dwelt round mount Ida were called *Dactyli Idæi*. They diſcovered the uſe of fire, and the art of working in iron and braſs. After them were the CURETES, who lived in woods and caves. From one of theſe and *Titæa* were born the TITANES, ſix brothers, *Saturnus* or *Cronus*, *Hyperion*, *Cœus*, *Iapetus*, *Crius*, and *Oceănus*; and five ſiſters, called TITANIDES, *Rhea*, *Themis*, *Mnemosyne*, *Phœbe*, and *Thetys*. Saturn became king of the iſland. He and his children, on account of their inventions and beneficence, were worſhipped as divinities, *Diodor.* v. 64.—80. as will be ſhewn in its proper place. Many ages after this, different parts of the iſland were poſſeſſed by the *Pelaſgi*, the *Dores*, the *Achæans*, the *Argives*, and *Spartans*, *Ib.* 80.

The laws of Crete are highly extolled by the ancients. They were compoſed firſt by Rhadamanthus, and after him by Minos, as they both gave out, by the directions of Jupiter. Hence Minos is ſaid to have ſpent nine years in the cave of Jupiter, *Strab.* x. 476. xvi. 762. and therefore Homer calls him Ἐννέωρος Διὸς ἑταῖρος, *novennis Jovis confabulator* vel *diſcipulus*, Odyſſ. xix. 179. Some ſay he went thither every ninth year, (δι' ἐννέατον ἔτος, *nono quoque anno*, Plato in Minoe,) that is, he reviſed and corrected his laws at that time. Valerius Maximus ſays, every year, i. 2. *ext.* 1.

The lawgiver of Crete conſidered liberty as the greateſt bleſſing of a ſtate, without which property could not be ſecure. For ſlaves can call nothing their own. To prevent avarice and luxury, which never fail to excite diſcord, the youth were brought up together in companies, (ἀγέλαι, *greges*,) and the men, divided into what were called ANDREIA, ate in public; ſo that the rich and poor fared alike. From their earlieſt years they were trained to arms; inured to cold and heat, and all the hardſhips of war. They were exerciſed in ſhooting the arrow, and in dancing to muſic completely armed; which cuſtom was introduced by one *Curis*, and called PYRRICHE, the *Pyrrhic dance*. The boys were taught letters, to repeat paſſages from the laws in verſe, and particular kinds of muſic. Every man at a certain age was obliged to marry. At ſtated times the companies of young men engaged in mock fights, in which they uſed to give and receive ſevere blows. Theſe, and various other particulars, are recounted by Strabo, x. 480. &c.

Minos divided the iſland into three parts, and built a city on each. He was the firſt who obtained the ſovereignty of thoſe ſeas. Some repreſent him as a good lawgiver; and others, as a tyrannical prince, *Ib.* 476. It is at leaſt certain that the Cretans anciently enjoyed excellent laws; which were copied, as Strabo obſerves, by the wiſeſt of the Greeks, particularly by the Lacedæmonians, x. 477. The Cretans, however, after being ſubjected to tyrants, greatly degenerated, *Ib.* During the Trojan war, as the auxiliaries of Menelaus, they made a conſiderable figure, but after its concluſion ſuſtained great calamities, *Herodot.* vii. 171. In the Peloponneſian war they ſerved as mercenaries to the Athenians, *Thucyd.* vii. 57. In after times Polybius repreſents them as diſgraced by piracy, robbery, and almoſt every crime, *Polyb.* iv. 8.; ſo Strabo, x. 477. Their conſtitution was then democratical, quite different from that of Lacedæmon,

There are a number of small islands around Crete, but none of them remarkable, *Plin.* iv. 12. *f.* 20.

The islands in the east part of the Ægēan sea were called SPORADES, and commonly annexed to Asia, although peopled by Greeks.

East from Crete is CARPĂTHUS, which gave name to the *Carpathian* sea, *Plin.* v. 31. *f.* 36. —— East from it, and near the coast of Lycia, is RHODUS, *Rhodes*, one hundred and twenty-five miles in circumference; which contained three towns, LINDUS, v. *-os*, CAMIRUS, and *Jalysus*, afterwards called RHODUS, *Ib.* anciently famous for its power by sea, and for the brazen *Colossus*, or image of the sun, seventy cubits high, about one hundred and five feet, *Plin.* xxxiv. 7. It was the work of *Chares*, born at Lindos, a city in the island, and employed him for twelve years. The expences of it were defrayed by the money which the Rhodians received from the sale of the warlike machines which Demetrius, the son of Antigŏnus, had employed in besieging them, and of which he made them a present upon raising the siege. It was thrown down by an earthquake eighty-five years after its erection, and lay on the ground till Rhodes was taken by the Saracens under Mahias, A. D. 653. who sold the brass of it to a Jew of Emessa, by whom it was transported to Alexandria in Egypt on the backs of nine hundred camels.

The knights of St John of Jerusalem being obliged to retire from Palestine, took this island from the Turks 1309, and defended it against all the power of that empire till 1522, when it surrendered to Soliman, after repulsing many furious assaults, in which great numbers of the Turks were slain.

Lacedæmon, *Polyb.* vi. 44. & 45. They were frequently agitated by internal seditions, *Ib.* iv. 53. &c.; *Liv.* xli. 25. and at one time obliged to have recourse to Philip King of Macedon, to settle their differences, *Polyb. de virt. & vitiis.* After this they were reduced by the Cilicians, and at last subjected to the Roman yoke by *Metellus*, hence called CRETICUS, *Strab.* x. 477.; *Liv. epit.* xcix.; *Flor.* iii. 7. after a vigorous resistance for above two years, *Ib.* nor has Crete ever since regained its independence.

In the year 1194 Crete became subject to the Venetians, under whose mild government it flourished greatly. It was unexpectedly attacked by the Turks, A. D. 1645, in the midst of a profound peace. The siege of Candia was begun in 1646, and the city did not surrender till the 4th of October 1670. We may judge of the bravery of the besieged from the length of their defence. The reduction of the island is said to have cost the Turks above two hundred thousand men. The Cretans are now subjected to the same state of servitude with the rest of the Turkish empire; industry is discouraged, and of course population greatly diminished.

Rhodes

Rhodes is surrounded by a number of small islands which were dependent on it, but none of them remarkable, *Plin. ib.*

North of Rhodes is COS or *Coos*, now *Lango*, fifteen miles from the city of Halicarnassus on the coast of Caria; one hundred miles in circumference, *Ib.* the country of HIPPOCRATES, the physician; of the painter APELLES *, and the poet PHILETAS, *Strab.* xiv. 658. the writer of love songs, *Ovid. Art. Am.* iii. 329. *rem.* 760. — celebrated for producing excellent wine, *Plin.* xv. 17. and for the manufacture of cloth of a very fine texture, *(Coæ vestes*, i. e. *tenues* vel *pellucidæ;) Horat. od.* iv. 13. 13.; *Sat.* i. 2. 101.; *Tibull.* ii. 3. 57.

North of Cos are LEROS and PATMOS, now *Palmossa*, where St John wrote the Revelations. —— Near Miletus on the coast of Caria, at the bottom of the bay formed by the river Mæander, is *Lade*; and not far from it *Pharmacūsa*, near which Julius Cæsar, when a young man, was taken by the pirates, *Suet. Cæs.* 4.

Opposite to mount *Mycale* on the coast of Ionia, and the promontory *Trogilium*, is SAMOS, the favourite island of Juno, *Virg. Æn.* i. 16. the country of Pythagoras; whence he is called *vir* SAMIUS, *Ovid. Met.* xv. 60. famous for its wine and earthen ware †, *(vasa Samia,) Plin.* xxxv. 12. *f.* 46.; *Plaut. Capt.* ii. 2. 41.; *Men.* i. 2. 65.

West from Samos is ICĂROS or *Icaria*, which gave name to the *Icarian* sea around it, *Plin.* iv. 12. *f.* 23.; but others say this sea was named from *Icărus*, the son of Dædălus, who was drowned in it. It was sometimes violently agitated by the south-west wind, *Horat. od.* i. 1. 15. —— North of Icaros is CHIOS, one hundred and twenty-five miles in circumference, famous for its wine, *Horat. od.* iii. 19. 5.; *Sat.* i. 10. 24. and marble, *Plin.* v. 31. *f.* 38.

About five hundred stadia north of Chios is LESBUS, v. -os, five hundred and sixty stadia long, and one thousand five hundred stadia in circumference, *Strab.* xiii. 617. &c. celebrated for its beauty, *Horat. ep.* i. 11. 1. *Insula nobilis et amœna*, Tacit. Ann. vi. 3. and for its wine, *Id. od.* i. 17. 21. *epod.* ix. 34.;

* Alexander the Great was so partial to Apelles, that he prohibited by an edict any other person to paint him; and granted to Lysippus the same exclusive privilege of making statues of him, *Horat. ep.* ii. 1. 239.; *Cic. Fam.* v. 12.; *Plin* xxxiv. 8. xxxv. 10.

† Here the art of making figures of clay *(ars plastica* v. *plastice)* is said to have been invented; according to others, at Corinth, whence it was introduced into Etruria by two potters *(figuli, fictores* v. *plastæ)* who went into Italy with *Demaratus*, the father of Tarquinius Priscus, *Ib. f.* 43.

Gell.

Gell. xiii. 5. produced near the town *Methymna* *, Ovid. Art. Am. i. 57.; *Virg. G.* ii. 90.; *Horat. Sat.* ii. 8. 50.; *Propert.* iv. 9. 12.; whence *Mythymnæa Leſbos*, Ovid. Met. xi. 55. *Methymniădes*, the women of this place, *Ovid. ep.* xv. 15. The chief city was MITYLĒNE, by which name the iſland is now called. The Mitylenians having, in the Peloponneſian war, repeatedly revolted from the Athenians, after being reduced, were condemned to be all put to the ſword; and a ſhip was diſpatched from Athens to *Paches* their general with this cruel decree. But that fickle people having next day repented of their ſeverity, reverſed their former ſentence, and ſent another ſhip with the intelligence. This ſhip ſailed with ſuch celerity, that it arrived at Mitylene juſt after the Athenian general had notified his firſt commands, and was about to execute them; which changed the grief and deſpair of the Mitylenians into the greateſt joy †, *Thucydid.* iii. 35.—50.

North

* Methymna was the native city of Arion, a moſt famous muſician, hence called *Methymnæus vates*, Stat. Silv. ii. 2. 60.; Martial. viii. 51. 15. who, having reſided ſome time with Periander the tyrant of Corinth, went over into Italy; and having there acquired by his profeſſion a large ſum of money, he propoſed returning with it to Corinth. For this purpoſe he hired a Corinthian veſſel from Tarentum The mariners, on account of his riches, determined to throw him over board. He having firſt obtained permiſſion to play a tune, plunged into the ſea, and is ſaid to have been carried by a dolphin to cape Tænărus; whence he made his way to Corinth, which the mariners had reached before him. They were inſtantly ſeized and crucified, *Herodot.* i. 23. & 24.; *Serv. in Virg. Ecl.* viii. 56.; *Ovid. Faſt.* ii. 83.; *Propert.* ii. 26. 18.; *Gell.* xvi. 19. *Plin.* ix. 8.; *Hygin.* 194.

† Mitylēne was the native place of PITACCUS, one of the ſeven wiſe men of Greece; of the poet ALCÆUS, and the poeteſs SAPPHO, who were both contemporary, *Strab.* xiii. 617. They excelled chiefly in lyric poetry, or in writing poems to be ſung in concert with the lyre; whence Horace, who firſt introduced lyric poetry at Rome, calls it *Æolium carmen*, od. iii. 30. 13. iv. 3. 12. (becauſe Mitylenè was built by a colony of Æolians from Greece, *Herodot.* i. 149. and Strabo calls Leſbos as it were the metropolis of the Æolic cities, xiii. 616. & 622.) So Sappho is called *Æolia puella*, Horat. od. iv. 9. 12. the lyre, *Æoliæ fides*, lb. ii. 13. 24. or *Leſbous barbitos*, lb. i. 1. 34 ſaid to have been firſt played on by Alcæus, *(Leſbio primùm modulate civi*, lb. i. 32. 5.) as being the firſt lyric poet, *lb.*; the quill or inſtrument uſed in ſtriking the ſtrings, *Leſbium plectrum*, lb. i. 26. 11.; the meaſure of lyric verſe, *Leſbius pes*, lb. iv 6. 35. *Leſbides Æoliâ nomina dicta lyrâ*, Leſbian women celebrated by the lyre of Sappho, *Ovid. ep.* xv 200. Horace ſeems to value himſelf chiefly in being the firſt lyric poet at Rome, *(princeps Æolium carmen ad Italos deduxiſſe modos*, od. iii. 30. 13. *Romanæ fidicen lyræ*, lb. iv. 3. 23. *Non ante vulgatas per artes*, lb. 9. 3.) ep. i. 19 32.

Alcæus not only compoſed love-ſongs, *Cic. Tuſc.* iv. 33. but alſo the boldeſt invectives againſt tyrants, whereby he animated his countrymen to expel them; whence his poems are called *minaces Camenæ*, Horat. od. iv. 9. 7. and were ſo much admired that he is ſaid to have ſtruck his lyre with a golden plectrum, *Id.* ii. 13. 26.; *Quinctil.* x. 1. and from the ſublimity of his ſentiments and ſtyle,

ſonare

North of Leſbos is LEMNOS, now *Stalimene*, the iſland of Vulcan, *Val. Flacc.* ii. 78. & 95. whence he is called *Lemnius pater*, Virg. Æn. viii. 454.; its circumference is one hundred and twelve miles, *Plin.* iv. 12. *ſ.* 23. It contained two cities, *Hephæſtia* and *Murina*. On the forum or public place of the latter, mount Athos, diſtant eighty-ſeven miles, at the ſolſtice caſt its ſhadow, *Ib.*

About fifty-ſix miles eaſt from Lemnos, and forty ſtadia from the coaſt of Troas, is TENEDOS, *Virg. Æn.* ii. 21. eighty ſtadia in circumference, *Strab.* xiii. 604. named from *Tenes* or *Tennes*, one of its kings, *Diodor.* v. 83. who, on account of his virtues, was after his death worſhipped as a god, *Ib.* & *Cic. Verr.* iii. 19. *Nat. D.* iii. 15. anciently called alſo *Leucophrys*, *Phœnice*, and *Lyrneſſus*, twelve miles from Sigæum, *Plin.* v. 31. *ſ.* 39. It had one town, inhabited by Æolians, where was a temple of Apollo Smintheus, *Strab. ib.* & *Homer. Il.* i. 37.

The iſlands north of this belong to Thrace.

THRACE.

THRACIA vel THRACE, Thrace, now *Romania* or *Rumelia*, was ſeparated on the north from *Mæſia* by mount HÆMUS; on the eaſt it is bounded by the *Euxine* ſea, the *Thracian Boſphŏrus*, the *Propontis* and the *Helleſpont*; on the ſouth by the *Ægēan* ſea; and on the weſt by Macedonia, from which it was anciently ſeparated by the river *Strymon*, and in later times by the *Neſſus*.

HÆMUS or *Æmus*, is a ridge of mountains extending from the Euxine ſea a great way weſtwards, ſo lofty, that the Euxine and Hadriatic ſeas are ſaid to be viſible from the top, *Mel.* ii. 2.; *Liv.* xl. 22.; *Plin.* iv. 11. *ſ.* 18. but Strabo ſays this is impoſſible, vii. 313. —— There are two other high mountains ſouth of Hæmus, which run nearly in the ſame

ſonare plenius, ſc. *quam Sappho*, Horat. od. ii. 13. 26. *grandius ſonare*, Ovid. ep. xv. 29. None of his works now remain but a few fragments preſerved by Athenæus. In a battle with the Athenians he loſt his armour, which they ſuſpended in the temple of Minerva at Sigæum, *Herodot.* v. 95.

To Mitylene Pompey ſent his wife Cornelia, before the battle of Pharſalia, *Lucan.* v. 725. and went thither after his defeat, *Ib.* viii. 40. 108. &c. *Cæſ. b. civ.* iii. 102.

direction

direction with it, through the middle of Thrace, RHODOPE and PANGÆUS, plur. *-æa*. *Rhodŏpe* runs from the Euxine ſea to the ſources of the Neſſus; and Pangæus, from thence into the north of Macedonia, where it joins mount Hæmus, *Dio.* xlvii. 35. & 40. whence Dio places *Philippi* at the foot of Pangæus, *Ib.* and Lucan, of Hæmus, i. 680. Theſe mountains are often mentioned in the ſtory of Orpheus, *Virg. Ecl.* vi. 30. viii. 44. *G.* iv. 461.; *Horat. od.* i. 12. 6. whence he is called *Rhodopēius vates*, Ovid. Met. x. 11. vel *heros*, Ib. 50. Rhodope was much frequented by bacchanals, *Ib.* vi. 589. *Horat. od.* iii. 25. 12. Rhodopè, in fable, is ſaid to have been the daughter of Strymon and wife of Hæmus, king of Thrace, who were both converted into mountains for having equalled themſelves to Jupiter and Juno, *Ovid. Met.* vi. 87. There is another mountain in Thrace often mentioned by the poets, called ISMĂRUS, v. *-os*, plur. *-a*, near the mouth of the river Hebrus, fruitful in wine, *Virg. G.* ii. 37. with which Ulyſſes is ſaid to have intoxicated the Cyclops Polyphēmus, *Odyſ.* ix. 197. whence *Iſmarius*, *-a*, *-um*, Thracian, *Virg. Æn.* v. 620.; *Ovid. Met.* ii. 257. ix. 641. xiii. 530. x. 305. *ep.* i. 46. thus *Iſmarius Itys*, as being deſcended from *Tereus*, a Thracian king, *Ovid. ep.* xv. 154. Near the mountain was a town called ISMARA, *Virg. Æn.* x. 351.

The chief river in Thrace is the HEBRUS, which flows into the Ægēan ſea oppoſite to the iſland SAMOTHRACE, by two mouths; remarkable for the coldneſs and limpidneſs of its water, *Horat. ep.* i. 16. 13. and for its rapidity, *Virg. Æn.* i. 321. —— On the eaſt mouth ſtood AENOS or *Ænos*, ſaid to have been built by Æneas, *Mel.* ii. 2. where was the tomb of *Polydōrus*, the ſon of Priam, *Plin.* iv. 11.; *Virg. Æn.* iii. 18. &c. *ſee p.* 188. near the lake *Stentŏris*, *-ĭdis*, Herodot. vii. 57. Around the Hebrus lived the CICŎNES, *Mel.* ii. 2.; *Plin.* iv. 11. —— On the left branch of it ſtood DORISCUS v. *-um*, in the plains of which (*Doriſcus campus*) Xerxes numbered his forces, *Herodot.* vii. 59. & 108.; *Plin.* iv. 11.; *Mel.* ii. 2. Through the weſt ſide of this plain ran the river LISSUS, between two towns, *Meſembria* and *Stryma*, which was not ſufficient to ſupply the army of Xerxes with water, *Herodot.* vii. 59. —— Between *Stryma* and *Maronēa* was the lake *Iſmăris*, *ĭdis*; and near *Dicæa*, the lake *Biſtōnis*, *-ĭdis*, into which two rivers, *Travus* and *Compſatus*, run, *Herodot.* vii. 109.

Near the mouth of the Neſſus, on the eaſt ſide, ſtood ABDĒRA, founded by a colony from Teos in Ionia, *Id.* i. 168.; *Strab.* xiv. 644. infeſted with thick air, which was ſuppoſed to

to render the inhabitants dull, hence called VERVECUM PATRIA *, *Juvenal.* x. 50. the native city of DEMOCRĬTUS, called the *laughing philoſopher*, becauſe he uſed to laugh at the follies of mankind †, *Ib.* 33.; *Ælian.* iv. 20. ſee p. 16. and of his ſcholar PROTAGŎRAS, hence called ABDERĪTES; who having expreſſed ſome doubt concerning the exiſtence of the gods, was baniſhed from Athens, and his books publicly burnt, *Cic. Nat. D.* i. 1. & 23.

Near Abdera was the reſidence of DIOMĒDES, king of the *Biſtŏnes*, whoſe horſes lived on human fleſh, and who was ſlain by Hercules. *Abdera* is ſaid to have been built by that hero, who called it after *Abdērus*, the ſon of Mercury, his favourite, who had been devoured by the horſes of Diomed, *Apollodor.* ii. 5. 8.; *Plin.* xxv. 8. *f.* 53. —— Near this alſo was *Scaptesўle*, where were mines of ſilver and gold, *Plutarch. in Cimone; Lucret.* vi. 810. Here Thucydides had poſſeſſions, and here he is ſaid to have written his hiſtory of the Peloponneſian war, *Plutarch. ib.* & *de exilio*, 19.

Oppoſite to the mouth of the Neſſus is the iſland THASUS or *Thaſſos*, anciently called AERIA or ÆTHRIA; twenty-two miles from Abdera; ſixty-two miles from Athos, *Plin.* iv. 12. *f.* 23. mountainous, but fertile, *Plutarch. de exilio*, 16. remarkable for its wines and marble, *Ib.* & *Senec. ep.* 86.

Oppoſite to the mouth of the Hebrus is the iſland SAMOTHRACE, *-ca*, vel *-cia*, i. e. *Samos Thracia*, v. *Thrëicĭa*, Virg. Æn. vii. 208. to diſtinguiſh it from the iſland Samos, *Diodor.* v. 47. from a colony by which it was peopled, *Strab.* x. 457. formerly called MELITA, *Ib.* 472. thirty-two miles in circumference; thirty-eight miles from the continent of Thrace, and twenty-two miles from Lemnos, *Plin. ib.* where Cybële was greatly worſhipped, *Ib.* 49. alſo Ceres and Proſerpine, *Strab.* iv. 198. whence Dardanus is ſaid to have brought the worſhip of Cybele to Troy, *Id.* vii. 331. From him the iſland is ſome-

* The horſes fed near Abdera are ſaid to have been ſeized with madneſs, *Plin.* xxv. 8. *f.* 53. whence ABDERA is put by Cicero for *Stultus ſenatus*, Att. iv. 16. and Ἀβδηριτικὸν, for *ſtultum*, fooliſh, *Ib.* vii. 7. So the notions of Democritus concerning the gods, which Cicero condemns as abſurd, are ſaid to be *patriâ Democriti, quam Democrito digniora*, Id. Nat. D. i. 43. This city was without provocation taken by ſtorm, its chief men beheaded, and its citizens ſold for ſlaves, by Hortenſius, the Roman Prætor. But the ſenate condemned his conduct, and reſtored the city to its former privileges, which it ſeems to have enjoyed to the time of Pliny, whence he calls it LIBERA CIVITAS; iv. 11.

† Democritus travelled through different countries in queſt of knowledge. Before he ſet out, he divided his patrimony among his brothers, reſerving only what was requiſite to defray his travelling charges, *Ælian.* iv. 20.

times

times called DARDANIA, *Plin.* iv. 12. *f.* 23.—— About twelve miles ſouth of it is the iſland IMBROS *, *Ib.*

Upon the Hebrus, in the interior part of Thrace, ſtood Trajanopŏlis, built by Trajan; and north of mount Rhodŏpe ADRIANOPŎLIS, built by Adrian, the capital of the Turks in Europe before they took Conſtantinople.

North-eaſt of the mouth of the Hebrus and the iſland Samothrace the Egēan ſea terminates in a bay, called *the Bay of* MELAS, *(ſinus Melas, -ănis,* the *Black Bay,)* from a river of that name which runs into the top of it, *Plin.* iv. 11.

This bay, approaching the *Propontis* within thirty-ſix ſtadia, about four miles and a half, forms a peninſula called the CHERSONĒSUS, extending four hundred ſtadia, about fifty miles, between the bay and the Helleſpont. Hither the Athenians ſent a colony under Miltiades, who built a wall acroſs the iſthmus, called μακρον τειχος, *longus murus,* to repel the incurſions of the Abſinthians †, *Herodot.* vi. 34. &c.

On

* Anciently the people of Thaſus and Samothracè poſſeſſed ſeveral towns on the continent, *Herodot.* vii. 108. The Thaſians were ſo powerful as to contend with the Athenians by ſea, *Thucydid.* i. 100. Being defeated in ſeveral engagements, and beſieged above two years, they were at laſt obliged to ſurrender, *Ib.* 101.

† This Miltiades was the ſon of Cypsĕlus, deriving his origin in a long line from Æăcus and Ægīna. The *Dolonci* Thracians, who then poſſeſſed the Cherſoneſus, being hard preſſed by the Abſinthians, their neighbours, ſent their chiefs to Delphi to conſult the oracle about the war. The prieſteſs directed them to chooſe, as the leader of a colony to their country, the perſon who ſhould firſt invite them to his houſe. They paſſed through Phocis and Bœotia without receiving any invitation. As they went through Athens, Miltiades was ſitting in his veſtibule, and ſeeing by their arms and dreſs that they were ſtrangers, called to them, and gave them lodging and entertainment. They communicated to him the anſwer of the oracle, and intreated him to do what it injoined. Miltiades, diſſatisfied with the government of Piſiſtrătus, who then ruled at Athens, readily complied. The prieſteſs of Apollo, whom he conſulted, confirmed his reſolution. Having therefore collected ſuch Athenians as were willing to accompany him, he ſet ſail with the *Dolonci*. Upon his arrival he was created King, (τυραννος.) He firſt fortified the Iſthmus; and having thus checked the Abſinthians, he made war on the people of Lampſacus. They, by an ambuſh, took him priſoner; but upon the application of Crœſus, king of Lydia, who had a favour for Miltiades, he was liberated.

Miltiades dying without iſſue, left his government and fortune to Steſagŏras, the ſon of Cimon, his brother by the mother's ſide; and Steſagoras being ſoon after ſlain, his brother, the great MILTIADES, who afterwards defeated the Perſians at Marathon, was ſent by the ſons of Piſiſtratus *(Piſiſtratīdæ)* to ſucceed him. He, upon his arrival, kept himſelf at home, as if to mourn for the loſs of his brother. The chiefs of the country who came to condole with him he put in priſon, and thus became maſter of the whole country. To ſtrengthen his intereſt, he married *Hegeſipўle*, the daughter of Olŏrus, a king of the Thracians, by whom he had Cimon, *Plutarch. in Cimone, princ.* Three years after he was obliged to fly, upon the invaſion of the Scythians; but upon their de-

On the end of the iſthmus next the gulph of Melas was CARDIA, the birth-place of Eumenes, hence called CARDIANUS, *Nep.*; and on the Propontis, PACTYE, *Ib.* & *Plin.* iv. 11. Lyſimăchus deſtroyed Cardia, and in its ſtead built at ſome diſtance a much larger city, called from himſelf LYSIMACHIA *, *Pauſan.* i. 9. often mentioned in the wars of the Romans, *Polyb.* v. 34.; *Liv.* xxxii. 34. xxxiv. 57. xxxiii. 38. & 40. xxxv. 15. xxxviii. 40.

At the bottom of the gulph of Melas, oppoſite to the iſland Imbros, ſtood *Alopeconnēſus*, near the promontory *Maſtuſia*, Mel. ii. 2. which Pliny places on the ſouth-eaſt corner of the Cherſonēſus, near the town *Elæus* or *Elæus*, and oppoſite to the promontory Sigæum on the coaſt of Aſia, at the ſouth end of the Helleſpont †, iv. 11.; *Liv.* xxxi. 16.

The

parture he was reſtored by the *Doloncı*. Darius, king of Perſia, having reduced the Ionians, ſent a fleet of Phenicians to ſubdue the Cherſoneſus, and the iſlands around it. Upon their approach Miltiades, having loaded five *triremes* with his moſt valuable effects, ſet ſail for Athens. Metiŏchus, his eldeſt ſon by a former wife, who commanded one of the gallies, fell into the hands of the enemy; and being carried to Darius, was treated by him with kindneſs, married a Perſian woman, and ſettled in that country. Miltiades reached Athens in ſafety, *Herodot.* vi. 34.—43.

Cornelius Nepos, in his life of Miltiades, differs greatly from the account of Herodotus. He makes Miltiades the ſon of Cimon, to plant the firſt colony of Athenians in Cherſoneſus, 1. & 2. without taking any notice of his uncle or brother; and then to reduce Lemnos and the Cyclădes, *Ib.* 2. In other particulars they both agree.

* Lyſimachus was one of the generals of Alexander. He incurred the diſpleaſure of that prince by ſhewing compaſſion to his old maſter Calliſthĕnes. This philoſopher had ſtrongly expreſſed his diſapprobation of Alexander for adopting the manners of the Perſians; on which account, under pretext of being privy to a conſpiracy againſt the king's life, after having his ears, his noſe, and lips cut off, and all his members dreadfully mangled, he was ſhut up in a cage with a dog, and thus carried about as a public ſpectacle. Lyſimachus, moved with pity for ſo great a man ſuffering innocently, gave him poiſon, to free him from pain and ignominy. Alexander was ſo offended, that he ordered him to be expoſed to a fierce lion. But when the lion furiouſly ſprung at him, Lyſimachus having wrapped his hand in his mantle, thruſt it into the lion's mouth, and tearing out his tongue, killed him. The wrath of Alexander was turned into admiration; and Lyſimachus continued ever afterwards to be one of his chief favourites. After the death of Alexander he became king of Thrace, *Juſtin.* xv. 3.; *Pauſan.* i. 9.; *Plin.* viii. 16. *ſ.* 21.; *Senec. de Ira*, iii. 17. *clem.* i. 25; *Val. Max.* ix. 3. *ext.* 1.; *Plutarch. in Demetrio, p.* 901. But Curtius thinks this ſtory a mere fable, viii. 1. 14. and ſimply ſays that Calliſthenes was put to death by torture, *Ib.* 8. 21. Concerning the manner of his death authors differ, *V.* & *Cic Tuſc.* iii. 10. v. 9.; *Rubir. Poſt.* 9.; *Arrian.* iv. 14; *Plutarch. in Alex. p.* 696.

†On this promontory ſtood the tomb of Hecuba, called CYNOSSĒMA, *Thucyd.* viii. 104. & 105 (i. e. το κυνος σημα, *canis tumulus,*) Strab. xiii. 595.; Plin. iv. 11. ſo thought from her abuſive language to the Greeks after ſhe became a captive, *Dictys. Cret.* v. or rather from her being metamorphoſed *(in canem)*, Hygin.

The HELLESPONT, or *Sea of Helle*, (Ἑλλης πορτος,) is ſo called from *Hellè*, the daughter of Athămas, king of Thebes, who is ſaid to have been drowned while croſſing it with her brother Phryxus. It is about ſixty miles long in a winding courſe, and at a medium about three miles broad; where narroweſt, not quite one mile over, (ſeven ſtadia, *Herodot.* iv. 85. vi. 34.; *Strab.* ii. *p.* 124.; *Plin.* iv. 11.) Here ſtood SESTOS on the European ſide, oppoſite to ABYDOS in Aſia, famous for the loves of Hero and Leander *, *Mel.* ii. 2.; ſouth of which are now two caſtles to guard the ſtraits, called *the* DARDANELLES. Near this Xerxes made a bridge of boats to tranſport his army. *Helleſpontum junxit et maria ambulavit*, Cic. Fin. ii. 34. *Europamque Aſiæ, Seſtonque admovit Abydo* †, Lucan. ii. 674.

North of Seſtos is *Madȳtos* and *Ciſſa*, on the AEGOS POTAMOS, or the *Goat's River*, at the mouth of which the Athenians under Philocles, were defeated by the Lacedæmonians under Lyſander, with ſo great ſlaughter, that they loſt their liberty and their all, *Nep. Lyſand.* 4.; *Alcib* 8.; *Conon.* 1. and near it *Chidria*, whither the Athenians fled after their de-

Hygin. iii.; Juvenal. x. 271. hence *Locus extat, et ex re nomen habet*, Ovid. Met. xiii. 569. Here alſo was the tower and temple of *Proteſilaus*, the firſt of the Greeks that landed on the Trojan ſhore, and who was ſlain by Hector, *Plin. ib.*; *Hygin.* 103.; *Ovid. Met.* xii. 67.

* Leander was a native of Abȳdus *(Abydēnus,)* and Hero of Seſtus; hence called SESTIAS, *-ădis*, Stat. Theb. vi. 547. They became greatly enamoured of each other; and when their parents oppoſed their union, Leander uſed in the night-time to ſwim over to Hero, and return before morning; whilſt Hero held a burning torch on the top of a tower to direct his courſe. After doing this for a long time, Leander, in a tempeſtuous night was drowned; and his body being caſt on the Thracian ſhore, Hero, in deſpair, threw herſelf from her tower and periſhed in the waves, *Muſæus de Leand. et Hero.*; *Ovid. ep.* 18. & 19.; *Virg. G.* iii. 258.

† When the bridge was firſt finiſhed, a great tempeſt ariſing broke it to pieces. Whereupon Xerxes, greatly enraged, ordered the Helleſpont to be chaſtiſed with three hundred laſhes, and a pair of fetters to be thrown into the ſea to chain it. Thoſe who had the charge of the work were beheaded, *Herodot.* vii. 34. & 35. The ſecond attempt was ſucceſsful, the bridge being conſtructed with greater art, c. 36. The army took up ſeven days and nights in paſſing it, c. 56. Xerxes, obſerving the Helleſpont covered with his ſhips, and the ſhores on both ſides with his troops, is ſaid to have ſhed tears when he reflected, that no one of ſo great a number ſhould be alive an hundred years after, *c.* 45. & 46. This prince was actuated by very different paſſions at different times. One Pythius, a Lydian, who was ſo rich as to entertain Xerxes while at Sardis, and his whole army, beſides offering to furniſh him with money for carrying on the war: obſerving the king pleaſed with his liberality, preſumed to aſk, that as all his five ſons were in the army, the eldeſt might be left to take care of him in his old age. But Xerxes, highly offended at the requeſt, ordered the young man to be put to death, and his body divided in two; one half to be placed on the right ſide of the way, and the other on the left, and the whole army to paſs between them, *Ib.* 27.—41.

feat,

feat, *Xenoph. de reb. Græc.* ii. *init.* as alſo to Seſtos *, *Diodor.* xiii. 106.

At the junction of the Helleſpont with the Propontis ſtood CALLIPŎLIS, now *Gallipŏli*, the firſt town in Europe poſſeſſed by the Turks, A. D. 1357, oppoſite to LAMPSĂCUS in Aſia, at the diſtance of forty ſtadia, *Strab.* xiii. 489.

The PROPONTIS, *-ĭdis*, ſo called from its ſituation *before* the *Pontus Euxinus*, is one thouſand four hundred ſtadia, or about one hundred and ſeventy-five miles long; and five hundred ſtadia, or ſixty-two miles broad, *Herodot.* iv. 85. now called the *Sea of Marmora*, from an iſland in it, abounding in *marble*, anciently PROCONNĒSUS, *Strab.* xiii. 588. called alſo *Elaphonēſus*, from the number of deer on it, *Plin. ib.* but ſome make this a ſeparate iſland.

On the Propontis were *Biſanthe*, *Ganos*, *Perinthus* or *Heraclea*, Diodor. xvi. 77. and *Selymbria* †, Mel. ii. 2. none of them remarkable.

The ſea between the Propontis and Pontus Euxinus, was called THRACIUS BOSPORUS or *Boſphŏrus*, (i. e. Βοος πορος, *bovis tranſitus*, the paſſage of an ox or cow,) as it is ſaid, from Io croſſing it in the form of an heifer, *Apollodor.* ii. 1. 3.; *Dionyſ.* 140. It is one hundred and twenty ſtadia, or ſixteen miles long, and a mile and a half broad; where narroweſt, only five hundred paces, *Plin.* iv. 12. Herodotus ſays, four ſtadiæ, iv. 85. It was anciently called *Myſius Boſpŏrus*, from the *Myſi* who lived on the eaſt of it; their country, MYSIA, *Strab.* xii. 566.

Near the junction of the Boſpŏrus ſtood BYZANTIUM, now CONSTANTINOPLE or *Stambol*, called, by way of eminence, *the Porte*, from the excellence of its harbour, whence the narrow ſea is called *The Straits of Conſtantinople*. Near Byzantium Darius, the father of Xerxes, made a bridge of boats for tranſporting the army which he led againſt the Scythians, *Herodot.* iv. 88. 89. &c.; *Plin. ib.* —— The origin of this city is aſcribed to different ſtates, *Juſtin.* ix. 1.; *Vell.* ii. 15.; it was certainly founded by Greeks, *Strab.* vii. 320. The advanta-

* The Athenians were taken by ſurpriſe. Moſt of their veſſels lay at anchor. Theſe were either captured or deſtroyed. Only ten of the commanders eſcaped: among theſe was Conon, who fled to his friend Evagoras, king of Cyprus. Philocles fell into the hands of the enemy, and was put to death. Thoſe who fled to Seſtos were obliged to ſubmit, *Diodor. ib.*

† Some ſuppoſe that this town is called by Ovid IMBRIA TERRA, *Triſt.* i. 9. 18. but as *Thrĕicia Samos*, i. e. *Samothrace*, is mentioned immediately after, the iſland *Imbros* ſeems to be meant. The truth is, Ovid's account of his voyage in this elegy is not eaſily reconciled to the real ſituation of places.

ges

ges of its ſituation are enumerated at great length by Polybius, iv. 38. &c. which many ages after determined Conſtantine to make it the ſeat of the Roman empire, and call it after his own name. It was anciently called LYGOS, *Plin.* iv. 11.

The chief cities along the Euxine ſea * were, *Phinopŏlis*, *Phileæ* or *Philia*, *Salmydeſſus* or *Halmydeſſus*, *Thynia*, near a promontory of that name; *Apollonia*, founded by the Mileſians, whence Lucullus brought a colloſſal ſtatue of Apollo to the Capitol at Rome, *Strab.* vii. 319.; *Plin.* xxxiv. 3.; *Anchiălos* and *Meſembria*, built by a colony of Megarenſians, at the ſouth end of mount Hæmus, *Strab. ib.* This part of Thrace, along the Euxine ſea, was called PONTUS, *Plin. ib.* and the country extending to the mouth of the Danube, whence Ovid inſcribes his letters from *Tomi*; EX PONTO. So the kingdom of Mithridates in Aſia, *Cic. Manil.* iii. 8. & 15.; *Virg. G.* i. 58.

The chief tribes of the Thracians were, the *Edŏnes*, *Mædi*, *Biſtŏnes*, *Cicŏnes*, *Cæni*, *Beſſi*, *Cælētæ*, *Denſelētæ*, *Aſtæ* or *Aſtii*, and the ODRYSÆ †, whoſe empire, Thucydides ſays, extended from Abdēra and the mouth of the Neſſus to the Euxine ſea and the mouth of the Iſter, ii. 97. & 29.

There

* The Euxine ſea is almoſt every where ſurrounded with mountains, more or leſs diſtant from the ſhore; ſaid to be eleven thouſand one hundred ſtadia, or one thouſand three hundred and eighty-ſeven miles and a half long; and three thouſand three hundred ſtadia, or four hundred and twelve miles and a half broad, *Herodot.* iv. 85. Strabo makes its length eight thouſand eight hundred ſtadia, or one thouſand one hundred miles; and circumference, twenty-five thouſand ſtadia, or three thouſand one hundred and twenty-five miles, ii. 125. It receives about forty rivers, ſome of them very large, *Id.* 7. 298. Theſe cover it with flakes of ice in ſevere winters, mitigate the ſaltneſs of its waters, and convey into it a vaſt quantity of mud and vegetable ſubſtances, which attract and fatten the fiſh. Tunny, turbots, and almoſt every ſpecies, are found here in great abundance, *Strab.* vii. 320. and the more ſo, as this ſea nouriſhes no voracious or deſtructive fiſh, *Ariſt. hiſt. anim.* viii. 19.; *Plin.* ix. 15. *ſ.* 20. The Euxine ſea is frequently enveloped in dark fogs, whence it is called the *Black Sea*. It is often agitated by violent tempeſts; whence it was called by the Greeks *Axĕnos*, (ab *inhoſpitali* feritate, *Plin.* vi. 1.) and afterwards by a more auſpicious name, EUXĪNUS, *Ovid. Triſt.* iv. 4. 55. v. 10. 13.; *Plin.* iv. 12. *ſ.* 24. or becauſe the people who ſettled on it, many of them Greeks, were more *hoſpitable*; which, however, Ovid denies. It is not deep, except towards the eaſtern part, where there are gulphs which cannot be fathomed, *Strab.* i. 50. and where it was ſuppoſed to communicate with the Caſpian ſea below ground. It is divided, as it were, into two parts, by two promontories projecting from the European and Aſiatic ſides, oppoſite to each other; that on the European ſide called *Criu-Metopon*, (i. e. *arietis frons*, the forehead of a ram;) and on the Aſiatic, CARAMBIS, *Strab.* vii. 309. only one hundred and ſeventy miles diſtant, *Plin.* iv. 12. *ſ.* 26. hence this ſea was ſaid to reſemble in its form the ſhape of a Scythian bow, *Ib.* & *Strab.* ii. 125.

† Whence *Odryſia tellus* for Thrace, *Sil.* iv. 433. *Odryſius Boreas*, the Thracian north wind, *Id.* vii. 570. *Odryſius dux*, Rheſus king of Thrace, *Ovid. Art. Am.*

There are at the mouth of the Euxine ſea, about twenty ſtadia from its junction with the Boſpŏrus, two ſmall iſlands, or rather rocks, the one near Europe and the other near Aſia, called CYANEÆ or SYMPLEGĂDES, ſing. *Symplēgas*, ſuppoſed by the ancients to be moveable or floating iſlands, as ſeeming to meet and daſh together, and again to remove from each other; a mere deception of ſight, *Herodot.* iv. 85.; *Strab.* vii. 319.; *Mel.* ii. 7.; *Plin.* iv. 13.; *Ovid. ep.* xii. 121.; *Triſt.* i. 9. 34. & 47. Lucan ſeems to hint that they became fixed when they failed to deſtroy the ſhip Argo, ii. 718.

ILLYRICUM.

THIS country was alſo called *Illȳris*. Its limits were not preciſely aſcertained. They are made more or leſs extenſive by different authors, *Strab.* vii. 313. Its chief diviſions were LIBURNIA and DALMATIA, which laſt name now includes both. The principal city of Dalmatia was *Salōna*, or *-næ*, famous for the palace of Diocleſian, where he lived in retirement, after reſigning the empire, A. D. 305. The ruins of it ſtill remain near *Spalatro*.

There are a great many iſlands along the coaſt, moſt of which belong to the Venetians. South of theſe ſtood *Epidaurus* and *Dioclea*, the birth-place of Diocleſian, near which is now the city *Ragūſa*, a republic, which however pays tribute to the Turks. The countries now called *Boſnia*, *Croatia*, and *Sclavonia*, commonly included in ancient Illyricum, are frontier-provinces between the Houſe of Auſtria and the Turks. The *Sclavonic* language prevails from the Hadriatic to the northern ocean. *Slavi*, or Slaves, is a term uſed by moſt nations in Europe to denote the loweſt claſs of mankind, probably from the people of that name being reduced to a ſtate of ſlavery by their conquerors.

Am. ii. 130. *Rex*, Tereus, the huſband of Procne, *Met.* vi. 490. *Odryſium carmen*, the poems of Orpheus, born in Thrace, *Val. Flacc.* v. 594. *Odryſia haſta*, the ſpear of Mars, *Stat. Achill.* i. 485. the god of the Thracians, whence Thrace is called MAVORTIA TELLUS, *Virg. Æn.* iii. 13. on account of the martial ſpirit of its inhabitants, *bello furoſa* THRACE, *Horat. od.* ii. 16. 5. and Mars is repreſented as courſing or pacing along the river Strymon on a Thracian ſteed, *(Biſtonius ſonipes,)* after finiſhing his warlike toils, *(exhauſtis armis,)* Stat. Silv. i. 1. 18.

MÆSIA.

MÆSIA.

MÆSIA extended from the Euxine ſea betwixt mount Hæmus and the Danube, to the conjunction of that river with the *Savus* or *Save*, near *Belgrade*, Plin. iii. 26. It was divided by the river *Ciabrus* into *Superior*, now *Servia*; and *Inferior*, now *Bulgaria*. A conſiderable part of the former was called *Dardania*; and of the latter towards the mouth of the Danube, PONTUS, the country of the *Getæ*, who likewiſe lived north of that river. Theſe, by ſome of the ancients, were thought to be the ſame with the Goths.

At the conflux of the river *Iatrus* with the Danube ſtood *Nicopŏlis*, built by Trajan, in memory of his victory over Decebălus king of the Dacians; near which the Chriſtians were defeated by Bajazet emperor of the Turks, A. D. 1393.

On the Euxine ſea ſtood TOMI, the place of Ovid's baniſhment, ſuppoſed to have this name, becauſe Medēa here *cut* to pieces her brother Abſyrtes, and ſcattered his members by the way, to ſtop her father's purſuit, *Ovid. Triſt.* iii. 9. 5. & 33. founded by a colony from Miletus, *Ib.* 3. hence called *MILĒTIS, ĭdis*, URBS, *Ib.* i. 9. 41. the inhabitants, *TOMITÆ*, *Ib.* 2. 85. and its territory *Tomitanus ager*, Id. Pont. iii. 8. 2.—— South of *Tomi* was ODYSSUS or ADESSUS, now *Varna*, where the Hungarians were defeated by the Turks under Amurath, A. D. 1444.

The Danube, as it approached the ſea, was called *Iſter*. It flows into the Euxine by ſeven mouths. Some make them only ſix, and ſome five. Theſe form as many iſlands. The ſouthmoſt of which was called *Peucè*, the people, *Peucini*. Above this was the bridge of Darius, built when he made war on the Scythians, *Herodot.* iv. 89. and the town AEGISSUS or ÆGYPSOS, *Ovid. Pont.* i. 8. 11.

DACIA.

DACIA extended to the Carpathian mountains betwixt the *Tibiſcus*, Teiſs, and the *Hierăſus*, Pruth, on the banks of which Peter the Great, Czar of Ruſſia, being ſurrounded by the Turks, was extricated by the addreſs of his Czarina Catherine, 1711.

This province was conquered by Trajan, who joined it to Mœſia by a bridge over the Danube, the moſt magnificent of his works. It was raiſed on twenty piers of hewn ſtone, one hundred and fifty feet from the foundation, ſixty broad, and one

hundred and ſeventy diſtant from each other. The architect was Apollonius Damaſcenus. This aſtoniſhing work, through the envy of his ſucceſſor Adrian, was demoliſhed, *Dio.* lviii. 13.

The modern diviſions of Dacia are, *Wallachia* and *Moldavia*, their capital *Chotzim*, ſubject to the Turks; *Tranſylvania*, capital *Hermanſtad*, ſubject to the Houſe of Auſtria.

The other provinces of the Turkiſh empire in Europe were anciently included in

SARMATIA or SCYTHIA,

UNDER this name was comprehended a conſiderable part of Europe. It was inhabited by various ſtates, whoſe very names were unknown to the Romans. The moſt noted were the *Sarmătæ* or *Sauromătæ*, near the mouth of the Tanais, *Plin.* iv. 12. *f.* 25. vi. 7.; *Mel.* ii. 1. the *Gelāni* and *Agathyrſi*, eaſt of the *Boryſthenes*, who painted their bodies, *Virg. Æn.* iv. 146. and lived a wandering life, as their ſucceſſors the Tartars do ſtill; whence *campeſtres* SCYTHÆ, &c. *Horat. od.* iii. 24. 9. called *Hamaxobii, (quia pro ſedibus plauſtra habebant,)* Plin. ib. Theſe countries were ſucceſſively occupied by the Goths and Vandals, Huns, Alans, Roxolanians, and other barbarous nations which over-ran the Roman empire. The modern diviſions ſubject to the Turks are, *Beſſarabia*, between the mouth of the Danube and that of the Nieſter, on which is ſituate *Bender*, famous for being the retreat of Charles XII. of Sweden, when he fled to Turky, after being defeated by the Ruſſians under Peter the Great at the battle of Pultowa, A. D. 1709.

Betwixt the Nieſter and Boryſthenes is *Budziac Tartary*; eaſt of which to the Tanais is *Little Tartary*.

At the bottom of the *Palus Mœotis* is *Crim Tartary*, *Cherſoneſus Taurica*, ſome years ago the ſcene of bloody conteſts betwixt the Ruſſians and the Turks. The town of *Crim*, whence the peninſula has its name, is now reduced to a village. On the Iſthmus, *Precop*, a place of ſmall ſtrength; and on the Straits, *Caffa*, the chief town.

The ancient towns on the Straits were, PANTĪCAPÆUM, the capital of the *Boſporani*, at the mouth of the lake Mœotis; and five hundred and thirty ſtadia, or ſixty-ſix miles and a quarter from it, *Theodoſia*, now ſuppoſed to be Caffa, *Strab.* vii. 309. & 311.

The inhabitants of theſe parts of Tartary uſed to be ſubject to the Turks, although governed by a Cham choſen by themſelves; but ſince the late ſucceſſes of the Ruſſians, they have been declared independent.

FABULOUS

FABULOUS HISTORY *of the* GREEKS.

I. Fabulous History of CRETE.

SATURN.

The moſt ancient king of Crete was SATURN *, the ſon of *Cælus* or *Ouranòs*, Heaven, and *Terra*, the Earth, *Apollodor.* i. 1.; *Lactant.* i. 11. & 15. His elder brother TITAN yielded the kingdom to him, on this condition, that he ſhould rear no male offſpring. Therefore he is ſaid to have devoured all his ſons as ſoon as born †, *Ib.* 13.; *Diodor.* v. 70.; *Ovid. Faſt.* iv. 200. But his wife OPS or RHEA ‡, when ſhe brought forth Jupiter, artfully deceived her huſband, by giving him a ſtone wrapped round with ſwaddling clothes, inſtead of the child, and Saturn is ſaid not to have perceived the difference, *Pauſan.* viii. 8. & 36.; *Ovid. Faſt.* iv. 205. The ſame artifice was uſed at the birth of Neptune and Pluto, *Lactant.* i. 14.

Jupiter was entruſted to the care of certain young men, called Curētes, Corybantes, or Dactyli Idæi, *Serv. in Virg. G.* iv. 149. &c.; *Æn.* iii. 131.; *Ovid. Met.* iv. 282. who, by beating on cymbals and on brazen ſhields, made a noiſe around the child to prevent Saturn from hearing his cries, *Hygin.* 139.; *Lucret.* ii. 633. whence the prieſts of Cybĕle were called by theſe names, and uſed the ſame kind of noiſe in her ſacred rites, *Strab.* x. 466.; *Horat. od.* i. 16. 8.; *Stat. Theb.* iv. 792. They nurſed Jupiter with honey in a cave on mount *Dicte* (*Dictæo ſub antro*, whence he is called Dictæus, *Stat. Theb.* iii. 481.) whither the bees are ſaid to have been attracted by the ſound of the cymbals and ſhields, *Virg. G.* iv. 150. and with the milk of a goat, called Amalthæa, which had

* Saturnus, *quia ſe ſaturat annis*, Cic. Nat. D. iii. 24.

† Hence he is called Impius, *Horat. od.* ii. 17. 22. and Gravis, *Perſ.* v. 50. or rather becauſe it was thought unlucky to be born under the planet Saturn, *Propert.* iv. 1. 84.; *Juvenal.* vi. 569.; *Plin.* ii. 8.

‡ The ſame was alſo his ſiſter, and likewiſe called Cybēle, *Virg. Æn.* iii. 111. xi. 768. *vel* Cybēle, or rather Cybēbe, *Ib.* x. 220. or Cybēlle, *Propert.* iii. 17. 35. *Mater* Berecynthia, *Virg. Æn.* vi. 785. ix. 82. Idæa, *Ib.* ix. 620. and Dindymēne, *Horat. od.* i. 16. 5. *Martial.* viii. 81. from Cybēle, *Ovid. Faſt.* iv. 249. & 363. *Berecynthus*, *Ida*, and *Dindymus*, mountains in *Phrygia*, where ſhe was worſhipped, *Strab.* x. 469.

two kids, *Hygin. Aſtr.* ii. 13. In return for which ſervice, *(pro qua mercede,)* Jupiter, when he became king of heaven, *(ubi res cœli tenuit,)* placed the goat and her kids among the conſtellations, where they are ſtill called CAPELLA and HÆDI, (termed by Ovid, *pecus* OLENIUM, *ep.* xviii. 188. from *Olĕnos*, a town in Æŏlis, *Hygin. ib.* or Ætolia, *Serv. in Virg. Æn.* xi. 239. near which they were produced;) and endued the bees with the wonderful ſagacity which they now poſſeſs, *Virg. G.* iv. 149. and gave them the faculty of producing their young with ſuch facility *, *Serv. ib.* 153.

Saturn received from his mother a ſcythe, made of the metal extracted from her bowels, *Strabo*, xiv. 654. whence he is called FALCĬFER, *Ovid. Faſt.* i. 234. v. 627. *in Ibide*, 216. With this ſcythe he is ſaid to have mutilated his father, *(patrem exſecuiſſe*, Cic. Nat. D. iii. 24.; *Pauſan.* vii. 23. *Genitalia ei abſcidiſſe*, Macrob. Sat. i. 8.; Lactant. i. 12.)

Titan being informed that the ſons of Saturn were preſerved and educated privately, made war upon Saturn; and having vanquiſhed him, ſhut him up in priſon, together with *Ops* his wife. But Jupiter, being now grown up to manhood, having collected a body of Cretans, defeated Titan and his ſons *(Titānes,)* liberated his parents, and replaced his father on the throne. Soon after, however, Saturn being warned by an oracle to beware of his ſon, leſt he ſhould be dethroned by him, began to form plots againſt his life; on which account he was expelled by Jupiter from the kingdom †, *Lactant.* i. 14.

* Lactantius ſays, that Jupiter was nurſed by *Meliſſa* and *Amalthæa*, two daughters of *Meliſſeus*, the firſt king of Crete, with goat's milk and honey; and that this gave occaſion to the fable of bees (μελισσαι) coming and filling the mouth of the child with honey, i. 22. Ovid ſays, that Jupiter was concealed in the woods by Amalthēa, a nymph *(Nāis, -idis,)* on mount Ida, who had a beautiful ſhe-goat, the mother of two kids, which fed Jupiter with her milk. This ſhe-goat having broken one of her horns on a tree, the nymph took it up; and having bound it round with freſh herbs, and filled it with apples, brought it to Jupiter, who afterwards made it the *horn of Plenty*, *(Fertile Cornu*, i. e. CORNUCOPIÆ v. CORNUCOPIA,) *Ovid. Faſt.* v. 113.—129. This Pliny calls the horn of Amalthēa, *præf.* but Ovid elſewhere makes it the horn of Achelōus, *Met.* ix. 87. The Genius of Rome was uſually repreſented with a rudder of a ſhip in one hand, and a cornucopia in the other, *Marcellin.* xxv. 2.; *Gruter. Inſcript.*

With the ſkin of this goat Jupiter covered his ſhield; hence it is called ÆGIS, *-idis*, Serv. in Virg. Æn. viii. 354. from αἴξ, αἰγος, *capra*; and himſelf Αιγιοχος, i. e. *ægida geſtans* vel *habens*, Homer. Il. i. 201.

† *Saturnus regnis ab Jove pulſus erat*, Ovid. Faſt. iii. 796. or, as others ſay, impriſoned in Tartarus, *(tenebroſa in Tartara miſſus*, Ovid. Met. i. 113. *Vinctus a filio Jove*, Cic. Nat. D. ii. 24.) whence he afterwards made his eſcape. Pauſanias ſpeaks about a conteſt between Jupiter and Saturn at Olympia, concerning the empire, v. 7. viii. 2.

Saturn,

Saturn, having wandered over many countries, *(orbe peregrato,)* came into Italy, whence that country was called SATURNIA, and the part of it where he ſettled, LATIUM, *(latente* DEO,) *Ovid. Faſt.* i. 235. In memory of his having come by ſea, the figure of a ſhip was afterwards impreſſed on the Roman coins, *Ib.* 239. Saturn was kindly received by JANUS *, then king of the country, who gave him a ſhare of his kingdom. —— Saturn civiliſed the rude inhabitants of the place, *(Queis neque mos, neque cultus erat,* &c.) by teaching them agriculture, and preſcribing to them laws, *Virg. Æn.* viii. 315. &c. The happineſs which theſe improvements produced made the time of his reign *(Saturnia regna,* Virg. Ecl. iv. 6.) be called the *Golden Age* †, *(aurea ſecula,* Ib. 324. *Aurea ætas,* Ovid. Met. i. 89.) which Ovid beautifully deſcribes, *Ib.* and Virgil, *Ecl.* iv. 6. &c. *G.* i. 125.; *Æn.* viii. 202. —— After Saturn diſappeared from the earth, *(cum non comparuiſſet,)* Janus inſtituted a feſtival to his honour, called SATURNALIA, which was afterwards obſerved by the Romans with the greateſt ſolemnity in the middle of December; when ſlaves were permitted the greateſt freedom, in commemoration of that liberty which all men had enjoyed under Saturn, *Macrob. Sat.* i. 7. The woollen cord with which the image of Saturn was bound through the year, was then looſed, *Stat. Silv.* i. 6. 4.

JUPITER.

UNDER Jupiter the manners of men are ſuppoſed to have degenerated; hence that age is called *deterior ac decolor* ÆTAS,

* JANUS was a god peculiar to the Romans. The Greeks had no ſuch divinity, *(par nullum Græcia numen habet,)* Ovid. Faſt. i. 90. He was ſuppoſed to be the moſt ancient of the gods, and addreſſed by the title of PATER JANE, *Juvenal.* vi. 393. or MATUTINE PATER, *Horat. Sat.* ii. 6. 20. He was firſt invoked in all ſacred rites, *Cic. Nat. D.* ii. 27.; *Ovid. Faſt.* i. 172.; *Macrob. Sat.* i. 9.; *Martial.* x. 28. Ovid confounds him with Chaos, *Faſt.* i. 103. and he is ſaid to have arranged the univerſe, *Macrob. Sat.* i. 9. It was his office to preſide over the gates of heaven, *Ovid. Faſt.* i. 125. and to open and ſhut every thing, *Ib.* 118. hence the entrances to houſes were from him called JANUÆ, *Cic. Nat. D.* ii. 27. and the firſt month of the year JANUARIUS, *Varr. Lat. Ling.* v. 4. He was repreſented with two faces, (BIFRONS, *Virg. Æn.* vii. 180. xii. 198.) or two heads, (BICEPS, *Ovid. Faſt.* i. 65.) His temple at Rome was ſhut in time of peace and open in time of war. It was only twice ſhut from the origin of Rome to the battle of Actium; firſt under Numa, and next at the end of the firſt Punic war, *Liv.* i. 19. —— There was another god peculiar to the Romans, called TERMINUS, who preſided over limits or boundaries, *Ovid. Faſt.* ii. 640. &c.

† Whence Saturn is called AUREUS, *Virg. G.* ii. 538. He is alſo named VITISATOR, the planter of vines, *(curvam ſervans ſub imagine falcem,)* Æn. viii. 179. although this epithet ſeems at firſt ſight to be here applied to SABINUS, (who gave name to the Sabines,) but the beſt commentators refer it to Saturn.

Virg.

Virg. Æn. viii. 326. *Argentea proles*, i. e. *ætas*, the ſilver age. *Auro deterior, fulvo pretioſior ære*, Ovid. Met. i. 114. deſcribed *Ib. & Virg. G.* i. 129. &c. Then followed the *brazen age*, and laſt of all, the *iron age*, *(De duro eſt ultima ferro,)* Ovid. ib. 127.

Although the poets ſometimes ſpeak of Jupiter as king of Crete, yet he is uſually repreſented as the ſovereign of heaven and of earth, as the father of gods and of men; from whom moſt of the other gods, and almoſt all the heroes, were deſcended *. How he came to be conſidered under this character, or how the family of Jupiter came to be acknowledged as divinities by other countries, is not aſcertained. Diodorus Siculus ſimply obſerves, that moſt of the gods came from Crete; and wandering over many parts of the world, improved the nations of men by communicating to them their inventions, v. 77.

There were ſeveral of the name of Jupiter, (PLURES JOVES,) *Cic. Nat. D.* iii. 16.; Cicero mentions three, *Ib.* 21. and others more. Jupiter divided with his brothers the empire of the world: to Neptune he gave the command of the ſea; to Pluto, of the infernal regions; to himſelf he reſerved the government of the heaven and earth, *Ovid. Faſt.* iv. 599. This diviſion is ſaid to have been made by lot, *Apollodor.* i. 2. 1.

Jupiter is uſually repreſented as ſitting on an ivory throne, holding a ſceptre in his right hand and a thunderbolt *(fulmen)* in his left, with an eagle, (hence called *Miniſter fulminis*, Horat. od. iv. 4. 1.) and *Hebe*, the daughter of Juno and goddeſs of youth, or the boy *Ganymēdes*, the ſon of Tros his cupbearer, attending on him. This boy was carried off from mount Ida by an eagle to heaven †, *Virg. Æn.* v. 254.; *Stat. Theb.* i. 548.

SISTERS

* *Divûm atque hominum pater*, Cic. Nat. D. ii. 25. *Divûm pater atque hominum rex*, Virg. Æn. i. 65. &c.

† JUPITER (Ζευ Πατηρ, the voc. of Ζευς Πατηρ, quaſi *juvans pater*, Cic. Nat. D. ii. 25.) was called by various names: SUMMUS, *Virg. Æn.* xi. 785. or SUPREMUS, *Horat. od.* i. 32. 13.; CAPITOLĪNUS, from his temple in the capitol; OPTIMUS, from his beneficence; and MAXIMUS, from his power, *Cic. Dom.* 57.; FERETRIUS, from Romulus carrying into the city in triumph the ſpoils of Acron, king of the Cæninenſes, whom he had ſlain in ſingle combat, ſuſpended on a frame *(feretro)*, Liv. i. 10.; ELICIUS, becauſe they drew *(elicie-bant)* Jupiter, as it were, from heaven, by a ſet form of words *(certo carmine)*, to explain prodigies, *Liv.* i. 20. & 31.; *Ovid. Faſt.* iii. 327.; STATOR, becauſe he ſtopped *(ſiſtebat)* the flight of the Romans when engaged with the Sabines, upon the prayer of Romulus, *Liv.* i. 12. ſee alſo x. 36.; LATIARIS, i. e. preſiding over or worſhipped in Latium, *Liv.* xxi. 63. xxii. 1. rather perhaps becauſe he was jointly worſhipped on mount Albanus by the Romans and Latins,

SISTERS *of* JUPITER.

THE ſiſters of Jupiter were, *Juno*, *Veſta*, and *Ceres*, Ovid. Faſt. vi. 285.

1. JUNO, whom he married; whence ſhe became the queen of the gods, *(divûm* REGINA, *Virg. Æn.* i. 46.) She preſided over marriage and child-birth, *Ib.* iv. 166.; *Terent. And.* iii. 1. 15. *(toris quæ præſidet alma maritis,)* Ovid. ep. ii. 41.; alſo over the air, (AERIS ARBITRA, *Macrob. Sat.* i. 15.) hence put for the air, *Id. in Somn. Scip.* i. 17.; likewiſe for the earth, *Virg. G.* ii. 326.; and then Jupiter is put for the ſky or air, (ÆTHER,) *Ib.* as in theſe phraſes, *ſub Jove*, *ſub Dio*, under the air or open ſky, *Horat. od.* i. 1. 25. ii. 3. 23. Juno is commonly repreſented in ancient ſtatues, and on medals, in a long robe, covering her from head to foot, with an air of majeſty, and large eyes, (Βοωπις ποτνια Ἡρη, *Homer.)* wearing a crown ſet round with roſes and lillies, holding a ſceptre in her hand, and riding in a chariot drawn by peacocks, *Ovid. Met.* ii. 531. hence called *volucres* JUNONIÆ, *Ovid. Medic. fac.* 33.; *Stat. Silv.* ii. 4. 26. attended by the *Aurœ* or air nymphs, and IRIS, the daughter of Thaumas, (THAUMANTIS), *Stat. Silv.* iii. 3. 8. — The diſtinguiſhing character of Juno is that of a jealous and imperious wife, often upbraiding her huſband; for which Jupiter, by his amours, gave her frequent cauſe, *Ovid. Triſt.* ii. 292.; *Met.* vi. 103. &c.

Juno was worſhipped chiefly in the iſland *Samos* and at Carthage, *Virg. Æn.* i. 15. She was called *Regina* or *Regia*, *Pronûba*, *Matrōna*, and *Lucīna*.

2. VESTA, the goddeſs of fire; who is ſometimes confounded with *Cybȳle*, the goddeſs of the earth; hence *Veſta eadem eſt, quæ Terra; ſubeſt vigil ignis utrique*, ſc. *Veſtæ et*

tius, *Cic. Mil.* 31.; OLYMPIUS *vel* OLYMPĬCUS, worſhipped at Olympia in Elis, where he had a celebrated temple and ſtatue made by Phidias, *Strab.* viii. 353. & 354.; SALUTARIS ET HOSPITALIS, the guardian of the ſafety of men and of hoſpitality, *Cic. Fin.* iii. 20.; MINIANUS, having his ſtatue painted with vermilion *(minio)* on feſtival days, *Cic. ep.* ix. 16. as the faces of thoſe who triumphed were, *Plin.* xxxiii. 7. *ſ.* 36.; TONANS *vel* FULMINANS, *Horat. od.* iii. 3. 6.; MALUS, angry, hurtful, *Stat. Theb.* x. 373.; *Malus Jupiter*, bad air, *Horat. od.* i. 22. 19.; *puro numine Jupiter*, a clear ſky, as in a keen froſt, *Ib.* iii. 10. 8.; *Jovem lapidem jurare*, ſc. *per Jovem et lapidem*, to ſwear by Jupiter, holding a flint in the right hand, *Cic. Fam.* vii. 1. & 12.; *Liv.* xxi. 45.; *Gell.* 21.

Terra,

Terræ, becauſe fire was kept always burning on the altar of Veſta, and the earth was ſuppoſed to contain ſubterraneous fire, *Ovid. Faſt.* vi. 267. She was ſuppoſed to be named VESTA, (quòd *Stat vi terra ſuâ: vi ſtando* VESTA *vocatur*, Ib. 299.) or from Ἑστία, the Greek name of a hearth, *Ib.* 301.; *Cic. Nat. D.* ii. 27. Æneas is ſaid to have introduced the worſhip of Veſta into Italy from Troy, *Virg. Æn.* ii. 296. and a temple was built to her at Rome by Numa, of a round figure, in imitation of that of the earth, *(Terra pilæ ſimilis nullo fulcimine nixa,)* Ovid. Faſt. vi. 269. *Feſtus* in voce ROTUNDA. Veſta always preſerved her virginity; hence her ſacred rites were performed by virgins, called *Veſtal Virgins*.

3. CERES, the goddeſs of corn, *Cic. Nat. D.* ii. 26. She had a daughter by Jupiter called PROSERPINA or *Perſephŏne*, who was carried off by Pluto as ſhe was gathering flowers on the plains of Enna in Sicily, and became his wife. Ceres, having lighted a torch at the flame of mount Ætna, wandered in ſearch of her daughter over the whole earth, holding the torch in her hand, whence ſhe is called *tædifĕra Dea*, Ovid. ep. ii. 42. Among other places ſhe came to Eleuſis in Attica, where being hoſpitably entertained by *Celeus*, called by ſome the king of that country, *Apollodor.* i, 5. 1. ſhe reſtored his ſon *Triptolĕmus*, who was ſick, to health, and taught him huſbandry, *Ovid. Met.* v. 391. &c.; *Faſt.* iv. 401. &c. whence he is called *Unci puer monſtrator aratri*, Virg. G. i. 19. the knowledge of which art he communicated to other nations, *Cic. Herenn.* iv. 6.

Triptolĕmus firſt inſtituted the ſacred rites of Ceres, hence called SACRA ELEUSINIA *vel* THESMOPHORIA, *Hyg. n.* 147.; *Pauſan.* ii. 42. the ſacred rites of the lawgiver Ceres.

Ceres at laſt having got notice from SOL, the *Sun*, that her daughter was married to Pluto, applied to Jupiter for redreſs. He promiſed to reſtore *Proſerpĭna* to her, provided ſhe had taſted nothing in the infernal regions. Mercury therefore being ſent to inquire, brought back word, that as ſhe paſſed through the Elyſian fields ſhe had taſted three grains of a pomegranate *(malum Punicum)*. All therefore that Jupiter could grant was, that Proſerpine ſhould be ſix months in hell and ſix months in heaven with Ceres alternately, *Ovid. Faſt.* iv. 583.—615.; *Met.* v. 529. &c.

Ceres is repreſented with yellow hair, crowned with ears of corn, a long robe, a ſwelling boſom; holding in one hand poppies or ears of corn, and in the other a burning torch; attended by Triptolĕmus, in a chariot drawn by flying ſerpents, in

in which he had been ſent by Ceres to the different nations of the earth, to teach mankind the art of huſbandry, *Serv. in Virg. G.* i. 18.; *Pauſan.* vii. 18.; *Ovid. Triſt.* iii. 8. 1.

Ceres was worſhipped chiefly at Eleuſis in Attica, and in Sicily, *Cic. Verr.* iv. 49. She is called LEGIFERA, the lawgiver, becauſe laws are the effect of huſbandry, *Plin.* viii. 56.; *Serv. in Virg. Æn.* iv. 58.; ACTÆA, becauſe worſhipped in Attica, *Stat. Silv.* iv. 8. 50.; and ARCANA, from the ſecrecy obſerved in celebrating her ſacred rites, *Horat. od.* iii. 2. 27.

CHILDREN *of* JUPITER.

THE children of Jupiter who became celeſtial deities were,

I. MINERVA or PALLAS, (Αθηνη,) ſaid to have ſprung *(proſiluiſſe)* from the ſkull or brain of Jupiter, armed with her ſhield *, *Ovid. Faſt.* iii. 841.; *Lucan.* ix. 350. by means of a ſtroke of Vulcan's ax, *Lucian. Dial. Fabulos.* Minerva was the goddeſs of wiſdom and of war; the inventreſs of ſpinning and weaving, of warlike chariots, &c. She continued always a virgin, therefore called INNUPTA, *Virg. Æn.* ii. 31. or INNŬBA, *Val. Flacc.* i. 87. — repreſented as beautiful, but without ſoftneſs; with azure or ſky-coloured eyes, (ex γλαυκὸς, *cæruleus* et ὤψ, *oculus,)* whence ſhe is called by Homer Γλαυκωπις [Αθηνη,] having on her head a helmet, and on the top of it a plume nodding in the air; holding in her right hand a ſpear, and in her left a ſhield, called *Ægis*, becauſe covered with the ſkin of the *goat* Amalthæa. In the middle of the ſhield was the head of the Gorgon Meduſa, which ſometimes alſo was marked on her breaſt-plate. —— The birds ſacred to Minerva were the cock and owl; and among reptiles, the dragon. She was called TRITŌNIA, *Ovid. Met.* vi. 1.; *Lucan.* ix. 682.; *Virg. Æn.* ii. 171. TRITONIA PALLAS, *Virg. ib.* 615. v. 704. TRITONIA VIRGO, *Ib.* xi. 483. or TRITŌNIS, -*ĭdis*, Lucan. ix. 354. from TRITŌNIS or *Triton*, a lake in Lybia, *Herodot.* iv. 178.; *Diodor.* iii. 53. becauſe ſhe firſt appeared near it; Lybia, from its heat, being thought to be not far from heaven, *(Nam proxima cœlo eſt, ut calor ipſe probat*, Lucan. ix. 351. ſee p. 2.)

Pallas, of all the gods, was next in dignity to Jupiter, *Horat. od.* i. 12. 19. Heſiod ſays ſhe was equal to him in ſtrength and wiſdom, *Theog.* 896.

* From *brandiſhing* of her ſhield ſhe is called Pallas, *(a* παλλω, *vibro.)*

A diſpute having ariſen between Minerva and Neptune, about giving name to the new city which Cecrops built, it was determined by the gods, that whichſoever of them produced the moſt uſeful thing to man ſhould have that honour. Neptune produced a horſe, and Minerva made an olive ſpring from the ground. The latter diſcovery being preferred, Minerva called the city from her own name ATHENÆ*, *Plutarch. in Themiſt.; Pauſan.* i. 24.; *Ovid. Met.* vi. 70.—82. hence *Tritonĭde*, i. e. oleâ, *fertiles* ATHĒNÆ, *Stat. Silv.* ii. 7. 28. *Actæa virgo*, i. e. Minerva, *Stat. Silv.* v. 2. 128. ARACHNE, the daughter of Idmon of Colŏphon in Lydia, having challenged Minerva at ſpinning and weaving, was for her preſumption turned into a ſpider, *Ovid. Met.* vi. 1.—145.

II. MARS, (Ἄρης,) the ſon of Jupiter and Juno; or, according to Ovid, of Juno only, *Faſt.* v. 231. &c, the god of war, worſhipped with particular veneration by the Romans, as the ſuppoſed father of Romulus their founder, and by the Thracians, among whom he was ſuppoſed to reſide, *Stat. Theb.* vii. 40. &c.; *Silv.* iv. 2. 46. whence Thrace is called *Terra* MAVORTIA, *Virg. Æn.* iii. 14. and from the *Getæ*, a neighbouring people, *Getica arva*, Ib. 35. His prieſts were called *Salii*, who kept with great care a ſhield of Mars (ANCILE), which was ſuppoſed to have fallen from heaven in the reign of Numa, *Serv. in Virg. Æn.* vii. 188.; *Ovid. Faſt.* iii. 373. commonly called ANCILIA, becauſe eleven other ſhields were made exactly like it, that it might not be ſtolen.

Mars is repreſented with a fierce aſpect, riding in a chariot or on horſeback, with an helmet and a ſpear. He was called *Pater* GRADĪVUS, *Virg. Æn.* iii. 35. from the military pace (a *gradiendo*), and when peaceable, QUIRINUS, *Serv. in Virg. Æn.* i. 296. Mars was attended by the goddeſs of DISCORD, with a torn robe; and BELLONA, the goddeſs of war, with a bloody whip, *Ib.* viii. 702. called alſo *Enyo*, and ſaid to be his ſiſter, *Lactant. in Stat. Theb.* v. 155.; *Pauſan.* iv. 30. who prepared his chariot, and directed the horſes, (*regit atra jugales,*) Stat. Theb. vii. 73.

Mars is ſaid to have been the firſt who was tried for murder at Athens, for having killed *Halirrhothius*, the ſon of Neptune,

* The feſtival celebrated at Athens every fifth year in honour of Minerva was called PANATHĒNÆA; whence a book written by Iſocrates in praiſe of Athens, to be read on that occaſion, is called *Panathenaicus liber*, Cic. Orat. 12.; Sen. 5. & 7. The annual feſtival of Minerva at Rome, in March, was called *Quinquatrius* or *-tria*, becauſe it laſted for five days, *Ovid. Faſt.* iii. 810.

who

who had offered violence to *Alcippe*, the daughter of Mars. He pleaded his cauſe before the other gods, and was acquitted by their unanimous ſentence; whence the place where he was tried was called *Areopăgos*, (Αρειος παγος), and the judges of that court *Areopagītæ*, Pauſan. i. 21. & 28. —— Mars had an intrigue with Venus, which being detected by the information of Sol, and the art of Vulcan, expoſed both parties to the deriſion of the other gods, *Hygin.* 148.; *Ovid. Met.* iv. 171. &c.

III. VENUS, the goddeſs of love and beauty, was the daughter of Jupiter and the nymph DIONE, hence called DIONÆA MATER, *Virg. Æn.* iii. 19. and alſo DIŌNE, *Ovid. Art. Am.* ii. 593. iii. 3.; *Stat. Achill.* ii. 340. according to others, produced from the foam of the ſea *, near the iſland Cythēra, *Ovid. ep.* vii. 60. hence called CYTHERĒA, *Horat. od.* i. 4. 5. and MARĪNA, *Id.* iii. 26. 5. by the Greeks Αφροδιτη, from αφρος, foam. —— Venus was the wife of Vulcan, but unfaithful to him, *Ovid. Met.* iv. 171. &c. By Mercury ſhe had CUPĪDO, the god of love; and by Mars, ANTĔROS, who is ſuppoſed to have made love to ceaſe, *Cic. Nat. D.* iii. 23.— alſo by Mars, HERMIŎNE or HARMONIA, the wife of Cadmus, both changed into ſerpents, *Hygin.* 6.; *Ovid. Met.* iv. 563. &c. — by Mercury, HERMAPHRODĪTUS †.

Venus had by Bacchus PRIĀPUS, the god of gardens, *Serv. ad Virg. G.* iv. 111. who ſeems to have built the city *Priapos* on the Helleſpont, *Plin.* v. 32. *f.* 40. whence he is called HELLESPONTIĂCUS, *Virg. ib.*—By Neptune or Butes ſhe had ERYX, a famous boxer, ſlain by Hercules, who gave name to mount *Eryx* in Sicily, by being buried on it, *Serv. in Virg. Æn.* v. 24. & i. 570. — By Anchiſes Venus had ÆNEAS, to whom therefore Eryx was brother, *Ib.* v. 412. & 24. and

* *Ex ſpuma maris, et genitalibus Cœli, ab Saturno exſectis*, Heſiod. Theog. 188. &c.

† As his name imports, (from Ερμης, *Mercurius*, and Αφροδιτη, *Venus*,) Ovid. Met. iv. 383. The nymph SALMĂCIS, *idis*, having embraced him againſt his will, *Martial.* x. 4. 6. while bathing in a fountain of Caria, prayed to the gods that they might never be ſeparated; which being granted, they became one body, *Ovid Met.* iv. 371.; *Auſon. Epigr.* 101. whence animals uniting both ſexes (*utriuſque ſexûs*, Plin. xi. 49. ſ. 109.) were called *Hermaphrodites* (*androgŷni*); and that fountain, called alſo *Salmacis*, was ſaid to change men into women, *Ovid. ib* 285. xv. 319.; *Cic. Off.* i. 18.; *Feſtus in* SALMACIS; but Strabo aſcribes this to the luxury of the place, xiv. 656. and Vitruvius gives a ſtill more favourable account of it, ii. 8. Pliny mentions inſtances of men being changed into women, and the contrary, vii. 4. to which Auſonius alludes, *Epigr.* 69. 12.

Æneas offered ſacrifices to him as a god, *Ib.* 772. by which name he is called, *v.* 391. and as ſome think, *v.* 467.

But the chief favourite of Venus was ADONIS, the ſon of *Cynăras* or Cinyras, *(Cinyrâ creatus*, Ovid. ep. iv. 97.) king of Cyprus and *Myrrha*; who being killed by a boar while hunting, was by Venus turned into a flower, called *ANEMONE*, or the wind flower, (from ἄνεμοι, *venti,*) of a red colour, *Ovid. Met.* x. 529. *ad. fin.*; *Hygin.* 164. 248. 271. Adonis is ſaid to have been reſtored to life by Proſerpine, *Ib.* 251. and an agreement made between her and Venus, that he ſhould remain ſix months with each alternately; which fable Macrobius applies to the ſun, producing the viciſſitude of ſummer and winter, *Sat.* i. 21.

Venus was worſhipped with particular devotion at *Paphos*, *Amăthus*, and *Idalia*, in Cyprus; at *Eryx* in Sicily, and at *Cnidus* or *Gnidus* in Caria, *Ovid. Met.* x. 529. hence ſhe is called CYPRIS, -ĭdis, DEA PAPHIA, AMATHUSIA VENUS, *Tacit. Annal.* iii. 62. VENUS IDALIA, *Virg. Æn.* v. 760. ERYCINA, *Horat. od.* i. 2. 33. *Regina* CNIDI, *Ib.* 30. 1. VENUS CNIDIA, *Cic. Div.* i. 13.; *Verr.* iv. 60.; alſo ACIDALIA, *Virg. Æn.* i. 720. from *Acidalia*, a fountain in Bœotia, where the Graces uſed to bathe, *Serv. ib.* whence the *ceſtus* or girdle of Venus, which was believed to poſſeſs an irreſiſtible force in exciting love, is called by Martial *Acidalius nodus*, vi. 13. 5.

Venus is repreſented in the moſt engaging form and dreſs, uſually ſmiling; whence ſhe is called ERYCINA RIDENS, *Horat. od.* i. 2. 33. *decens*, *aurea*, *formoſa*, &c. attended by her ſon CUPID, the god of love, (or rather by *Cupids*, for there were ſeveral of them, *Horat. od.* iv. 15. all winged and adorned with quivers, *Stat. Silv.* i. 2. 61. & 3. 12.) and by JOCUS, the god of mirth, both flying round her, *Ib.* i. 2. 33. She is ſometimes deſcribed as dancing with the three GRACES, *Aglaia* or *Paſithea*, *Thalia*, and *Euphroſyne*, joined with the nymphs, *Id.* i. 4. 5. iv. 7. 5. ſometimes riding in a chariot drawn by ſwans *(olorina biga)*, Stat. Silv. iii. 4. 46. but the pigeon was her favourite bird; hence pigeons are called *Cythĕrĕides*, Ovid. Met. xv. 386. and *Dionĕæ*, Stat. Silv. iii. 5. 80.

There was a famous picture of Venus by Apelles, in which ſhe was repreſented as riſing from the ſea, hence called ANADYOMĔNE, *Plin.* xxxv. 10. *ſ.* 36. 15. thus alſo ſhe was repreſented by Phidias in the temple of Jupiter at Olympia, (NOBILE SIGNUM, *Nuda Venus madidas exprimit imbre comas*, Ovid. Art. Am. iii. 224.) as received by LOVE, and crowned by the goddeſs of perſuaſion, *Pauſan.* v. 11. ſee alſo ii. 1.

IV.

IV. VULCAN was the ſon of Jupiter and Juno, according to Homer, *Il.* i. 578.; but as others ſay, of Juno alone, *Apollodor.* i. 3. 5. Jupiter threw him from heaven, for having aſſiſted his mother when ſhe was ſuſpended from heaven by Jupiter, becauſe ſhe had raiſed a ſtorm againſt Hercules when he ſailed from Troy, after taking it. Vulcan fell in the iſland Lemnos, whence he is called LEMNIUS, *Stat. Silv.* iv. 6. 49. PATER LEMNIUS, *Virg. Æn.* viii. 454. and being lamed by the fall, was ſaved by Thetis, *Ib.* & ii. 7. 1.; *Homer. Il.* i. 590. He is ſaid to have been thrown down by Juno, *Hymn. ad. Apoll.* 317.

Vulcan was the inventor of the forge, or of working in metals; hence he was worſhipped as the god of fire and of ſmiths, *Diodor.* v. 74. and called MULCĪBER, *-bĕris* v. *-bris*, Cic. Tuſc. ii. 4.; Ovid. Met. ii. 5. xiv. 533.; Art. Am. ii. 562. His work-ſhop *(officīna)* was chiefly in *Lemnos*, in *Lipăre*, near Sicily, or in a cave under mount Ætna. His workmen were called CYCLŌPES, the Cyclops, from having but one eye, of a circular form, in the middle of their forehead, *(a* κυκλος, *circulus*, et ὤψ, *oculus:)* There was a number of them, but the names of three only are mentioned, *Brontes*, *Sterŏpes* and *Arges* or *Pyracmon*, who forged thunder bolts for Jupiter, *Heſiod. Theog.* 140.; *Virg. Æn.* viii. 416. &c.; *Cic. Div.* ii. 19.

The ſervices of Vulcan were ſo acceptable to Jupiter, that he gave him his choice of any of the goddeſſes for a wife. Vulcan aſked Minerva, but ſhe rejected him, *Hygin.* 166.; *Apollodor.* iii. 14. 6. He afterwards married Venus, who proved unfaithful to him, *ſee p.* 363. and often ridiculed his figure, *Ovid. Art. Am.* ii. 567.

Vulcan is uſually repreſented as an ugly lame blackſmith, holding a hammer in his hand and heated from the forge, *(feſſus, Siculâque incude rubens*, Stat. Silv. i. 5. 7.) Cicero mentions ſeveral Vulcans, *De Nat. D.* iii. 22.

Vulcan was the father of the monſter CACUS by Medūſa, who was ſlain by Hercules, *ſee p.* 186. of CÆCULUS, who founded Præneſte, *Virg. Æn.* vii. 678, x. 544. &c.

V. APOLLO and DIANA were twin children of Latōna by Jupiter, whence ſhe is called GEMELLĬPĂRA DIVA, *Ovid. Met.* vi. 315. and they, STIRPS LATOIA, *Id. Triſt.* iii. 2. 3. —— LATONA was the daughter of the giant CÆUS or *Polus*, v. *Pholus*, and PHŒBE, *Heſiod. Theog.* 404.; *Ovid. Met.* vi. 185.; *Hygin.* 1. & 140.; *Diodor.* v. 66. & 67. hence called

ed TITĀNIS, *-ĭdis*, as being the grand-daughter of Titan, *Ovid. ib.* or TITANIA, *Ib.* 346. according to Homer, the daughter of Saturn, *Hymn. in Apoll.* 62.

Juno, perceiving Latona to be with child by Jupiter, expelled her from heaven, and made *Terra*, or the Earth, ſwear not to allow her a place to bring forth in, *Ovid. Met.* vi. 186. She employed a large ſerpent *(draco)*, called PYTHON, the ſon of Terra, or produced ſpontaneouſly from the earth, *Ovid. Met.* i. 438. *(a πυθω, putrefacio, quod ex putredine terræ poſt deluvium Deucalionis natus ſit*, Macrob. Sat. i. 17.) to purſue Latona, wherever ſhe went, that he might kill her. This ſerpent uſed to give reſponſes as an oracle on mount Parnaſſus, before the time of Apollo, *Hygin.* 140.; *Ælian.* iii. 1.; others ſay this was done by the goddeſs THEMIS, *Lucan.* v. 81.; *Scholiaſt. in Juvenal.* i. 82. hence called FATIDICA, *Ovid. Met.* i. 1. 321. and PARNASSIA, *Ib.* iv. 643.

Python, knowing that he was to be deſtroyed by the offſpring of Latona, if ſhe produced any, eagerly ſought her deſtruction, and therefore never ceaſed to perſecute her, *Hygin. ib.* At laſt Neptune had compaſſion on Latona, and carried her to Delos in the Ægēan ſea; which being a floating iſland, was not included in the oath of Terra. Neptune made this iſland riſe above the waters, whence its name, (δηλος, *manifeſtus,*) and fixed it for the reception of Latona, where ſhe, leaning on an olive tree, brought forth Apollo and Diana, *Ib.* & *Ovid. Met.* vi. 335. Virgil makes Delos to be afterwards rendered immoveable by Apollo, who bound it to two other adjoining iſlands, Gyăros and Mycŏnus, *Æn.* iii. 75. Latōna is ſaid to have come to Delos in the form of a quail, into which ſhe was changed by Jupiter; whence the iſland was called ORTYGIA, (from Ὀρτυξ, Ὀρτυγος, *coturnix*, a quail,) but others apply this to her ſiſter, *Serv. in Virg. Æn.* iii. 73. Diana is ſaid to have been born firſt, and to have aſſiſted her mother in bringing forth Apollo; whence, although a virgin, ſhe was invoked by women in child-birth, *Ib.* under the name of LUCINA, ILLITHYA, and GENITALIS or GENETYLLIS, *Horat. carm. ſec.* 14.; *Cic. Nat. D.* ii. 27. Herodotus makes Latona only the nurſe of Apollo, ii. 156.

Apollo and Diana, ſoon after their birth, were preſented by Vulcan with arrows. With theſe Apollo ſlew the ſerpent Python, *Stat. Theb.* i. 563. whence he himſelf was called PYTHIUS, *Horat. od.* i. 16. 6.; *Propert.* ii. 31. 16. and his prieſteſs

eſs PYTHIA*, *Lucret.* i. 740.; *Cic. Div.* i. 36. Having put the ſerpent's bones into a kettle *(cortĭna)*, he placed it in his temple at Delphi, whence CORTĪNA is put for the tripod or three-footed machine, as Diodorus calls it, xvi. 26. on which the prieſteſs ſat, or for the oracle, *Virg. Æn.* iii. 92. vi. 347.; *Ovid. Met.* xv. 635.; *Plin.* xxxiv. 3. *f.* 8.; *Val. Flacc.* i. 6. —— He alſo inſtituted ſolemn games in memory of the deed, called PYTHIA, ſc. *certamina*, the Pythian games, *Hygin. ib.; Macrob. Sat.* i. 17.; *Ovid. Met.* i. 445.

APOLLO† was worſhipped as the god of poetry, muſic, medicine, augury, and archery, *Ovid. Met.* i. 517.—525. chiefly the four firſt arts, *Horat. carm. ſec.* 61. called alſo PHOEBUS, q. φως βιω, *lux vitæ*; and SOL, *Cic. Nat. D.* ii. 27.; *Macrob. Sat.* i. 17. and by various other names, derived chiefly from the places where he was particularly worſhipped; DELIUS, from the iſland Delos, where he was born; CYNTHIUS, from Cynthus, a mountain in Delos, *Virg. Ecl.* vi. 3.; PATĂREUS, in three ſyllables, *Horat. od.* iii. 4. 64. from *Patăra*, a city in Lycia, where he was ſuppoſed to reſide for ſix months in winter, and during the ſummer in Delos, *Virg. Æn.* iv. 143. & *ib. Serv.*; THYMBRÆUS, *Virg. Æn.* iii. 85. from Thymbra, a place near Troy, *Strab.* xiii. 598.; GRYNÆUS, *Virg. Æn.* iv. 345. from *Grynæum*, ſc. *nemus*, a grove near *Clazomĕnæ*, a city in Ionia, *Serv. ib.* & *Virg. Ecl.* vi. 72. or from *Grynium*, a city of Æŏlis, *Strab.* xiii. 622. & 618.; CLARIUS, from Claros, a town in Ionia, *Virg. Æn.* iii. 360. & *ibi. Serv.*; SMINTHEUS, *Ovid. Met.* xii. 585. from his deſtroying the mice (σμινθαι) which infeſted *Sminthæ*, a town in Troas, *Strab.* xiii. 605. & 613.; LATŌUS, as being the ſon of Latōna, *Horat. od.* i. 31. 18. ſo LATŌIS, *-ĭdis*, Diana, *Ovid. ep.* xxi. 153. Apollo was called PÆAN, *Cic. Verr.* iv. 57.; *Suet. Ner.* 39.; either from the fatal effect of his arrows, *(utpote metuendus certâ ſagittâ*, Horat. od. i. 12. 23. *a* παιω, *percutio,)* whence PARCE, PRECOR, PÆAN, *Juvenal.* vi. 171; PONE ARCUM, PÆAN, *Auſan. epigr.* 102. or from his curing diſeaſes, *(a* παιω *pro* παυω, *ceſſare facio,)* Feſtus. & Macrob. Sat. i. 17. hence *pæan* is put for a joyful ſong, *Virg. Æn.* x. 738. vi. 657. properly a ſong in praiſe of Apollo, alſo of any

* But Strabo derives this name ἀπο του πυθεσθαι, *a percunctando, quod conſulerentur*, ix. 419. contrary to the rules of quantity. Pauſanias gives a different origin of the word, x. 6.

† Quaſi ἀπολλων, *perdens*, Fulgent. II. vel. ἀπολλυων, *Joban. Apocalyp.* vel *Revelation.* ix. 11.

other

other god, *Serv. ibi.* & *Stat. Theb.* iv. 157.; Io PÆAN! was an exclamation uſed upon victory or ſucceſs, *Ovid. Art. Am.* ii. i.; *Propert.* iii. 15. 42. —— After the victory of Auguſtus at Actium, Apollo, who had a temple at Actium, *Thucydid.* i. 29. and who was ſuppoſed to have greatly contributed to his ſucceſs, was called ACTIUS, *Virg. Æn.* viii. 704.; *Propert.* iv. 6. 67.; *Strab.* vii. 325. hence Ovid calls him LEUCADIUS DEUS, *Triſt* iii. 1. 42.

Apollo was called AGYIEUS, (in three ſyllables,) becauſe the Greeks uſed to erect ſtatues to him in their ſtreets, (*αγυιαι, vici,*) Macrob. Sat. i. 17. hence *levis Agyieu*, O beardleſs Apollo, *Horat. od.* iv. 6. 28. *et ibi Acron.*

Apollo had oracles in various places; at Claros, near Colŏphon, in Ionia, *Tacit. Ann.* ii. 54. xii. 22. where perſons, after drinking the water of a certain fountain, uttered predictions, *Ib.* & *Plin.* ii. 103. *f.* 106. *f.* v. 29. *f.* 31. at Patăra and in Tenĕdos, *Ovid. Met.* i. 515. but his chief oracle was at Delphi, *Ib.* & *Juvenal.* vi. 554. *ſee p.* 306. Apollo ſometimes imparted to men the gift of prophecy, *Serv. in. Virg.* ii. 247. iii. 251. as he did his other arts, *Ib.* xii. 393.

Apollo was repreſented as a beardleſs young man, with long uncut hair (*intonſus crinis*), like Bacchus, *Tibull.* i. 4. 37. hence called Ἀκερσεκομης, *Homer. Il.* i. 39. holding in his right hand a bow and arrows, and in his left hand a harp or lyre, which he received from his brother Mercury, *Horat. od.* i. 21. 12. having his head crowned with laurel, which tree was ſacred to him, *Ovid. Met.* i. 558. hence called APOLLINEA, *Ovid. Faſt.* vi. 91. or PHOEBĒA, *Triſt.* iv. 2. 51. and thoſe who pretended to prophecy ate of it, as the Sibyl, *Tibull.* ii. 5. 63. hence *Laurigeros ignes haurire*, to receive the inſpiration of Apollo, *Stat. Achill.* i. 508.; ſo poets, *Juvenal.* vii. 19. who alſo were crowned with it, *Horat. od.* iii. 30. 15. as likewiſe generals in a triumph, *Virg. Ecl.* viii. 13.; *Ovid. Am.* ii. 12. 1.; *Met.* i. 560.; *Plin.* xv. 30. *f.* 39. The raven was ſacred to Apollo, hence called *Ales* PHOEBĒIUS, *Ovid. Met.* ii. 544.

We commonly find joined with Apollo the nine muſes, the daughters of Jupiter and Mnemosynè; *Calliŏpe, Clio, Erăto, Thalīa, Melpomĕne, Terpſichŏre, Euterpe, Polyhymnia*, and *Urania*, whoſe offices are deſcribed, *Auſon. Eidyll.* 20.; *Diodor.* iv. 7. They are called the ſiſters of Apollo, (*Hyantiæ Sorores*, i. e. his Bœotian ſiſters, becauſe ſuppoſed often to reſide in Bœotia or Hyantia,) *Stat. Silv.* ii. 7. 8. The chief of them (*dux ipſa*) was Calliope, *Ib.* v. 3. 15.

Although

Although Apollo was said to preſide over medicine, which is hence called ARS APOLLINEA, *Ovid. Triſt.* iii. 3. 10. yet ÆSCULAPIUS, the ſon of Apollo *(Phœbigĕna)*, and of the nymph CORONIS, *Hygin.* 202.; *Pauſan.* ii. 26. (CORONIDES, *Ovid. Met.* xv. 624. or ARSINOE, *Apollodor.* iii. 10.) was worſhipped in a more particular manner as the god of medicine, on account of his numerous diſcoveries in that art, *Diodor.* iv. 71. He was inſtructed by the centaur Chiron, *Apollodor.* iii. 10. 3. By his ſkill *(pæoniis herbis*, by medicinal herbs,) Æſculapius reſtored Hippolytus to life, and ſo many others, that Pluto is ſaid to have complained to Jupiter of the diminution of his empire, and of being deprived of ſubjects by the numerous cures of Æſculapius, *Diodor. ib.; Apollodor.* iii. 10. 3. on which account Jupiter, enraged that any one ſhould break the order of the fates, drove him by a thunderbolt to the infernal regions, *Virg. Æn.* vii. 770. Apollo, from reſentment, ſlew with his arrows the Cyclops, who had forged the thunderbolts. Jupiter, incenſed at this, expelled Apollo from heaven, and deprived him of his divinity. Apollo became the ſlave of Admētus, a king of Theſſaly, whoſe ſheep and herds he kept for nine years, *Serv. in Virg. Æn.* vii. 761. *Ecl.* v 35.; *Ovid. Met.* ii. 679.; *Hygin.* 49. 50.; *Lactant. in Stat. Theb.* v. 434. vi. 376.; *Ovid. Art. Am.* ii. 239. *ep.* v. 151.; *Tibull.* ii. 3. 11. iii. 4. 67. Apollodorus ſays, for one year, iii. 10. 4. but in another place he makes one year equal to eight, iii. 4. 2. hence he was called NOMIUS, from νέμω, *paſco*, and *Paſtor ab Amphryſo*, the Amphryſian ſhepherd, *Virg. G.* iii. 2. from the river Amphrȳſus, near which he fed his flock, *Lucan.* vi. 368. whence the ſibyl is called *Amphryſia vates*, i. e. *Apollinea*, the propheteſs of Apollo, *Virg. Æn.* vi. 398.

Mercury one day, in the ſhape of a boy, carried off by ſtealth ſome of Apollo's cows; and while Apollo threatened him with puniſhment if he did not reſtore them, Mercury took away his quiver ſo artfully, that Apollo was obliged to ſmile, *Horat. od.* i. 10. 9.; *Ovid. Met.* ii. 685.; *Homer. hymn. ad Mercur.* Mercury, to pacify Apollo, gave him his lyre, which he had lately invented, and permitted Apollo to claim the invention of it to himſelf. In return, Apollo preſented Mercury with a golden rod, which he had uſed as his crook or ſhepherd's ſtaff, *Apollodor.* iii. 10. 2. With this rod Mercury afterwards, as he was travelling through Arcadia, ſeparated two ſerpents, which he happened to obſerve by the way, fighting together; whence a rod with two ſerpents twining round it, or a CADUCEUS, became the emblem of peace, *Hy-*

gin. Aſtr. ii. 7.; *Plin.* xxix. 3. *ſ.* 12.; *Macrob.* i. 19.; *Serv. in Virg. Æn.* iv. 243. viii. 138.; *Cic. Orat.* i. 46.; *Liv.* viii. 20.; *Nep. Hannibal.* 11.; *Gell.* x. 27. and any one who carried it was called CADUCEATOR, *Liv.* xxvi. 17. xxxiii. 11. By the aſſiſtance of Apollo Admētus obtained in marriage ALCESTIS, the daughter of Pelias, who ſaved his life by dying in his ſtead, *Apollodor.* i. 9. 15.; *Ovid. Triſt.* v. 5. 55. & 14. 37.; *Juvenal.* vi. 651.; *Stat. Silv.* iii. 3. 192.

ÆSCULAPIUS was worſhipped chiefly at Epidaurus in Argŏlis, under the form of a ſerpent; whence the Romans in the time of a plague, by the advice of the oracle of Delphi, brought him to Rome, or rather a real ſerpent in his place, which the ignorant multitude believed to be the god himſelf, and built a temple for him on the iſland in the Tiber, *Ovid. Met.* xv. 622. 744.; *Liv. Epit.* xi.; *Val. Max.* i. 8. 2. hence he is called EPIDAURIUS, *Ovid. Pont.* i. 3. 21. and by Apollo, *Epidauria proles,* Stat. Silv. i. 4. 61. —— Serpents were ſacred to Æſculapius on account of their medicinal qualities. Thoſe of Epidaurus were of a yellow colour, and remarkably tame and harmleſs, *Pauſan.* ii. 18.

Æſculapius, called alſo *Aſclepius*, was commonly repreſented as an old man with a long beard, holding in his left hand a ſtaff with a ſerpent twiſted round it, and with his right hand holding his beard. *Albric.* 20. or preſſing the head of a ſerpent *, *Pauſan.* ii. 27.

Æſculapius married *Epiŏne*, Ib. ii. 29. and had by her ſeveral children. The chief were, *Machāon* and *Podalīrius*, famous phyſicians in the Trojan war, *Ib.* iv. 31.; *Ovid. Art. Am.* ii. 735. and *Hygeia* or *Hygēa*, the goddeſs of health, *Pauſan.* ii. 23.; *Plin.* xxxv. 11. *ſ.* 40. *m.*

Of the other children of Apollo the chief were, the poets LINUS, the inſtructor of Hercules on the harp, by an accidental ſtroke of which he was killed by that hero, *Apollodor.* i. 3. 2. ii. 4. 9.; *Virg. Ecl.* iv. 56. vi. 67.; and ORPHEUS, who is ſaid to have moved the trees and ſtones by his muſic, *Apollodor.* i. 3. 2.; *Ovid. Art. Am.* iii. 321. or by the harmony of his verſes *(eloquente cantu)*, Stat. ii. 7. 43. which he was taught

* When Dionyſius the tyrant of Syracuſe, ordered a golden beard to be taken from off the ſtatue of Æſculapius at Epidaurus, he ſaid, it was not proper for the ſon to have a beard, when in all the temples the father was without one. With the ſame irreligion he took off a golden cloak from the ſtatue of Jupiter at Olympia, ſaying with a jeer, that a golden cloak was heavy in ſummer and cold in winter; and put on it a woollen cloak, which he ſaid was fit for all ſeaſons, *Cic. Nat. D.* iii. 34.; *Val. Max.* i. 1. *extr.* 3.

by

by his mother *Calliŏpe;* whence he is ſaid to have ſtopped the courſe of rivers and the rapid winds, by her art *(arte maternâ)*, Horat. od. i. 12. 9. He uſually reſided in Thrace, whence he is called THRACIUS, *Virg. Ecl.* iv. 55. THRĒICIUS, *Horat. od.* i. 24. 13. *RHODOPEIUS*, Ovid. Met. x. 50. BISTONIUS VATES, *Sil.* xi. 471. ODRYSIUS VATES, *Stat. Silv.* v. 1. 203. He was one of the Argonauts, *Apollodor.* i. 9. 16. and ſaved them from the Sirens by his melody, *Ib.* 25. Having loſt his wife EURYDĪCE by the bite of a ſerpent, he went down to the infernal regions, where, by the ſound of his harp, he charmed all the ſhades, and even prevailed on Pluto and Proſerpine * to permit Eurydice to return with him to the upper world; on this expreſs condition, however, that he ſhould not look back to her, (for ſhe followed behind,) till ſhe ſhould reach the regions of light. But when they were juſt approaching the ſurface of the earth, he, from an impatience of deſire, looked back; whereupon Eurydice inſtantly evaniſhed from his ſight. He tried to ſoothe his grief by lamenting his loſs in mournful ſtrains, and always avoided any future conjugal connection. On which account the Thracian matrons *(Cicŏnum matres)*, while celebrating the ſacred rites of Bacchus, are ſaid to have torn him in pieces, with his laſt breath calling upon Eurydice, *Virg. G.* iv. 453.——527. Ovid adds another cauſe for this cruelty, *Met.* x. 83. Bacchus puniſhed the matrons by turning them into trees, *Ib.* xi. 67.

Among the various objects of Apollo's love, beſides thoſe already mentioned, the following are the moſt remarkable:— 1. DAPHNE, the daughter of the river Penēus, *(Penēis, -ĭdis,)* who praying to the gods to reſcue her from his purſuit, was changed into a laurel, *Met.* i. 452.—562. —— 2. BOLĪNA, a virgin of Achaia, who, to avoid his importunity, threw herſelf into the ſea, and by his favour was rendered immortal, *Pauſan.* vii. 23. —— 3. CYRĒNE, another daughter of the river Penēus; who being carried by Apollo into that part of Africa, afterwards called *Cyrenaĭca*, brought forth ARISTÆUS, *Juſtin.* xiii. 7. who built there a city, which he named after his mother, *Ib.*

ARISTÆUS, otherwiſe called *Battus*, reigned in Arcadia, where he is ſaid to have diſcovered the art of breeding bees and of making honey, *Ib.* He fell in love with *Eurydice*, the wife of Orpheus, and gave occaſion to her death, *Virg. G.* iv.

* Statius ſays Orpheus obtained this favour from Rhadamanthus, whom he calls *Phryx*, as having been king of Phrygia, *Silv.* iii. 3. 193.; ſome read *Styx*, denoting Pluto.

457. on which account his bees were deſtroyed; but he recovered them after appeaſing her ſhade, according to the advice of Proteus, and the directions of his mother Cyrēne, *Virg. G.* 317.—*ad fin.*

The chief male favourites of Apollo were, the boy HYACINTHUS, who being ſlain by him by an accidental ſtroke of the quoit *(diſcus)*, was changed into a flower, hence called the Hyacinth, *Ovid. Met.* x. 185. &c. and CYPARISSUS, turned into a cypreſs, *Ib.* 106.—143. &c.

Apollo, being challenged by MARSYAS the Satyr to a conteſt about ſkill in muſic, and having vanquiſhed him, flayed him alive, *Ovid. Met.* vi. 383. Marſyas ſhed ſuch a quantity of blood that he was changed into a river in Phrygia, of the ſame name, *Ib.* 400. Marſyas is ſaid to have invented the flute *(tibia)*, Ovid. Faſt. vi. 697.; hence, from his native city CELÆNÆ, the ancient capital of Phrygia, *Liv.* xxxviii. 13.; *Lucan.* iii. 206. *Celænēa buxus* is put for a flute, *Stat. Theb.* ii. 666.

MIDAS, king of Phrygia, having given the preference to Pan, in a conteſt between Pan and Apollo about ſkill in playing on the flute, Apollo, to puniſh the folly and ſtupidity of Midas, changed his ears into thoſe of an aſs, *Ovid. Met.* xi. 175. This defect Midas was anxious to conceal; but it was diſcovered by a ſlave who uſed to cut his hair, *Ib.* 180.

Soon after this Apollo and Neptune, having aſſumed a human form, undertook, for a certain hire, to build the walls of Troy for Laomĕdon, the king of that city. But after the work was finiſhed *(ſtabat opus)*, Laomedon refuſed them the promiſed hire *(pretium inficiatur*, Ovid. Met. xi. 205. *deſtituit deos pactâ mercede*, Horat. od. iii. 3. 21.) on which account Apollo ſent a peſtilence on the inhabitants; and Neptune having deluged the country with water, ſent a huge fiſh *(cetus* v. *monſtrum æquoreum,)* which deſtroyed the people. Laomedon having conſulted the oracle of Apollo how he could be freed from theſe calamities, was told, that a virgin choſen by lot muſt be expoſed to be devoured by the monſter. The lot fell on his own daughter *Heſiŏne*, who was freed by Hercules, *Apollodor.* ii. 5. 9.; *Ovid. Met.* xi. 211.; *Serv. in Virg. Æn.* viii. 157.; *Hygin.* 89.; *Diodor.* iv. 42. as will be hereafter related. The walls of Troy are ſaid to have been reared by the muſic of Apollo's harp, *(Mœnia Phœbææ ſtructa canore lyræ,)* Ovid. ep. xvi. 180. whence he is called TROJÆ *Cynthius* AUCTOR, *Virg. G.* iii. 36. to which Horace alludes, *od.* iii. 3. 66. In explication of this fable, Laomedon is ſaid to have vowed a certain

certain ſum of money for the ſacred rites of Apollo and Neptune, which, when he was threatened with an attack from the Myſians, he employed in fortifying the city, *Serv. in Virg. Æn.* ii. 610. Others ſay that he took a ſum of money out of their temples for that purpoſe, with a promiſe to reſtore the money afterwards, which he did not perform.

Although SOL (ἥλιος), the ſun, be ſometimes confounded with Apollo, yet he is commonly conſidered as a different divinity, the ſon of *Hyperīon* and *Thea*, both the children of Cœlus or Ouranos and Terra, *Heſiod. Theog.* 371.; *Ovid. Met.* iv. 192. whence HYPERION is put for the ſun, *Ovid. Met.* viii. 564.; *Stat. Silv.* ii. 7. 25. *ictuſque Hyperĭone multo Sirius*, heated by being near the ſun, *Ib.* iii. 1. 53.; ſo *Theb.* iii. 35. LUNA, the moon, was the ſiſter of Sol, *Heſiod. ibid.* and alſo AURORA, the morning, *Apollodor.* i. 2. 2. —— Sol was repreſented in a juvenile form, having his head ſurrounded with rays, and riding in a chariot drawn by four horſes, attended by the HORÆ, or four ſeaſons; VER, the ſpring; ÆSTAS, the ſummer; AUTUMNUS, the autumn; and HYEMS, the winter, *Ovid. Met.* ii. 25. The chariot of the moon was drawn only by two horſes.

The Sun was worſhipped by the Perſians under the name of MITHRAS, *Lutat. in Stat. Theb.* i. 720. and by the Egyptians under the name of Oſiris, *Macrob. Sat.* i. 21. But Oſiris was ſuppoſed to be the ſame alſo with other gods, *Diodor.* i. 11. & 15.

Various amours of Sol are recorded. LEUCOTHOE, the daughter of Orchămus, king of Perſia, being deceived by him under the form of her mother, and being detected by the nymph *Clytiè*, her rival, was by her father buried alive, and turned by Sol into a frankincenſe tree, *Ovid. Met.* iv. 211.—255. *Clytie* being deſerted by Sol, pined away with her eyes conſtantly fixed on the ſun, and was at laſt turned into the ſun-flower, *Ib.* 270. called HELIOTROPIUM, becauſe it always turns towards the ſun, *(flos qui* AD SOLEM VERTITUR,) *Ib.* & *Varr. R. R.* i. 46.; *Plin.* ii. 41. xviii. 27. *ſ.* 67. xxii. 21. *ſ.* 29.

By CLYMĔNE, the daughter of Oceănus and Tethys, Sol was the father of PHAĔTON, or PHAETHON, *Ovid. Met.* i. 756. who paſſed for the ſon of MEROPS, the huſband of Clymĕne, *Ovid. Triſt.* iii. 4. 30. —— By PERSEIS, the ſiſter of Clymĕne, Sol had *Aeētes* or *Æētes*, king of Colchis; PASIPHAE, who married Minos, king of Crete; and CIRCE, *Apollodor.* i. 9. 1.; *Cic. Nat. D.* iii. 19.

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The reality of PHAETON's deſcent being called in queſtion by *Epăphus*, the ſon of Jupiter and Io, *Ovid. Met.* i. 748. Phaethon, by the advice of his mother, went to the palace of Sol *, and demanded from him a pledge to prove his relation. Sol ſwore by the Stygian lake, (an oath which the gods never violated,) that he would grant whatever Phaethon ſhould aſk, *Cic. Off.* iii. 25.; whereupon Phaeton aſked the direction of his father's chariot for one day. Sol repented of his promiſe, and uſed every argument poſſible to diſſuade Phaeton from inſiſting on the performance of it, but in vain. Phaeton accordingly mounts the chariot of the ſun; but not being able to manage the horſes, he was driven from his courſe; by which means the heaven and earth were ſet on fire, and would have been conſumed, had not Jupiter interpoſed. Phaethon was ſtruck with a thunderbolt, and tumbled headlong into the river Eridănus or Po, which is hence called *Phaethontius amnis*, Sil. vii. 149. The nymphs of Italy (*Näides Heſperiæ*) buried him; and his ſiſters, (*Phaetontiădes*, v. *-ides*, *Heliădes*, the daughters of the Sun, vel *Clymenēides*, the daughters of Clymenè, *Ovid. ad Liv.* 111.) lamented his death, till they were turned into alder or poplar trees, *Ovid. Met.* ii. 1.—366.; *Virg. Ecl.* vi. 62. hence ſaid to have firſt grown on the banks of the Po, *Lucan.* ii. 410. They were ſuppoſed to diſtil amber, *Ovid. Amor.* iii. 12. 38. Phaethon is here named *Aurīga*. His friend CYCNUS, king of the *Ligŭres*, from exceſs of grief, was changed into a ſwan, *Ib.* 377.; *Virg. Æn.* x. 189. Phaethon (i. e. *lucens*) is put for the ſun, *Ib.* v. 105. Cicero calls the planet Jupiter by that name, *Nat. D.* ii. 20. By the conflagration of Phaethon the Ethiopians are ſuppoſed to have contracted their black colour, and the deſarts of Lybia to have been formed, *Ovid. Met.* ii. 235.

The ſtory of Æetes will be related afterwards.

PASIPHAE, the wife of Minos, king of Crete, hence called *Gnoſſis*, *-ĭdis*, from *Gnoſſus*, the capital city of that iſland, *Ovid. Rem. Am.* 745. having for ſeveral years neglected to perform ſacred rites to Venus, was by that goddeſs inſpired with an unnatural paſſion for a bull, which ſhe gratified by the aſſiſtance of Dædalus †, and from this infamous com-

* SOL is ſometimes ſaid to have had two houſes; one in the eaſt, and the other in the weſt; hence *Solis utraque domus*, both eaſt and weſt, *Ovid. ep.* ix. 16. *Primæque occiduæque domus*, Stat. Theb. i. 200. Silv. i. 4. 73. The inhabitants of Spain were ſuppoſed to hear the hiſſing of the Sun's ſetting chariot in the ocean, *Juvenal.* xiv. 280.; *Stat. Silv.* ii. 7. 27. and *Gades* is called his couch, *Ib.* iii. 1. 183. ſee alſo *Theb.* iii. 407.

† *Qui ei vaccam ligneam fecit, et veræ vaccæ corium induxit, in qua illa cum tauro concubuit*, Hygin.

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merce produced a monſter, *(Veneris monimenta nefandæ,)* called the Minotaur, having the head of a bull and the body of a man, *Hygin.* 40, *(ſemibovemque virum, ſemivirumque bovem,* Ovid. Art. Am. ii. 24.; Triſt. iv. 7. 18.) The misfortune of Paſiphae is by Diodorus aſcribed to a different cauſe, iv. 77. The minotaur was ſhut up in the labyrinth which Dædalus made, and fed on human fleſh, *Serv. in Virg. Æn.* vi. 14. This fable is ſuppoſed to have taken its riſe from an intrigue which Paſiphae had with one Taurus, the ſecretary of Minos, with whom ſhe uſed to meet at the houſe of Dædalus, and brought forth twins, the one of whom was like to Minos and the other to Taurus, *Ib.* Paſiphae had ſeveral children by Minos; namely, *Deucalion*, *Androgeos*, *Ariadne*, and *Phædra*, of whom mention will be made hereafter.

Venus is repreſented as hoſtile to all the deſcendants of Sol, on account of his having expoſed her intrigue with Mars, *Ib.* & *Ovid. Met.* iv. 190.; *Ep.* iv. 54.; *Senec. Hippolyt.* 124. hence Phædra, the daughter of Paſiphae, imputes her paſſion for Hippolytus to the fate of her family, *Ovid. ep.* iv. 53.

CIRCE was the moſt famous ſorcereſs that ever lived. She was married to a Sarmatian prince, whom ſhe killed by her drugs, (φαρμακοις,) that ſhe alone might enjoy the ſovereignty. But being expelled for her cruelty, ſhe fled into Italy, and ſettled at *Circeji*, *Circæum* v. *Circeium*, Diodor. iv. 45. *ſee p.* 147. Here ſhe fell in love with the ſea-god Glaucus; but perceiving him to be more attached to Scylla, a ſea-nymph, the daughter of Phorcus and the nymph Cretis, *Serv. in Æn.* iii. 420. Circe, by infuſing the juice of poiſonous herbs into the water in which Scylla uſed to bathe, and by repeating certain charms, turned her into a ſea-monſter, *Ovid. Met.* xiv. 1. —74. which reſided under a rock on the coaſt of Italy called after her, *ſee p.* 174. where ſhe is ſaid, out of hatred to Circe, to have deſtroyed the companions of Ulyſſes, *Virg. Ecl.* vi. 76.; *Ovid. Met.* xiv. 70.; *Hygin.* 199. Virgil confounds this Scylla with another of the ſame name, the daughter of Niſus, *Niſēis*, *-ĭdis*, king of Megăra, *Ecl.* vi. 74.; ſo Propertius, iv. 4. 39. and *Ovid. Faſt.* iv. 500.; *Amor.* iii. 12. 21.; *Remed. Amor.* 737. who, falling in love with Minos, while he beſieged her father's capital, cut off from her father's head while he was aſleep, a hair, on which his fate depended. Thus Niſus was vanquiſhed by Minos. Scylla met with the juſt puniſhment of her treachery. Being treated with contempt by Minos,

nos, ſhe threw herſelf into the ſea and was changed into a fiſh, *Hygin.* 198.; *Propert.* iii. 19. 21.; *Ovid. Triſt.* ii. 393. Pauſanias relates, that Minos ordered her to be thrown into the ſea, and that her body was caſt on ſhore upon a promontory of Argŏlis, called from her *Scyllæum*, near *Troezēne*, ii. 34. —— Circe was in like manner deſpiſed by Glaucus, xiv. 68. She afterwards became enamoured of PICUS, the ſon of Saturn and king of Latium, who, from fidelity to his wife Venilia, (called CANENS, from her ſkill in muſic,) was changed by Circe into a woodpecker (PICUS), *Ovid. Met.* xiv. 326. —396. Circe is called by Virgil the wife *(conjux)* of Picus, inſtead of his lover, becauſe ſhe wiſhed to be ſo, *Æn.* vii. 189. She is called ÆÆA, from Æa, a city of Colchis, *Ovid. Met.* iv. 205.; *Virg. Æn.* iii. 386. Circe, after her death, is ſaid to have been called MARĪCA, *Lactant.* i. 21. and alſo during her life, *Serv. in Virg. Æn.* xii. 164. ſo that ſhe was the mother of Latinus, *Ib.* vii. 47. as Heſiod ſays, by Ulyſſes, *Theog.* 1013. whence Sol is called his grandfather, *Virg. Æn.* xii. 164. But the lineage of this king is involved in uncertainty. The intercourſe of Circe with Ulyſſes will be ſpoken of hereafter. Diodorus makes Circe the daughter of Æētes, and ſiſter of Medēa, whom ſhe is ſaid to have taught the power of drugs, iv. 46.

AURORA, the morning, was the ſiſter of Sol. Some make her the daughter of Pallas, one of the giants, whence ſhe was called PALLANTIAS, v. -TIS, *Ovid. Met.* xv. 191. *Sexto Pallantĭdos ortu*, on the ſixth day, *Ib.* 700. *Pallantĭde eădem*, on the ſame day, *Id. Faſt.* vi. 567. —— Aurora married Aſtræus, one of the Titans, and brought forth by him the winds and ſtars, *Heſiod. Theog.* 378.; *Apollodor.* i. 2. 4. whence the winds are called *Aſtræi fratres*, Ovid. Met. xiv. 545. She fell in love with ORION, (a giant of immenſe ſize, *Virg. Æn.* x. 763.; *Diodor.* iv. 85.) whom ſhe carried to Delos, where he was killed by the arrows of Diana for offering violence to *Opis*, one of her nymphs, *Apollodor.* i. 4. 4. or, as Horace ſays, to Diana herſelf, *od.* iii. 4. 71.; ſo *Hygin.* 195. Orion *(quaſi* URION, *quod ex urina Jovis, Neptuni, et Mercurii genitus erat*, Ovid. ib.) is ſaid by Ovid to have been the companion of Diana, *Faſt.* v. 537. and killed by the bite of a ſcorpion ſet on him *(immiſſa)* by Tellus, to puniſh him for his pride, *Ib.* to which Lucan alludes, ix. 836. He is repreſented by Horace in the infernal regions, as ſtill pleaſed with hunting, in which he delighted while alive, *od.* ii. 13. 39.

Orion,

Orion, after his death, was ranked among the conſtellations, *Ovid. ib.* with his girdle and ſword, hence called ENSIFER, *Ib.* iv. 388. and *Armatus Auro*, becauſe that conſtellation contains ſeveral bright ſtars, *Virg. Æn.* iii. 517; *Ovid. Met.* xiii. 294.

As the riſing and ſetting of Orion was commonly attended with great rains and ſtorms, he is alſo called by Virgil *aquoſus*, Æn. iv. 52. *nimboſus*, Ib. i. 535. *ſævus*, vii. 719.; by Horace, *infeſtus nautis*, epod. xv. 7.; *triſtis*, Ib. x. 10. and is ſaid to be accompanied by *Notus*, the ſouth wind, *od.* i. 28. 21.

Aurora next fell in love with *Cephălus*, the huſband of Procris, by whom Apollodorus ſays ſhe bore a ſon, called Tithōnus, i. 9. 4. iii. 14. 3. according to Heſiod, Phaethon, *Theog.* 987.

But the chief favourite of Aurōra was TITHONUS, the ſon of Laomĕdon, king of Troy, *Ovid. ep.* xvi. 199. whom ſhe carried into Æthiopia, and had by him *Hemathion* and MEMNON, *Ib.* iii. 12. 4. afterwards king of the Æthiopians, *Heſiod.* 984.; *Diodor.* ii. 22. iv. 75. hence Aurora is called MEMNŎNIS MATER, *Ovid. Pont.* i. 4. 57. and TITHONIA, *Stat. Silv.* iv. 6. 17. or TITHONIS, *Ib.* v. 1. 34. Aurora was ſo fond of Tithōnus, that ſhe procured for him, from Jupiter, immortality; but as ſhe forgot to aſk at the ſame time perpetual youth, he became ſo weak that he prayed for death, and was converted into a graſhopper *(cicāda)*, Serv. in Virg. Æn. iv. 585. ix. 460. G. i. 448.; *Horat. od.* ii. 16. 30.; but he is ſaid to have died a natural death, *(occidit*, etſi antea *remotus in auras*, i. e. *curru Auroræ in cœlum abreptus, et maritus ejus factus,)* od. i. 28. 8.

AURORA or Eos, is repreſented in a chariot drawn by roſe or ſaffron coloured horſes, *(in roſeis bigis*, Virg. Æn. vii. 26. *in roſeis quadrīgis*, Ib. vi. 535.) (*croceis equis*, Ovid. ad Liv. 282.) with roſy fingers, (ῥοδοδάκτυλος Ἠως, *Homer. Il.* i. 477.) opening the gates of the eaſt and chacing the ſtars from the ſky, *Ovid. Met.* ii. 112.; *Virg. Æn.* iii. 521. pouring dew upon the earth, *Cic. Div.* i. 8. hence called *roſcida*, Ovid. ad. Liv. 282. and making the roſes grow, *Id. Met.* ii. 113. *(Aurora dicitur ante ſolis ortum, ab eo, quod ab igne Solis tum aureo aer aureſcit*, Varr. de Lat. Ling.) She is ſuppoſed always to riſe from the couch of Tithonus, *Virg. G.* i. 447.; *Æn.* iv. 585. ix. 460. in Lydia, *Stat. Theb.* i. 134.

VI. DIANA was the goddeſs of the woods and of hunting, and the protectreſs of virgins; called *Diana* on earth, *Luna* in heaven,

heaven, and *Hecate* or *Proſerpĭna* in hell; hence *tergemina Hecate, diva triformis, tria Virginis ora Dianæ*, i. e. *Diana habens tria ora*, Virg. Æn. iv. 511. TRIPLEX DIANA, *Ovid. ep.* xii. 79. She was called *Trivia*, from her ſtatues being placed where three ways met; and INTEGRA, from her inviolable virginity, *Horat. od.* iii. 4. 70. She is repreſented as a tall beautiful virgin, having ſomething maſculine in her appearance, dreſſed in buſkins, with a quiver on her ſhoulder, her clothes girt *(ſuccincta)*, Ovid. Met. iii. 156. chaſing deer or other animals; attended by a number of virgins like herſelf. She is ſometimes repreſented differently, *Pauſan.* viii. 37.

LUNA (called alſo PHÆBE, *Ovid. Met.* i. 11.) is commonly conſidered as a different deity from Diana. Luna is ſaid to have fallen in love with a beautiful youth called ENDYMION, while he was ſleeping on Latmos, a mountain in Caria, hence termed LATMIUS, *Ovid. Art. Am.* iii. 83. LATMIA SAXA, *Id. ep.* xviii. 62. *(a qua*, ſc. Luna, *conſopitus putatur, ut eum dormientem oſcularetur,)* Cic. Tuſc. i. 38.; Ovid. Art. Am. iii. 83. becauſe, as Pliny ſays, he firſt explained the phaſes of the moon, ii. 9. Propertius aſcribes this amour alſo to Diana, ii. 15. 15. Pauſanias makes Endymion to have been king of Elis, by whom Luna is ſaid to have had fifty daughters, v. 1. Jupiter permitted him, at his own requeſt, to ſleep in perpetual youth, *Apollodor.* i. 7. 5. Juvenal puts Endymion for any beautiful young man, x. 318.

Diana had a ſplendid temple at Epheſus, *Herodot.* i. 26.; *Pauſan.* iv. 31.; *Liv.* i. 45.; *Plin.* 36. 14. *ſ.* 21. and in the *Cherſoneſus Taurica*, where human victims, chiefly ſtrangers wrecked on the coaſt, were offered up on her altar, *Juvenal.* xv. 116.; *Ovid. Triſt.* iv. 4. 63. hence called *placabilis ara* DIANÆ, *Virg. Æn.* vii. 764. Theſe horrid rites were inſtituted by THOAS, king of the Tauri, *Ovid. Pont.* iii. 2. 59. whence Diana is called THOANTĒA, *Sil.* iv. 771.——Diana had a temple at *Aricia* near Rome, where a fugitive ſlave was made prieſt, after having ſlain his predeceſſor in ſingle combat, *Strab.* v. 239.; *Serv. in Virg. Æn.* vi. 137.; *Ovid. Art. Amor.* i. 259. Theſe prieſts were called REGES, *Stat. Silv.* iii. 1. 55.

Diana was called by different names from the places where ſhe was chiefly worſhipped, DELIA, CYNTHIA, *nemoralis* ARICIA, *Ovid. Faſt.* vi. 59. *Taurica*, &c.

VII. MERCURIUS, Mercury, was the ſon of Jupiter and Maia, the daughter of Atlas, and *Plēĭone*, the daughter of Oceănus, *Apollodor.* iii. 10. 1. & 2. hence called *Atlantis Pleĭoneſque*

ŏneſque nepos, Ovid. Met. ii. 743.; ſo Horace, *od.* i. 10. 1. and ATLANTIĂDES, *-dæ*, Ovid. ib. 627. from Atlas, his grandfather by the mother's ſide *(maternus avus)*, Virg. Æn. iv. 258.

Maia was one of the ſeven ſiſters who were converted into ſo many ſtars, *Diodor.* iii. 60. called the *ſeven ſtars*, PLEIĂDES *vel* PLIĂDES. *Ovid. Faſt.* iv. 169. or VERGILIÆ, from their riſing in the ſpring, *Serv. in Virg. G* i. 138. alſo ATLANTIĂDES, *-um*, Sil. xvi. 136. or ATLANTĬDES, the daughters of Atlas, *Virg. G.* i. 221. where Maia is named as one of them, 225. and hence called by Ovid PLEIAS, *Met.* i. 670. —— Maia brought forth Mercury on the top of *Cyllēne*, a mountain in Arcadia, *Virg. Æn.* viii. 139. whence he is called CYLLĒNIUS, *Ib.* iv. 252. *Cyllenia proles*, 258. and the planet Mercury, *ignis* CYLLENIUS, *Virg. G.* i. 337. *Summi Jovis aliger Arcas Nuntius*, Stat. Silv. iii. 3. 80. alſo TEGEÆUS, from *Tegea*, a city near it, *Stat. Silv.* i. 5. 4. or TEGEATĬCUS, *Ib. v.* i. 102. but this epithet is alſo applied to Pan, *Virg. G.* i. 18.; *Propert.* iii. 3. 30. Cicero mentions five Mercuries, *Nat. D.* iii. 22.

Mercury was the meſſenger of Jupiter and of the other gods, hence called *interpres Divûm*, Virg. Æn. iv. 356. and hence his Greek name Ἑρμῆς, *Interpres*, Diodor. v. 75. the god of eloquence, the patron of merchants and of gain, *Plaut. Præf. Amphitr.*; the inventor of the lyre; the protector of poets or men of genius, *(viri* MERCURIALES, *Horat. od.* ii. 17. 29.); of muſicians, wreſtlers, &c. *Diodor.* v. 75.; the conductor of departed ghoſts to their proper manſions, *Horat. od.* i. 10. 17.; alſo the god of ingenuity and of theft, *Ib.* 13. &c.; ſee Homer's hymn to Mercury.

Mercury is ſaid to have taught the Egyptians laws and letters. He was called by them THOŬTH, which name they gave to the firſt month of the year, *Cic. Nat. D.* iii. 22.

Mercury was repreſented with a *petăſus* or winged cap; *talaria*, or winged ſandals for his feet; and a *caduceus* or wand *(virga)*, having two ſerpents twiſted round it. It is called *virga* AUREA, *Horat. od.* i. 10. 18. or HORRIDA, *Ib.* 24. 16. according as the offices it performed were agreeable or not; hence Mercury is called CADUCĬFER, *Ovid. Met.* ii. 709.; ſometimes alſo as the god of merchants, with a purſe, *Serv. in Virg. Æn.* viii. 138.; *Stat. Theb.* i. 303.; *Ovid. Met.* i. 671. Mercury alſo had a ſhort ſword bent like a ſcythe, *(glaudius falcatus*, vel *lunatum ferrum*, called HARPE, a falchion or cimeter, *Lucan.* ix. 662. & 678. CYLLĒNIS, *-ĭdis*, from mount Cyllēne, where he was born, *Ib.* & *Ovid. Met.* v. 176.

Images of Mercury (HERMÆ *trunci*, ſhapeleſs poſts with a marble head of Mercury on them, *Juvenal.* viii. 53.) uſed to be erected where ſeveral roads met *(in compitis)*, to point out the way; on ſepulchres, in the porches of temples and houſes, &c. *Macrob. Sat.* i. 19.; *Nep. Alcibiad.* 3.

PAN, the god of ſhepherds, was the ſon of Mercury and the nymph *Dryŏpe*, Homer. Hymn.; Cicero calls her Penelŏpe, *Nat. D.* iii. 22. or of Jupiter and Thymbris, *Apollodor.* i. 4. 1. He is ſaid to have taught Apollo the art of prophecy, *Ib.* He was chiefly worſhipped in Arcadia, whence he is called ARCADIUS, v. -DEUS, *Propert.* i. 18. 20. LYCÆUS, from a mountain of that name, *Virg. Æn.* viii. 344. and TEGEÆUS, *Ib. G.* i. 18. His ſacred rites were brought into Italy by Evander. By the Latins he was called INUUS, *Liv.* i. 5. —— He was repreſented with two ſmall horns on his head, his face ruddy, his thighs and legs rough with hair, *Stat. Silv.* ii. 3. 11. having the tail and feet of a goat; hence he is called SEMICĂPER, *Ovid. Met.* xiv. 515. He firſt invented the pipe (FISTŬLA), *Virg, Ecl.* ii. 32. according to Ovid, from the found of the reeds into which SYRINX, a nymph whom he loved, was transformed, *Met.* i. 705. and was remarkably ſkilful in playing on it, *Virg. Ecl.* ii. 32. iv. 58.

Pan engaged the affections of Luna, under the form of a white ram, *(munere niveo lanæ*, as Virgil expreſſes it, *G.* iii. 392.) *Macrob. Sat.* v. 22. But Servius ſays this fable took its riſe by miſtake from that of Endymion.

Similar in form to Pan were the SATYRI, *Satyrs*, rural demigods of uncertain origin, having the horns, ears, and feet of goats, the reſt human; remarkable for their nimbleneſs, cunning, loquacity, playfulneſs, and amorous diſpoſitions, *Virg. Ecl.* v. 73.; *Horat. od.* ii. 19. 3. *Art. Poet.* 225. & 233.; *Ovid. Faſt.* i. 397. Pauſanias, on the faith of a certain navigator, mentions men with tails reſembling Satyrs, i. 23. Theſe Ptolemy places in India, vii. 2.

FAUNUS, the ſon of Picus and SYLVANUS, two other rural deities, were of the ſame deſcription with the Satyrs, *Serv. in Virg. Æn.* vii. 47. & 81. viii. 600. *G.* i. 17. & 20.; *Horat. od.* i. 17. 2. iii. 18. 1. hence the Nymphs, Fauns, Satyrs, *Panes*, and *Sylvani*, are commonly joined, *Ovid. Met.* i. 192.; *Virg. G.* i. 10.; *Lucan.* iii. 403.; *Plin.* xii. 1. thus, *Semideæ Dryades, Faunique bicornes*, Ovid. ep. iv. 49. *Satyri, montanaque numina Panes, Nymphæque*, Ib. 171. called SEMIDEUM PECUS, *Stat. Theb.* vi. 112. —— Silvanus, as being a ruſtic deity,

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is called HORRIDUS, *Horat. od.* iii. 29. 22. and HIRSUTUS, *Martial.* x. 92. 6. Faunus was a prophetic god *(fatidicus)*, Cic. Nat. D. iii. 6. and had an oracle in the grove of *Albunea* near Tibur, *Virg. Æn.* vii. 81.; *see p.* 145. Servius says Faunus was the first who built a temple in Italy, (hence called FANUM,) *Virg. G.* i. 10. and Lactantius, that he was the instituter of sacred rites in that country, i. 22. 9. He is represented as the guardian of learned men, *Horat. od.* ii. 17. 27. —— Pan was supposed to be the author of sudden frights or causeless alarms, from him called PANĬCI TERRORES, *Dionys.* v. 16. The *Fauni* were believed to occasion what is called the night mare *(ludibria noctis* vel *ephialten immittere)*, Plin. xxv. 4. —— They were also thought to utter prophetic expressions, *Cic. Divin.* i. 45. & 50.; *Brut.* 18. *Nat. D.* ii. 2.

Connected with these rural deities were, PALES, the goddess of shepherds, *Virg. G.* iii. 1. & 294. (whose festival, PALILIA, was celebrated on the 21st April, the day on which Rome was founded, *Ovid. Fast.* iv. 721.) and CHLORIS or FLORA, the goddess of flowers, and the wife of Zephyrus, *Ovid. Fast.* v. 195. &c.

The rural gods, the Fauns, and Satyrs; the river-gods, the Nymphs or female deities presiding over particular parts of the earth; the *Lares*, or domestic gods; the *Genii*, or divinities which took care of each individual, were all called SEMIDEI, Demi-gods, *Ovid. in Ibide.* 80.; or in allusion to the distinction of ranks among the Romans, *plebs superûm*, Ib. *vel* DII MINORUM GENTIUM, to distinguish them from the supreme gods, called *DII NOBILES*, *DII MAJORUM GENTIUM*, *potentes Cœlicolæ*, &c. *Id. Met.* i. 172.

VIII. BACCHUS, the god of wine, was the son of Jupiter by SEMĔLE, or *Thyone*, the daughter of Cadmus, hence he is called THEBANÆ SEMELES PUER, *Horat. od.* i. 19. 2. *Thyōneus Semelēius*, Ib. 17. 23. *Proles* SEMELEIA, *Ovid. Met.* v. 329. *Proles* SEMĔLES, *Tibull.* iii. 4. 45. and DEUS OGYGIUS, *Ovid. Epist.* x. 48.

Semĕle, at the instigation of Juno, who accosted her under the form of her nurse *Berŏe*, requested of Jupiter, that he would come to her in all his majesty, as he used to do to Juno; which Jupiter, having sworn by the river Styx that he would grant whatever she would ask, could not refuse, although he foresaw the consequences. Accordingly he came to her in a cloud, attended with lightnings and thunderbolts. Thus Semĕle was burnt up, *(precibus periit ambitiosa suis*, Ovid. Trist. iv.

iv. 3. 68. and the revenge of Juno was gratified. The infant, not yet come to maturity *(imperfectus)*, was taken out of the womb of Semele, and ſewed up in the thigh of Jupiter till the due time was completed *, *Ovid. Met.* iii. 260.—312.; *Diodor.* iii. 64. iv. 2; *Propert.* ii. 30. 29.; *Hygin.* 179.; *Stat. Theb.* i. 72. vii. 165.

Bacchus diſcovered the uſe of wine, and the art of producing drink from barley; whence he came to be worſhipped as the god of wine, *Diodor.* iv. 2. He is ſaid firſt to have yoked oxen, whence he was repreſented with horns, *Ib.* 4. *inſignis* CORNU, *Ovid. Art.* iii. 348. or becauſe after drinking a little even a poor man becomes bold, *tunc pauper* CORNUA SUMIT, *Ib.* i. 239.

There were ſeveral different perſons of the name of Bacchus, the actions of all of whom have been aſcribed to one, *Cic. Nat. D.* iii. 23.; *Diodor. ib.* & iii. 63. &c.

* Hence Bacchus was called *Ignigĕna, Satus iterum, et bimāter*, Ib. iv. 12. alſo DITHYRAMBUS, (q. δις θυρας αμβαινων, *bis* vitæ *portas tranſiens,)* whence ſongs in praiſe of Bacchus were called DITHYRAMBI, or any poems compoſed in a bold ſublime ſtyle, *Horat. od.* iv. 2.; *Cic. Orat.* iii. 48 *(poēma dithўrambĭcum*, Cic. de Opt. Gen. Orat. i. which ſome derive from δια, *per*, and θριαμβος, *triumphus*, i. e. a triumphal ſong.)

Bacchus was named by the Greeks DIONYSUS, v. *ius*, by the Latins, LIBER PATER, and by the Egyptians, OSIRIS, *Diodor.* iv. 1. He was alſo called by various other names, *Ovid. Met.* iv. 11 &c.; *Cic. Flacc.* 25.; *Macrob.* i. 18.; *Diodor.* iv. 5. as, LYÆUS, (a λυω, *ſolvo,)* LENÆUS, (a ληνος, *torcŭlar*, a wine-preſs,) BROMIUS, *(a βρεμω, fremo,)* Lucan. v. 73. THYŌNEUS, *(a Thyōne matre ejus,)* NYCTĔLIUS *(a nocturnis feſtis;)* IACCHUS, (απο της ιαχης, *a clamore;*) ELĔLEUS, (*ab* ελελαῖυ, *voce Baccharum*, hence called ELELĒIDES, *Ovid. ep.* iv. 47.;) EVAN vel EVIUS, (*ab* ἰυει, *Evoe* vel *Evæ*, *voce qua bacchantes item utebantur*, Horat. od. ii. 19. 5.; Juvenal. vii. 62.;) BASSĂREUS, (*quaſi* βασσαρευς, *linguâ titubans* vel *blæſus,*) Ib. i. 18. 11. whence *Baſſăris, -ĭdis*, a prieſteſs of Bacchus, *Perſ.* i. 10. (or from a kind of garment which the Thracians wore, called BASSĂRIS, *Scholiaſt. & Heſych.*)—— NYSEUS, or NISÆUS PATER, *Stat. Theb.* iv. 383. from *Nyſa*, a mountain where Bacchus was educated by the nymphs, *(nymphæ Nўsēĭdes,)* Ovid. Met. iii. 314. which Diodorus places between Phœnicia and the Nile, iv. 2.; ſo i. 15. iii. 64. whence ſome derive the name *Dionўſus*, (απο Διος και Νυσης, *a Jove* patre *et Nўſa,)* Diodor. iv. 2. vel *a* Διος νυς, *Jovis mens*, Macrob. Sat. i. 18.—— Others ſuppoſe Nyſa to have been one of the ridges of Parnaſſus. (*Nyſēia jŭgo*, Lucan. viii. 801.) whence that mountain, with both its ridges, (*gemino colle* vel *utroque jugo, nempe, ut putatur, Cirrha et Nyſa,*) is ſaid to be ſacred to Apollo and Bacchus, *Id.* 5. 73. and theſe two gods are called *Deinde Cirrhæ Nyſæque*, Juvenal. vii. 64. But Lucan diſtinguiſhes Cirrha and Parnaſſus, iii. 172. as he does Cirrha and Nyſa, i. 64.

Moſt authors place *Nўſa* or *Nўſſa* in India, and make it a city built by Bacchus in that country, at the foot of a mountain called MEROS, (*quaſi* μηρος, *femur,*) which is ſuppoſed to have given riſe to the fable of his being ſtitched up in Jupiter's thigh, *Strab.* xv. 687.; *Plin* vi. 21; *Curt.* viii 10. 12. Herodotus mentions a city of this name ſacred to Bacchus in Ethiopia, iii. 97. Virgil ſpeaks of Nyſa as a mountain, *Æn.* vi. 805.; ſo Martial, iv. 44. 3. and the other poets.

Bacchus

Bacchus is ſaid to have conquered India; and to have employed three years in that expedition; whence a feſtival was celebrated in honour of him at the end of every third year, *Ib.* iv. 3. called SACRA TRIETERĬCA, *Ovid. Met.* vi. 587. or ORGIA (*ἀπο της ὀργης, a furore,*) TRIETERĬCA, *Serv. in Virg. Æn.* iv. 302. chiefly by women called BACCHÆ, *Thyădes, Mænădes,* or *Elelĭdes,* who ran up and down the mountains in a frantic manner, as deſcribed by Statius, *Theb.* v. 92. &c. covered with a doe's ſkin, (NEBRIS, *-idis*;) having each in their hands a ſpear, bound at the point with ivy-leaves (*thyrſus,*) Diodor. iii. 64.; Macrob. Sat. i. 18.; Plin. xvi. 34. f. 62.; Virg. ecl. v. 31. whence ſome derive the name of *orgies,* (*απο των ὀρεων*; *a montibus*;) or becauſe all, except thoſe initiated, were excluded from them, (*ab εἰργω, arceo; Orgia, quæ fruſtra cupiunt audire* PROFANI,) *Catull.* lxii. 259.

The chief attendant of Bacchus was SILĒNUS, his nurſe and preceptor, *Horat. art.* p. 239. commonly repreſented as a jolly old man, riding on an aſs, crowned with flowers, and almoſt always intoxicated, *Virg. ecl.* vi. 14.; *Ovid. Met.* iv. 26. followed by ſatyrs and bacchanals *, *Ib.* 25.

To the ſplendid return of Bacchus from India is aſcribed the origin of triumphs, *Diodor.* iv. 5. whence he was named THRIAMBOS, i. e. *triumphus,* Ib. On this occaſion alſo he is ſaid to have erected theatres, and to have inſtituted muſical entertainments, *Ib.* & iii. 64.

* Some peaſants having taken Silenus while overpowered with wine, brought him to MIDAS, king of Phrygia, who entertained him hoſpitably, and reſtored him to Bacchus. The god, in return, promiſed to grant Midas any thing he ſhould deſire. Midas aſked that whatever he touched might be turned into gold. But he ſoon repented of his choice, when he perceived even his meat and drink converted into gold; and begged that Bacchus would withdraw the gift. Bacchus aſſented, and bid him bathe in the river Pactōlus. Midas did ſo, and the golden virtue went from him into the river; whence its ſand was turned into gold, *Ovid. Met.* xi. 90.—145.; *Hygin.* 191.

Cicero repreſents Silēnus as teaching Midas certain maxims in return for his diſmiſſion; in particular. That the beſt thing for man was, not to be born; and the next, to die as ſoon as poſſible, *Tuſc. quæſt.* i. 48. Ælian relates from Theopompus, that Silenus, in a conference with Midas, among other things informed him of another continent, or new world, beyond that then known, (*ἐξω τυτυ τυ κοσμυ,*) of immenſe extent, iii. 18. which ſome moderns ſuppoſe to have been America. See *Perizonius* on this paſſage.

Virgil introduces Silenus, as bound by two boys, with the aſſiſtance of the nymph *Ægle*; and ſinging to them verſes, in which he deſcribes the origin of all things, according to the doctrine of Epicūrus, and ſubjoins various fables, *ecl.* vi. 14.—*ad fin.* Pauſanias ſays, that the old ſatyrs were called SILENI, i. 23. Silenus, both in his form and ſagacity, reſembled a ſatyr.

Beſides

Beſides the deſcendants of Jupiter already mentioned, there were a great many others, called HERŌES, *heroes*, or men who, on account of their ſuperior merit, were thought worthy of being ranked among the gods.

Jupiter having fallen in love with EUROPA, the daughter of *Agēnor*, king of Sidon *, to gain her affection, transformed himſelf into a bull of wonderful whiteneſs, and while Europa was gathering flowers in a meadow near the ſea-ſhore, mingled with her father's bullocks; whence he is called *Agenoreus juvencus*, Stat. Silv. iii. 2. 89. The virgin, attracted by the beauty of the bull, and encouraged by his placid aſpect, approached, and ventured to ſtroke him with her hands. She even had the courage, in the playfulneſs of youth, to get on his back. The god, at firſt putting only the ſoles of his feet in the water, then by little and little going farther, carried his prize through the ſea to Crete †, *Ovid. Met.* ii. 840. &c. There reſuming his real form, Jupiter declared his paſſion; and Europa became by him the mother of MINOS, SARPEDON, and RHADAMANTHUS, *Hygin.* 178. From her that part of the world is ſaid to have been called, which ſtill bears her name, *Horat. od.* iii. 27. 75.; *Herodot.* iv. 45.

Europa is ſaid by Herodotus to have been carried off by Cretan merchants, i. 2. After her amour with Jupiter, ſhe married *Aſterius*, king of Crete, who having no children of his own, adopted her ſons by Jupiter; and at his death left the crown to Minos, the eldeſt of them, *Apollodor.* iii. 1. 3. Minos, aſſiſted by his brother *Rhadamanthus*, drew up a body of laws for the Cretans, which were much admired for their juſtice, and ſerved as a model for the future legiſlators of Greece, *Ib.* 2.; *Diodor.* iv. 60. v. 78. & 79. After death they were both thought to have been conſtituted Judges of the infernal regions together with Æăcus, *Ib.* 79. Minos is moſt frequently mentioned under that character; hence called ARBITER GORTYNIUS, *Stat. Theb* iv. 530.; *Cic. Tuſc.* i. 5. & 41. *Offic.* i. 28.; *Virg. Æn.* vi. 432. & 566.; *Horat. od.* iv. 7. 21. ii. 13. 22. Minos is ſaid to have been the firſt of the Greeks who eſtabliſh-

* Whence ſhe is called SIDŌNIS, *-ĭdis*, Ovid. Art. Am. iii. 252. or SIDŌNIS, *Id. Met.* ii. 841.

† AGĒNOR ſent his ſons, *Phœnix*, *Cilix*, and *Cadmus*, in queſt of their ſiſter, with a charge not to return without her. They therefore, after a fruitleſs ſearch, ſettled in different places. *Cilix* gave name to *Cilicia*, and *Phœnix* to *Phœnicia*; whence the Carthaginians, as having come from Phœnicia, were called POENI, *Apollodor.* iii. 1.; *Hygin.* 178.; *Serv. in Virg. Æn.* i. 302. Hence alſo Carthage is called *Agenŏris urbs*, Ib. 338. & *Arces Agenoreæ*, Sil. 1. 14. xvii. 201. and Hannibal, *Agenoreus dux*, Ib. 396.

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ed a naval power. He thus reduced under his power the Cyclades, and moſt of the iſlands in the Ægēan ſea, *Thucydid.* i. 4. But this Minos, the huſband of Paſiphae, is ſaid by Diodorus to have been the grandſon of the former Minos, iv. 60.

SARPEDON having in vain attempted to ſeize the ſceptre of Minos, fled to Caria, where he built the city of Miletus, *Apollodor.* iii. 1. 2. Sarpēdon became king of Lycia, *Herodot.* i. 173. whence his ſpear is called LYCIA HASTA, *Ovid. ep.* i. 19. He aſſiſted Priam againſt the Greeks, and was ſlain by Patroclus, *Ovid. Met.* xiii. 255. *Virg. Æn.* i. 100. x. 471. But this Sarpedon is alſo thought to have been a different perſon from the former.

ÆACUS was the ſon of Jupiter by Ægīna, the daughter of Asōpus, the ſon of Neptune. He became king of an iſland in the Saronic gulph; to which he gave the name of *Ægīna* from his mother. It was anciently called OENOPIA, *Ovid. Met.* vii. 473. Æăcus is called *Asōpiădes*, from his grandfather, *ib.* 484. His ſubjects were called MYRMIDŌNES, (a μυρμηκες, *formicæ*, ants; which are ſaid to have been converted into armed men by Jupiter, at the deſire of Æacus, *Hygin.* 52. *Lactant. in Stat. Theb.* vii. 310. or rather becauſe the inhabitants of Ægina reſembled theſe animals in induſtry, *Strab.* viii. 375.; *Ovid. Met.* vii. 954.) which name was afterwards given to the ſoldiers of his deſcendant Achilles, *Virg. Æn.* ii. 7. and to the Greeks in general, *Ib.* 252. 785. xi. 403. Servius ſays, they were ſo called from a king Myrmĭdon, *Ib.*

Æăcus had two ſons by the nymph *Endēis*, the daughter of the Centaur Chiron, PELEUS, the father of Achilles, and TELĂMON the father of Ajax. He had a third called PHOCUS, *Ovid. Met.* vii. 477. by one of the Nereids, whoſe ſons gave name to Phocis, *Pauſan.* ii. 29. x. 1. & 30. He was ſlain by his brothers, who on that account were obliged to leave Ægina, *ib.* Telamon became king of Salamis, and Peleus of Theſſaly. ——Not only the ſons and grandſons of Æacus, but alſo his deſcendants, were called ÆACĬDÆ, *Ovid. Met.* xiii. 33.; *Herodot.* v. 80. Thus Pyrrhus, king of Epire, *Cic. Divin.* ii. 56. Philip or Perſeus of Macĕdon, *Virg. Æn.* vi. 840.; *Propert.* iv. 12. 30.; *Sil.* xv. 291. and even his ſoldiers, *Ovid. Met.* viii. 4. ——Æăcus, on account of his juſtice, was appointed a judge in the infernal regions, *Horat. od.* ii. 13. 22.; *Ovid. Ib.* 187.; *Propert.* iv. 11. 19.; *Martial.* x. 5. with his brothers Minos and Rhadamanthus. After his death he was worſhipped with divine honours, *Herodot.* v. 89. The Athenians built a temple to him, *Ib.* and before the battle of Salamis the Greeks particularly invoked his aſſiſtance, *Ib.* viii. 64.

The other deſcendants of Jupiter will be mentioned hereafter in the hiſtory of the countries where they ſettled,

The BROTHERS *of* JUPITER.

I. NEPTUNE (Ποσειδων,) the god of the ſea, diſſatisfied with his part of the empire, ſee p. 358. conſpired with the other gods to dethrone Jupiter; but his attempt was fruſtrated, and as a puniſhment, he was condemned to build the walls of Troy, ſee p. 372. whence theſe walls are called *Mœnia Neptunia*, Propert. iii. 9. 41. and the city, NEPTUNIA TROJA, *Virg. Æn.* ii. 625. *Urbs* NEPTUNI, *Ovid. ep.* xiii. 129. PERGAMEUS LABOR, *Stat. Silv.* iii. 1. 116.

Neptune married Amphitrite, the daughter of Oceănus, by whom he had TRITON, *Apollodor.* i. 4. 4. who became a powerful ſea-god, *Ovid. Met.* xiii. 919.; *Virg. Æn.* i. 144. & *Serv. in loc.* the attendant, *Stat. Silv.* iii. 3. 82. and trumpeter of Neptune, uſing a ſhell inſtead of a trumpet, *ib.* vi. 171.; *Ovid. Met.* i. 333. in his upper parts reſembling a man, and in the lower, a fiſh, *ib.* x. 209.; *Cic. Nat.* D. i. 28. hence called *gemino corpore* TRITON, *Stat. Silv.* iii. 2. 35. ſometimes repreſented as riding in a chariot, *Ovid. ep.* vii. 50. Other ſea-gods were alſo called Tritons, *Virg. Æn.* v. 824.

By *Thoosa* Neptune had PROTEUS, who is ſaid by others to have been the ſon of Oceănus and Tethys. Proteus obtained from Neptune the power of fortelling future events, and of turning himſelf into any ſhape, *Virg. G.* iv. 387. &c.; *Ovid. Met.* viii. 730.; *Sil.* vii. 420.; *Horat. ep.* i. 1. 90. *Sat.* ii. 3. 71. ſo that it was next to impoſſible to bind him, *ib.* hence *Mutabilior Proteo*, for a cunning or fickle perſon. Proteus was the keeper of Neptune's ſea-calves, *(phocæ,)* Virg. G. iv. 395. which Horace calls the flock of Proteus, *od.* i. 2. 8. Some make Proteus a king of Egypt, *Herodot.* ii. 112.; *Hygin.* 118. Diodorus aſcribes the origin of the fable concerning his verſatility to the cuſtom of the Egyptian kings having the figures of different animals painted on their crowns, i. 62. Some make him a king of the iſland Carpathus; whence he is called CARPATHIUS VATES, *Stat. Achill.* i. 137.

NEREUS alſo was the ſon of Neptune by *Canace*; Apollodor. i. 7. 4; but others make him the ſon of Pontus and Terra, *ib.* i. 2. 6. and repreſent him as the moſt ancient of the gods; hence he is called *grandævus*, Virg. G. iv. 392.

Nereus

Nereus poſſeſſed the ſame gift of prophecy with Proteus, *Horat. od.* i. 15. 5. and alſo the power of changing his form, *Apollodor.* ii. 5. 11. He had by his wife Doris fifty daughters, called *Nereïdes*, ſea-nymphs, whoſe names are recorded, *Ib.* i. 2. 6. —— The chief were, *Thetis*, *Doto*, *Galatēa*, *Calypſo*, *Panŏpe* or *Panopēa*, *Melīte*, &c. *Ib.* & *Virg. G.* iv. 338. *Æn.* v. 825. Ovid calls them an hundred ſiſters, *Faſt.* vi. 499. Nereus is often put for the ſea, *Virg. Ecl.* vi. 35.; *Ovid. Met.* i. 187. as Neptune is, *Lucret.* ii. 471.; *Plaut. Rud.* ii. 6. 2.; *Catull.* 29. 3. & 62. 2. and Amphitrīte, *Ovid. Met.* i. 13. —— Virgil aſcribes a trident to Nereus, as to Neptune, *Æn.* ii. 419.

PHORCUS was another ſon of Neptune by the nymph THESEA, *Serv. in Virg. Æn.* v. 240. or of *Pontus* and *Terra*, Apollodor. i. 2. 6. Phorcus was the father of the Gorgons *Medūſa*, *Euryăle*, and *Stheno*, Ib. & ii. 4. 3. monſtrous females, having ſnakes inſtead of hair, (*crinitæ colubris*, Ovid. Met. vi. 119.) teeth as large as thoſe of ſwine, brazen hands and brazen wings, *Apollodor.* ii. 4. 3. They turned thoſe who looked at them into ſtone, *Ib.* They had but one eye among them, which they uſed alternately, *Ovid. Met.* iv. 775.; *Serv. in Virg. Æn.* vi. 289. They are called *Phorcȳdes*, Ovid. Met. iv. 775. or *Phorcȳnĭdes*, Ib. v. 230. The inferior ſea-deities are called *Chorus* vel *exercitus Phorci*, Virg. Æn. v. 8. 240. & 824.; Plin. xxxvi. 5.

Another ſon of Neptune was GLAUCUS, the favourite of Circe, ſee p. 375. whoſe figure and transformation into a ſea-god we have, as deſcribed by himſelf, *Ovid. Met.* xiii. 960.; ſee alſo *Stat. Silv.* iii. 2. 36.

One of the conſtant attendants of Neptune was PALÆMON, the ſon of Athămas and Ino or Leucothea, the nurſe of Bacchus, *Cic. Nat. D.* iii. 15.; *Ovid. Faſt.* vi. 485. hence INOUS PALĒMON, *Virg. Æn.* v. 823. called by the Romans PORTUMNUS, the god who preſided over harbours; and his mother, MATŪTA, *Ovid. Faſt.* vi. 485.—545. &c.

Neptune had a numerous progeny by different perſons, *Apollodor.* i. 4. 4.; *Ib.* 7. 4. & 9. 8. & 20. &c. Their names are recounted, *Hygin.* 157.

Neptune is repreſented with a trident in his right hand and a dolphin in his left; one of his feet reſting on part of a ſhip; his aſpect majeſtic and ſerene: ſometimes in a chariot drawn by ſea-horſes with a Triton on each ſide, *Stat. Achill.* i. 55.; *Theb.* v. 706. He is called ÆGÆUS, *Virg. Æn.* iii. 74. from

Ægæ, a town in Eubœa, where he had a temple, *Homer. Il.* v. 20. —— A horſe is ſaid to have ſprung from a rent made in a rock at Athens by the ſtroke of Neptune's trident, *Ovid. Met.* vi. 75.; *Virg. G.* i. 12. whence that animal was ſacred to him; or becauſe he firſt taught the art of taming horſes, *Diodor.* v. 69. whence he was named Ἵππιος, *equeſter*, or *Domitor equorum*, as Meſsāpus, his ſon, *Virg. Æn.* vii. 691. Neptune was called by the Romans CONSUS, or NEPTUNUS EQUESTER, *Liv.* i. 9. at whoſe feſtival *(Conſualia)* the Sabine virgins were carried off by the Roman youth at the command of Romulus, *Ib.* & *Strab.* v. 230.

Neptune was ſuppoſed to be the cauſe of earthquakes, whence he is called ENNOSIGÆUS, i. e. *terram quatiens*, vel *terræ quaſſator*, Juvenal. x. 183.; ſee *Herodot.* vii. 129.; *Diodor.* xv. 49. and is repreſented as overturning the foundations of Troy, *Virg. Æn.* ii. 610.

II. PLUTO, the god of every thing below the ſurface of the earth; was called alſo DIS *, *Virg. Æn.* vi. 127. xii. 199. ORCUS †, *Liv.* ix. 40.; *Cic. Verr.* iv. 50.; *Horat. od.* ii. 18. 34. (which word is ſometimes alſo put for the infernal regions, *Virg. Æn.* ii. 398.) and JUPITER STYGIUS, *Ib.* iv. 638. as Proſerpine, the wife of Pluto, *(domina Ditis*, lb. vi. 397.) is called JUNO INFERNA, *Ib.* vi. 138.

Pluto is ſaid to have obtained the dominion of the infernal regions, from his being the firſt who inſtituted funeral obſequies, *Diodor.* v. 69.

Pluto is repreſented as ſtern, gloomy, inexorable, and rapacious, *Horat. od.* ii. 3. 24. iii. 4. 74. iv. 2. 23. ii. 14. 6. & 18. 30.; *Virg. G.* i. 277. *Æn.* vi. 127. xii. 199.; ſo alſo Proſerpine, *Horat. od.* i. 28. 20. ii. 13. 21.

Proſerpine is ſometimes confounded with *Hecăte*, the daughter of *Aſteria* and *Perſes*, whoſe power Heſiod extols, *Theog.*

* Pluto is called DIS, *ditis*, contracted for *dives*, rich; as among the Greeks Πλουτων or Πλουτες, *dives*, (*quia recidant omnia in terras, et oriantur a terris*, Cic. Nat. D. ii. 26. aliter autem; DIS, *quia minime dives*; Quinctilian. i. 6. 34.) But Plutus, the god of riches, was conſidered as different from Pluto;—— See the comedy of Ariſtophanes, called *Plutus*.—Hygīnus mentions a Plutus, the ſon of Ceres and Jaſion, *Aſtron.* ii. 4. The Greeks called both the infernal regions and the king of them, Ἅιδης, Hades. The name Pluto is ſuppoſed to have been of later origin.

† Thoſe who protracted life longer than they ought, were ſaid *Orcum morari*, to retard or keep Pluto waiting for them, as it were; *Horat. od.* iii. 27. 50.—*Cum Orco rationem habere* vel *ponere*, to expoſe one's ſelf to the danger of death, as huſbandmen do who cultivate a peſtilential ſoil, although fruitful, *Varr. de re Ruſt.* i. 4 3.; *Columell.* i. 3. 2.

411. and Virgil, *Æn.* vi. 247. She is ſaid by ſome to have been the mother of Medēa, and to have firſt diſcovered the properties of poiſonous herbs, which ſhe taught her daughter, *Diodor.* iv. 45.

Albricus repreſents Pluto as ſitting on a throne of ſulphur, holding a ſceptre in his right hand, and binding a ſoul with his left. At his feet was the three-headed dog CERBERUS, and near him the three harpies, *Aëllo*, *Ocypēte*, and *Celæno*, ravenous birds with the face of virgins. From this throne of ſulphur iſſued four rivers, called *Lethe*, *Cocȳtus*, *Phlegēthon*, and *Achĕron*; and near them was the lake STYX, which others call a river. On the left hand of Pluto ſat Proſerpine, with a duſky and terrible countenance. Near him were the three Furies, *Alecto*, *Tiſiphŏne*, and *Megæra*, having their heads covered with ſerpents, (holding a whip in their right hand, and ſnakes in their left, *Virg. Æn.* vi. 570.); alſo the three Fates or *Parcæ*, *Clotho*, *Lachĕſis*, and *Atrŏpos*, who were ſuppoſed to determine the life of man by ſpinning; Clotho held the diſtaff, Lachĕſis ſpan, and Atrŏpos cut the thread, *Albric. de imag. D.* 10. Sometimes all the three *Parcæ* are repreſented as employed in breaking the threads; thus Lucan, ſpeaking of the deſtruction of the civil wars, *Vix operi cunctæ dextrâ properante ſorores ſufficiunt; laſſant rumpentes ſtamina Parcæ*, iii. 18.

But Virgil's deſcription of the infernal regions chiefly merits our attention. —— Before the veſtibule, or in the firſt entrance, he places *grief*, *cares*, *diſeaſes*, *old age*, *fear*, *famine*, *want*, *death*, *labour*, *ſleep*, *criminal joys*, *war*, *the furies*, and *diſcord*: in the middle, *dreams*, neſtling among the leaves of a huge ſhady elm-tree: in the gates, *Centaurs*, *Scyllas*, Briăreus, *the monſter of Lerna*, *Chimæra*, *Gorgons*, *Harpies*, and the three-bodied *Geryon*. From hence is the way to Acheron, a muddy ſtream, which runs into Cocȳtus. Here Charon, the ferryman of hell, plies his boat, in which he carries departed ghoſts over the Stygian lake. The ſhades of ſuch as have not received funeral obſequies are obliged to wander one hundred years along the banks before they are permitted to paſs, *Æn.* vi. 273. —330. The entrance on the farther ſide of Styx is guarded by the dog *Cerbĕrus*, Ib. & Horat. od. iii. 11. 17.; ſee alſo *Stat. Theb.* iv. 520. &c. Here are found the ſouls of infants: then thoſe who had been unjuſtly condemned; and thoſe who, from the preſſure of misfortunes, had killed themſelves. Not far from thence are the *mournful plains*, poſſeſſed by hapleſs lovers;

lovers; and beyond theſe, the reſidence of brave warriors, who had fallen in battle, *Virg. ib.* 417.—485.

Here the way divides into two. The way on the right leads to the palace of Pluto and to *Elyſium*, or the abode of the bleſſed; that on the left, to *Tartărus*, or the place of puniſhment for the wicked. Tartărus is incloſed with a triple wall, and ſurrounded by a rapid river of liquid flame, called *Phlĕgĕthon.* The veſtibule or entrance is guarded by the fury *Tiſiphŏne*, and a dreadful hydra or water-ſerpent with fifty black gaping mouths, *Ib.* 540.—580. The Sibyl recounts to Æneas the puniſhment of the Titans and giants, and others confined in this place, from verſe 580. to 628. for it ſeems no pure or virtuous perſon was permitted to enter it, v. 563. but the Sibyl ſeems to have been there herſelf, v. 565. & 582. &c.

Virgil mentions but ſlightly the palace of Pluto, v. 630. He deſcribes at greater length the joys of Elyſium; from v. 637. to 703. Through Elyſium ran the river LETHE, or *the river of forgetfulneſs.* By drinking of it, thoſe ſouls which were deſtined to animate new bodies forgot what had paſſed while they were formerly on earth: For Virgil ſuppoſes, according to the doctrine of Pythagoras and Plato, ſee p. 14. that the departed ſouls of men, after enjoying happineſs in Elyſium for a certain number of years, and after being purified from the ſtain of former guilt, were ſent to animate new bodies upon earth. Thus the poet, by a happy contrivance, makes Anchiſes, while theſe ſouls paſs in review before him, foretell to Æneas the character and fortune of the moſt illuſtrious men that afterwards appeared in the Roman ſtate, *Ib.* from v. 702. to 893.

Æneas, under the conduct of the Sibyl, entered the infernal regions, by the cave of Avernus, *ib.* 262. and returned by one of the two gates of SOMNUS, Sleep, at which he was let out by Anchiſes, *(portâque emittit eburnâ.)* Ib. 899.

Virgil appears to have borrowed this deſcription of the infernal regions, chiefly from Homer and Plato. The notion of Dr Warburton, biſhop of Gloceſter, that it is only a poetical repreſentation of the ceremonies, anciently obſerved, in initiating a perſon into the myſteries of Ceres, appears to be groundleſs.

II.

II. FABULOUS HISTORY *of* ARGOS *and* MYCENÆ.

THE firſt king of Argos was INACHUS, who gave name to the river *Ĭnăchus*, Pauſan. ii. 15. hence put for the river, *Virg. Æn.* vii. 792. one of the largeſt in Greece, and therefore called *Fluviorum ductor Achivûm*, Stat. Theb. iv. 118. *Inachides ripæ*, for *Inachiæ*, its banks, *Ovid. Met.* i. 640. He had a daughter, called IO; who being beloved by Jupiter, is ſaid to have been converted by him into a cow, *Virg. Æn.* vii. 790. that ſhe might be concealed from Juno; but Juno, perceiving the fraud, aſked her as a preſent from Jupiter, and having obtained her requeſt, committed her to the charge of Argus, a ſhepherd, who had an hundred eyes, *Ovid.* ii. 58, &c. but he being lulled aſleep and ſlain by Mercury, *Ovid. Met.* i. 625, Io was driven, by a fury in the ſhape of a gad-bee, which Juno ſent to torment her, into Egypt. Having there implored the aſſiſtance of Jupiter, ſhe was reſtored to her proper ſhape, and married *Oſīris*. After her death ſhe was worſhipped as a goddeſs by the Egyptians, under the name of ISIS, *Ovid. Met.* ii. 588. &c. hence IO *bos ex homine, ex bove facta* DEA, *Id. Ep.* xiv. 85. &c. Inachus is ſometimes called by the poets, the father of *Io*, and ſhe his daughter; INĂCHIS, -ĭDIS, *Propert.* i. 5. 19.; *Ovid. Met.* i. 611. *ep.* xiv. 105. or *Inachia Juvenca*, Virg. G. iii. 153. and her ſon Epăphus, INACHĬDES, *-dæ*, Ovid. Met. i. 753. by which name Perſeus is called, *Ib.* iv. 720. *Inachĭdæ, -arum*, the Argives*, *Stat. Theb.* ii. 345. iii. 366.

The ſon of Inăchus was called PHORŌNEUS, whence *Io* is named *Phoronis, -ĭdis*, Ovid. Met. i. 668. and the matrons of Argos, *Phorōnĕæ Matres*, Stat. Theb. xii. 465. Some make *Phoroneus* the firſt king; who is ſaid firſt to have collected the inhabitants, formerly diſperſed, into one city, called from him PHORONICUM, *Pauſan.* ii. 15.

APIS, *-is*, v. *-ĭdis*, the ſon of Phorōneus, is ſaid to have been expelled from Argos, and to have fled into Egypt, where, on account of his uſeful diſcoveries, he was worſhipped under the figure of an ox; hence called *Niliacum pecus*, Stat. Theb.

* Herodotus makes *Io* to have been carried off to Egypt by ſome Phœnician merchants; and ſays that ſome Greeks or Cretans in revenge carried off Europa, the daughter of the King of Tyre, i. 1. & 2.

iii.

iii. 478. or, as ſome ſay, under the name of *Oſiris* or *Buſiris*. *Auguſtin.* xii. 1. But Diodorus of Sicily gives a quite different account of the origin of the worſhip of *Iſis* and *Oſiris*, i. 21. & 22.

ARGOS, the grandſon of Phorōneus, gave name to the country, *Pauſan.* ii. 16. whence the Greeks were called ARGĪVI. Strabo thinks that this name was applied to all the Greeks from the pre-eminence of the city *Argos* at that time, viii. 371.

GELANOR was the laſt of the deſcendants of Inăchus that reigned at Argos. After him DANAUS, the ſon of *Belus*, from Egypt, became king, *Pauſan.* ii. 16. & 19.; *Herodot.* ii. 91. vii. 94. from whom the Greeks were called DANAI *.

Danaus had fifty daughters, whom he had promiſed in marriage to the fifty ſons of his brother Ægyptus, king of Egypt; but terrified by an oracle, that he was to be killed by one of his ſons-in-law, and compelled to fulfil his engagement, he charged his daughters to murder their huſbands on the night of the nuptials; which they all did, except one, HYPERMNESTRA, who preſerved her huſband LYNCEUS, *Pauſan.* ii. 19.; *Ovid. ep.* 14.; *Horat. od.* iii. 11. 22. For this crime they (*Danaïdes*) were ſuppoſed to be condemned in the infernal regions to pour water for ever into a veſſel full of holes, *Hygin.* 168.; *Serv. in Virg. Æn.* x. 497.; *Horat. od. ib.* 23. &c. *Aſſiduæ repetunt, quas perdant, Belĭdes undas*, Ovid. Met. iv. 463. —— They were called *Danäides* from their father, and *Belĭdes* from their grandfather, *Ovid. Met.* iv. 462. alſo *Inachĭdes* from their great-great-grandfather Inachus, *Ovid. Epiſt.* xiv. 23. Danaus and Ægyptus, the ſons of Belus, were called *Belĭdæ fratres*, Stat. Theb. vi. 291.; ſo Lynceus, the grandſon of Belus, is called BELĪDES, *Ovid. ep.* xiv. 73. and *Palamēdes*, the ſeventh in deſcent from Belus, *Serv. in Virg. Æn.* ii. 82. The daughters of Danaus are ſaid by Herodŏtus to have brought from Egypt the cuſtom of initiation into the myſteries of Ceres, ii. 171.

Hypermneſtra was brought to her trial by Danaus for not obeying his commands, but was acquitted by the Argives, *Pauſan.* ii. 19. on which account ſhe dedicated a temple to Diana, under the name of *Peitho*, or perſuaſion, *Ib.* 21. near

* They were formerly called PELASGI, *Strab.* v. p. 221. from PELASGUS, the firſt king of Arcadia, *Pauſan.* ii 14. (who firſt taught the inhabitants to build cottages, and make tunics from the ſkins of animals, *Id.* viii. 1.) or from their wandering through different countries, (q. Πελασγοι, ciconiæ,) *Strab. ib.* & ix. 397.

which

which temple was her monument and that of Lynceus; for they were both buried in the ſame tomb, *Ib.* In Argos was alſo a monument of the ſons of Egyptus, where their heads were buried, which the Danaids brought to their father; for the murder was committed at Lerna, where their bodies were left, *Ib.* 24. Theſe monuments ſeem to have been erected by Lynceus, who ſucceeded to the crown after the death of Danaus, *Ib.* 16. Strabo mentions the ſepulchre of Danaus as ſtanding in the middle of the forum of Argos in his time, viii. p. 371.; ſo Pauſanias, who places near it the honorary tomb (ταφος κενος) of thoſe Argives that fell in the war againſt Troy, ii. 20.

ABAS, the ſon of Lynceus and Hypermneſtra ſucceeded, whence Argos is called *Abantēi* ARGI, *Ovid. Met.* xv. 164. He had two ſons, PRŒTUS and ACRISIUS, (hence called *Abantiădæ*), who contended about the crown. Prœtus got poſſeſſion of it firſt. He had three daughters (*Proetides*), ſome ſay more, who having preſumed to prefer themſelves to Juno in point of beauty, were by her affected with ſuch inſanity that they imagined themſelves to be cows, *Virg. Ecl.* vi. 48. They were cured by *Melampus*, *-ŏdis*, the ſon of Amythaon, *Ovid. Met.* xv. 325.; *Stat. Theb.* iii. 453. by the application of Hellebore, from whom a ſpecies of that drug was called MELAMPODIUM, *Plin.* xxv. 5. *ſ.* 21.

BELLEROPHON, v. *-ontes*, the ſon of *Glaucus*, and grandſon of Siſyphus, *Pauſan.* ii. 4. by Eurymēdè, *Apollodor.* i. 9. 3. according to others, the ſon of Neptune and *Eurynŏme*, Hygin. 157. being obliged to fly from Corinth for the murder of Bellērus (whence his name, q. Βελλερφ φονευς, *Belleri interfector*), took refuge at the court of Prœtus. The wife of Prœtus, called *Antæa* or *Stenobœa*, fell in love with Bellerophon; but finding him treat her advances with diſdain, ſhe accuſed him to her huſband of attempts on her virtue. Prœtus, unwilling to violate the laws of hoſpitality, ſent him to *Iobătes*, the king of Lycia, his wife's father, with a letter deſiring him to put Bellerŏphon to death, and mentioning the cauſe; whence letters unfavourable to the bearer were called *Letters of Bellerŏphon.* Iobătes did not himſelf chuſe to ſlay Bellerophon, but ſent him on various expeditions, in which he thought he muſt neceſſarily periſh; firſt againſt the CHIMÆRA, a dreadful monſter, which continually vomited flames, *Lucret.* v. 902.; *Serv. in Virg. Æn.* vi. 288. vii. 785.; *Horat. od.* ii. 17. 3. iv. 2. 16. and at that time laid waſte the country of Lycia, having the head of a lion, the middle of a goat, and the tail

of a ſerpent or a dragon, *Ovid. Met.* ix. 646. Some give the Chimæra three heads, *Scholiaſt. in Horat.* i. 27.; *Palaephat.* 29.; ſo *Hygin.* 57. hence called TRIFORMIS, *Horat.* i. 27. 24. This monſter Bellerophon ſlew, by the aid of a winged horſe, called *Pegăſus*, which he received from Minerva, *Pauſan.* ii. 4. hence he is called *tetricus domitor* CHIMÆRÆ, *Ovid. Triſt.* ii. 397. He was next ſent againſt the *Solўmi*, and then againſt the *Amazons*, Apollodor. ii. 3. both of whom he conquered, *Homer. Il.* vi. 155. &c. Upon his return Iobates gave him his other daughter in marriage. Stenobæa, hearing of it, hanged herſelf, *Hygin.* 57. Bellerophon, elated with his ſucceſs, tried to fly to heaven on Pegaſus; but the horſe being ſtung by an inſect *(œſtrum)* ſent by Jupiter, threw his rider, *Horat. od.* iv. 11. 26. who fell to the earth and broke his limbs, on the *Aleïan* plains, *Ovid. in Ibide*, 257. in Cilicia, near the river Pyrămus, *Strab.* xii. 55. where he wandered up and down during the reſt of his life in ſorrow and dejection, *Homer. Il.* vi. 201.; *Cic. Tuſc.* iii. 26. Pegăſus, however, continued his flight towards heaven, and was placed among the conſtellations, *Hygin. poet. Aſtron.* ii. 18.

PEGĂSUS was ſo called from πηγη, a fountain, becauſe produced near the ſprings of the ocean. He is ſaid to have been the ſon of Neptune and the Gorgon Medūſa, *Hygin. Aſtron.* ii. 18. or to have ſprung from the blood of the Gorgon when ſlain by Perſeus, *Ovid. Met.* iv. 785.; *Strab.* viii. 379. hence called MEDUSÆUS EQUUS, *Ovid. Faſt.* v. 8. and GORGONEUS CABALLUS, *Juvenal.* iii. 118. While drinking at the fountain *Pirēne* in Corinth, he is ſaid to have been caught by Bellerophon. By the ſtroke of his hoof againſt a rock he is ſaid to have produced the fountain on mount Helicon called HIPPOCRĒNE, (ιππου κρηνη, *equi fons,*) Strab. ib.; Ovid. Faſt. v. 7. Met. v. 256. or FONS CABALLINUS, *Perſ. Prol.* 1. hence the Muſes are called PEGASĬDES, *Ovid. ep.* xv. 27.

Bellerŏphon is ſaid firſt to have taught the art of riding, *Plin.* vii. 56. hence he is celebrated for his ſkill in horſemanſhip, *Horat.* iii. 12. 7.

PRŒTUS, being attacked by his brother *Acriſius*, fled to his father-in-law *Iobătes* Supported by him, he ſoon returned with an army. A battle was fought with equal ſucceſs, and the war terminated by a treaty. Prœtus got *Tiryns* and the maritime towns; Acriſius retained *Argos* and the inland towns, *Pauſan.* ii. 25.; *Apollodor.* ii. 2.

ACRISIUS

ACRISIUS had an only daughter, called DANAE. Being forewarned by an oracle that he ſhould be ſlain by his grandſon, he confined Danäe in a ſtrong brazen or iron tower *, under the ſtricteſt guard. But Jupiter procured admiſſion to her, according to the fable, by converting himſelf into a ſhower of gold, and entering through the tiles, *Horat. od.* iii. 16. 1. Danäe having brought forth a male child, afterwards called PERSEUS, (*divite nimbo*, i. e. aureo *ortus*, Lucan. ix. 659.) was put into a cheſt with her ſon, and thrown into the ſea. By the direction of Jupiter ſhe was driven on the iſland Seriphus. Being taken up by fiſhermen, (Strabo ſays by Dictes, x. 487.; ſo Apollodorus, ii. 4. 1.), ſhe was brought to *Polydectes*, the king of the iſland. There her ſon was educated by Dictys, the king's brother. When Perſeus grew up, the king propoſed marrying his mother; and upon her rejecting his propoſal, he determined to uſe violence, *Strab. ib.* But being afraid of Perſeus, and wiſhing to remove him out of the way, he ſent him into Africa to fetch the head of the *Gorgon Medūſa*, a female monſter with ſnakes inſtead of hair, which turned every one that looked at her face into ſtone, *Ovid. Met.* iv. *fin.*; *Lucan.* ix. 65. 2.; *Serv. in Virg. Æn.* vi. 289. not doubting but he would periſh in the attempt. But Perſeus proved ſucceſsful by the aſſiſtance of Minerva, *Pauſan.* ii. 21. from whom he received a brazen ſhield, which reflected the image of objects, like a looking glaſs, *Lucan.* ix. 669.: he alſo received various gifts from the other gods; from Vulcan, a ſcimitar of adamant; from Mercury, winged ſhoes, called *talaria*, and a helmet which rendered him inviſible, &c. *Hygin. Poet. Aſtron.* ii. 12. Some ſay, that he received alſo a faulchion or ſcimitar, or crooked ſword (*HARPE*), from Mercury, *Apollodor.* ii. 4. 2. who had ſlain with it the hundred-eyed Argus, *Lucan.* ix. 664.; *Ovid. Met.* v. 69. hence called *harpe Cyllēnis*, Ib. & Lucan. ib. 662.

MEDUSA was the daughter of *Phorcus* by the nymph *Cetho*, whom Neptune having violated in the temple of Pallas, that goddeſs turned her hair into ſnakes, *Ovid. Ep.* xix. 134. *Met.* iv. 800. whence *Phorcȳnis*, *-ĭdis*, is put for Meduſa's head, *Id. Met.* v. 230.

* *Turris abenea*, Horat. od. iii. 16. 1.; Ovid. Amor. ii. 19. 27. *Thalamus ſaxo ferroque perennis*, Ib. iii. 4. 2. (*ferrata domus*,) Propert. ii. 20. 12. (*ærato Danae circumdata muro*,) Id. ii. 32. 59. or in a ſubterraneous cavern lined with braſs or iron, *Pauſan.* iii. 23. *Sophocl. Antig.* 935. perhaps below the tower; guarded by watchful dogs; (*vigilum canum triſtes excubiæ*,) Horat. ib.

After this Perſeus went into Æthiopia, where he freed ANDROMĔDA, the daughter of Cepheus, king of that country, from a ſea-monſter, commonly called a whale, (*cetos* v. *cetus*,) to which ſhe was expoſed. Her mother *Caſſiŏpe*, v. *-peia*, or *Caſſiepeia*, had provoked the ſea-nymphs by preferring her own beauty to theirs; on which account Neptune, taking part in their quarrel, ſent a deluge and a whale on the country. The oracle of Jupiter Ammon being conſulted about the means of removing that calamity, ordered Andromĕda to be expoſed to the monſter. This Cepheus was forced by his ſubjects to ſubmit to; and bound his daughter with a chain to a rock. Perſeus, who had fallen in love with her, ſlew the monſter, and looſed Andromeda, *Ovid. Met.* iv. 663.—753. Some ſay that he turned the monſter into ſtone by preſenting the head of Meduſa. Perſeus, as a recompence, received Andromeda in marriage. Phineus, the brother of Cepheus, to whom ſhe had been formerly betrothed, conſpiring againſt the life of Perſeus, was turned into ſtone, *Apollodor.* ii. 4. 3.; *Hygin.* 64. & *Aſtr.* ii. 11. & 12. with a great many of his companions, *Ovid. Met.* v. 1.—236.

Pliny ſays it was at *Joppe*, a maritime town in Phœnicia, that Andromeda was expoſed, v. 31. *ſ.* 34.; ſo Mela, i. 11.; Strabo, xvi. 759. Joſephus relates that part of her chains exiſted in his time, *de Bell. Jud.* iii. 29.

Perſeus, upon his return to Seriphus, finding that Polydectes continued to moleſt his mother by his importunity, turned him into a ſtone by ſhewing to him the head of Meduſa, together with a number of Seriphians, *Id.* x. 487. and placed Dictys on the throne, *Apollodor.* ii. 4. § 3. The moſt extravagant fables are recorded about the effects of this head; as the turning of Atlas, king of Mauritania, into a mountain, *Ovid. Met.* iv. 632.—662. &c. The winged horſe Pegaſus ſprung from the blood of Meduſa; and from the drops which fell from it as Perſeus flew through the air over Lybia, ſprung thoſe ſerpents which have ſince infeſted that country, *Lucan.* ix. 696. &c.; *Ovid. Met.* iv. 617. According to agreement Perſeus gave the Gorgon's head to Minerva, *Lucan.* ix. 666. who placed it in her *ægis* or ſhield, *Ib.* 658.

After performing theſe and other exploits, Perſeus returned to Peloponneſus with his wife and mother, to ſee his grandfather Acriſius. But Acriſius, ſtill afraid of the oracle, had left Argos and gone to Lariſſa in Theſſaly, the king of which, Teutamias, was about to celebrate funeral games in honour of his father. This having been publiſhed through the neighbouring ſtates,

ſtates, Perſeus went thither to contend. Here he happened to kill *Acriſius*, who was preſent, without intention, by an accidental ſtroke of the *diſcus* or quoit, *Apollodor.* ii. 4. 4. of which he is ſaid to have been the inventor, *Pauſan.* ii. 16. Hyginus makes this to have happened in Seriphus, at the funeral games of Polydectes; who, he ſays, c. 63. died a natural death; but agrees with the common account, c. 64. In ſhort, all the incredible adventures of Perſeus, although often alluded to by the poets, and therefore neceſſary to be known, are differently repreſented by different authors.

Unwilling to return to Argos after the death of his grandfather, Perſeus exchanged his kingdom with his couſin Megapenthes, the ſon of Prœtus, for that of Tiryns and the maritime towns.

Perſeus afterwards built MYCENÆ, and made it the ſeat of his government, *Pauſan. ibid.*; *Strab.* viii. 377.; *Apollodor. Ib.* Perſeus reigned here for ſeveral years. After his death he was tranſlated into a conſtellation, *Hygin. Aſtr.* ii. 12. as likewiſe were Andromĕda, Cepheus, and Caſſiopeia, *Ib.* 11.; *Cic. Nat. D.* ii. 43. hence *Pater Andromĕdes* is put for Cepheus, *Horat. od.* iii. 9. 17. Perſeus is called ACRISIONIĂDES, from his grandfather Acriſius, *Ovid. Met.* v. 70. ABANTIADES, from *Abas* his great-grandfather, *Ib.* iv. 673. and INACHIDES, from his great-great-grandfather Inachus, *Ib.* 720. and *aurigĕna frater Palladis*, from the circumſtances of his birth, *Ib.* v. 250.

Perſeus was ſucceeded by his ſon STHENĔLUS, and he by EURYSTHEUS, both of whom alſo ruled over Argos, *Strab.* viii. 377.

The deſcendants of Perſeus were called PERSĪDÆ, *Thucydid.* i. 9. Perſeus is called *Acriſioniădes*, as being the grandſon of Acriſius, *Ovid. Met.* v. 69. *heros* DANAEIUS, *Ovid. Met.* v. 1. and ABANTIĂDES, as being the great-grandſon of Abas, *Ovid. Met.* v. 138. iv. 767. which is joined as an epithet to Acriſius, *Ib.* iv. 607. and alſo put for Bellerophon, *Id. Amor.* iii. 12. 24. From PERSES, the eldeſt ſon of Perſeus by Andromeda, whom he left with Cepheus, the ancient kings of Perſia are ſaid to have been deſcended, *Apollodor.* ii. 4. 5.

Perſeus was the grandfather of Hercules, both by the father's and mother's ſide; Electryon, the father of Alcmæna, the mother of Hercules, and Alcæus, the father of Amphytryon, the ſuppoſed father of Hercules, being the ſons of Perſeus.

HERCULES.

HERCULES.

There are ſaid to have been ſeveral heroes of the name of Hercules. Cicero recounts ſix, *Nat. D.* iii. 16.

The wife of Sthenĕlus was big with Euryſtheus, and Alcmæna with Hercules, at the ſame time. Jupiter ordained that whichſoever of the two children was born firſt, ſhould rule over the other. By the influence of Juno, Euryſtheus was born firſt, and two months before the time. Thus Hercules became ſubject to him. Hence the Twelve Labours, which Euryſtheus (called STHENELĒIUS HOSTIS, ſc. Herculis, *Ovid. ep.* ix. 25.) is ſaid to have impoſed upon him.

Juno, (called NOVERCA Herculis, *Ovid. ep.* ix. 8.) wiſhing to deſtroy this hero in his cradle, ſent two ſnakes to kill him; but Hercules ſqueezed them to death with his hands, *Ovid. epiſt.* ix. 21.; *Plaut. Amphit.* v. 1. 55. This hatred of Juno followed Hercules through life. But her endeavours to cruſh him, only ſerved to render him more illuſtrious, (*premendo ſuſtulit,*) Ovid. ep. ix. 11.

Hercules, when a young man, is ſaid to have been accoſted in a ſolitary place by *Virtue* and *Pleaſure*, under female forms, who both tried by every argument to gain the preference in his affections. Hercules, after ſerious reflection, choſe Virtue. This fable Socrates is ſaid to have borrowed from the philoſopher *Prodĭcus*, a native of the iſland Cos, *Xenophon. Memorabil.* ii. 21. whence Cicero calls it HERCULES PRODICIUS, *Off.* i. 32. and XENOPHONTIUS, v. -TEUS, *Fam.* v. 12.

The twelve labours (*athla, labores, certamina*, v. *præmia,*) impoſed on Hercules by Euryſtheus were, 1. He ſlew a large lion in the Nemæan wood, and afterwards wore his ſkin for a covering, *Virg. Æn.* viii. 295.; *Stat. Silv.* iv. 2. 50.; *Hygin.* 30.; *Apollodor.* ii. 5.——2. He killed a water-ſnake (HYDRA *vel* EXCETRA) of immenſe ſize, in the lake Lerna, having ſeven heads, ſome ſay fifty, ſome an hundred; when one of the heads was cut off, others ſprang up its place, *Serv. in Virg. Æn.* vi. 287. At laſt Hercules diſpatched this monſter by the application of fire, *Lactant. in Stat.* ii. 377. He dipt his arrows in its gall, which rendered the wounds they inflicted incurable: —— 3. He caught or ſlew the huge boar of Erymanthus, in Arcadia, *Ovid. ep.* ix. 87.——4. Alſo the brazen-footed ſtag or hind, on mount Mænălus.—— 5. He ſhot with his arrows, or drove away with the ſound of timbrils, the birds called *Stymphalides*, which fed on human

human fleſh, *Pauſ.* viii. 22.; *Strab.* viii. 371.——6. He cleanſed in one day the ſtables of *Augias* or *Augeas*, in which 3000 oxen had ſtood for many years without being cleaned, by turning the courſe of the river Alphēus, or, as others ſay, of the Penēus.——7. He brought alive to Mycēnæ, a wild bull, which laid waſte the iſland of Crete; or, as others ſay, the bull of which Paſiphāē was enamoured, *Hygin.* 30.; *Diodor.* iv. 14.——8. He ſlew Diomēdes, king of Thrace, and his four horſes or mares, which that tyrant fed on human fleſh, *(qui dape pavit equas,)* Ovid. ep. ix. 67. & 89.; Diodor. iv. 15. ——9. He ſlew the three-bodied Geryon or Geryŏnes, king of Gades, and carried off his cattle, *Ovid. ep.* ix. 91.——10. He conquered the AMAZONS, female warriors who lived near the Euxine ſea on the river Thermŏdon, and took from their queen *Hippolÿtè* a beautiful girdle, *Hygin. ib.*; *Diodor.* iv. 16.——11. He killed the dragon that kept the golden apples of the garden of the *Heſperĭdes*, near mount Atlas in Africa; hence called SORORES AFRÆ, *Juvenal.* v. 152. and brought the apples to Euryſtheus. —— 12. He dragged the three-headed dog, Cerbĕrus, from the infernal regions, *Ovid. Met.* vii. 410. *ep.* ix. 93.; *Virg. Æn.* vi. 396.

Hercules performed ſeveral other exploits *(parerga)* beſides thoſe called his Twelve Labours. He ſlew the giant Antæus in Lybia, the ſon of Neptune and *Terra*, who when tired, was always refreſhed when he touched his mother earth; but Hercules perceiving this, killed him by raiſing him from the ground, and ſqueezing him to his breaſt, *Ovid. ep.* ix. 71 &c.; *Lucan.* iv. 590. &c.; *Juvenal.* iii. 89.

Hercules alſo ſlew the giants *Albion* and *Borgios*, in *Gallia Narbonenſis*, Mel. ii. 5. and *Busīris*, the ſon of Neptune, and king of Egypt, who uſed to ſacrifice his gueſts to his gods; hence called *illaudatus*, infamous, by Virgil, *G.* iii. 5. and his altars *immītes*, cruel, *Stat. Theb.* xii. 154. He ſtrangled the robber Cacus, who ſpit fire, *Serv. in Virg.* viii. 193.; *Liv.* i. 7. —— He ſhot the eagle which devoured the heart of Prometheus.——He delivered *Heſiŏne*, the daughter of Laomĕdon, king of Troy, from a whale to which ſhe was expoſed. This whale was ſent to infeſt Troy, by Neptune, becauſe Laomĕdon defrauded that god and Apollo of the hire which he promiſed them for aſſiſting him to build the walls of that city, *Diodor.* iv. 42.; *Ovid. Met.* xi. 202. &c.; *Horat. od.* iii. 3. 21. to which Virgil alludes, *G.* i. 502.; So Dido, *Æn.* iv. 542. and the Harpies, in calling the Trojans *Laomedontiadæ*, Ib. iii. 248. Hercules and Telamon, in their way to Colchis with Jaſon, happening to come to Troy, ſlew the whale. When Laomedon refuſed to give up

up to him Heſiŏne, according to agreement, Hercules took Troy, ſlew Laomĕdon, beſtowed the kingdom on his infant ſon *Podarces*, afterwards called PRIĂMUS, from his being ranſomed, (απο τυ πριασθαι.) and gave Heſiŏne in marriage to *Telămon*, king of Salamis, the firſt that mounted the wall; who had by her Teucer and Ajax, *Hygin.* 31. & 89.; *Serv. in Virg. Æn.* i. 623.; *Ovid. Met.* xi. 211.—217.

Hercules freed Theſeus from the priſon of Aidoneus, king of the Moloſſi, into which he had been thrown when he went with Pirithŏus, to carry off the wife or daughter of that king, *Ælian.* iv. 5. Some ſay that Pirithous was given up to be devoured by Moloſſian dogs. The circumſtances of this ſtory are thought to have given riſe to the fable of theſe two heroes going down to hell to carry off Proſerpine; *ſee Perizonius on Ælian.*

Hercules aſſiſted Jupiter in his war againſt the giants, *Diodor.* iv. 15. and is repreſented as triumphing on this account, *Sil.* xvii. 654. At the deſire of Atlas he is ſaid to have ſupported heaven on his ſhoulders, *Albric.* 22.; *Ovid. ep.* ix. 17. & 58. Having over-run the greateſt part of Africa and cleared it of wild beaſts, he paſſed over into Spain; and having ſubdued it, he fixed two pillars or mountains, one on each ſide of the Straits, called Abyla and Calpe. Some ſay, that formerly the Atlantic and Mediterranean were disjoined; and that Hercules made a communication between them by digging through the Straits, *Diodor.* iv. 18.

Hercules ſubdued and extirpated the Centaurs, a people in Theſſaly near mount Pelion, half men and half horſes, *Ovid. ep.* ix. 99. ſaid to have been produced by Ixion, a king of that country, on a cloud, *Cic. Nat. D.* iii. 20. hence called NUBIGENÆ *et* BIMEMBRES, *Virg. Æn.* viii. 293.

Hercules had ſeveral wives. His firſt was *MEGARA*, the daughter of Creon, king of Thebes. Lycus, the ſon of Neptune, having offered violence to Megăra in the abſence of Hercules, was ſlain by that hero. But Juno, offended at this murder, rendered Hercules delirious; and in a fit of madneſs he ſlew both Megăra and her ſons, ſuppoſing them to be the children of Euryſtheus, *Senec. Herc. fur.* He is ſaid to have been afflicted with this inſanity by Juno, for having refuſed to obey the commands of Euryſtheus. When he recovered the uſe of his reaſon he conſulted the oracle of Apollo, and was told that he muſt ſubmit to the will of that prince for twelve years, according to the ordinance of Jupiter, *Apollodor.* ii. 4. 12. —— Hyginus relates that Hercules, provoked becauſe the oracle

oracle would not return any reſponſe, carried off the tripod, *Fab.* 32. A conflict enſued between Apollo and him concerning it, *Pauſan.* iii. 21. but they were pacified by the other gods, *Id.* x. 13. Hercules however, on this account, was adjudged to ſerve OMPHĂLE, queen of Lydia, for three years, and was conducted thither by Mercury, *Hygin. ib.* By her he had a ſon, called LAMUS, *Ovid. ep.* ix. 54. hence ſhe is called *Lydia conjux Amphitryoniădæ*, Stat. Theb. x. 646. To pleaſe Omphăle, Hercules is repreſented as ſpinning among her handmaids, while ſhe covers herſelf in his lion's ſkin, takes up his club, and often ſtrikes him with her ſandals, for the aukward manner in which he held the diſtaff, *Terent. Eun.* v. 8. 3.; *Ovid. Faſt.* ii. 305. &c. *ep.* ix. 57. & 73. &c.; *Propert.* iii. 11. 17. But others ſay that Hercules was reduced to this ſervitude for having ſlain *Iphĭtus*, the ſon of *Eurÿtus*, king of *Æchalia*, a town in Laconia. This Eurÿtus had a beautiful daughter, called IŏLE, (*Eurÿtis, -ĭdis*, Ovid. ep. ix. 133.) whom he promiſed to give in marriage to the perſon who ſhould vanquiſh him and his ſons in ſhooting the arrow. Hercules did ſo; but Eurytus, notwithſtanding, refuſed to give him his daughter, alledging as an excuſe his apprehenſion leſt ſhe ſhould ſhare the fate of Megăra. On this account Hercules being a ſecond time deprived of his reaſon, is ſaid to have ſlain *Iphĭtus*, although he was the only perſon of the family that urged his father to fulfil his engagements, *Diodor.* iv. 31.; *Apollodor.* ii. 6.; *Homer. Odyſſ.* xxi. *prope init.* But mythologiſts differ about this, as well as about other particulars concerning Hercules.

When Neleus, king of Pylos, would not perform to Hercules the uſual expiatory ceremonies for this murder, *Apollodor.* ii. 6. or for that of Megăra, *Hygin.* 31. Hercules ſlew him and his ſons, *Ib.* except Neſtor, who was then in Troy, *Ib.* 10. Ælian ſays, that Hercules ſpared him, and gave him his father's kingdom, iv. 5. only, however, according to Pauſanias, as a depoſit or truſt, ii. 18. Ovid makes Neſtor ſpeak of Hercules as an enemy, *Met.* xii. 548. &c.

The moſt noted wife of Hercules was DEJANIRA, the daughter of OENEUS, king of Calydon in Ætolia, whence ſhe is called CALYDŌNIS, -ĬDIS, *Ovid. Met.* ix. 112. Among her numerous ſuitors was ACHELŌUS, the ſon of Oceănus and Terra, or Tethys, god of the river of that name, who fought with Hercules on her account, *Pauſan.* iii. 18. vi. 19. Being inferior in the conteſt, he changed himſelf firſt into a ſnake, and then into a bull. Hercules broke off one of his horns;

hence Achelous is ſaid to be *Herculeâ turpatus gymnade* (i. e. *exercitio*) *vultus Amnis*, Stat. Theb. iv. 106. which the *Naiădes* or river nymphs filled with apples and flowers, and conſecrated it to the goddeſs of plenty, *Ovid. Met.* ix. 88. hence called CORNUCOPIA, *v.* -IÆ, in one word or two. But Ovid, in another place, makes this the horn which fell from the goat *Amalthēa*, Faſt. v. 119. &c. Strabo explains this fable by obſerving, that Hercules, to gratify his father-in-law, confined the river within its banks by mounds, and cutting canals, and thus produced plenty in the country, x. *p.* 459.; ſo Diodorus, iv. 35.

Hercules being once on a journey with Dejanīra, was ſtopt by the river Evenus, then ſwollen with rain. The centaur NESSUS accoſted him, anxious about his wife, and offered to convey her ſafe to the oppoſite bank. Hercules entruſted her to his charge, and followed himſelf by ſwimming. But when he reached the oppoſite bank, he was alarmed by the cries of his wife, whom Neſſus attempted to carry off. Hercules ſhot an arrow, and mortally wounded him. Neſſus, expiring, gave Dejanīra his tunic, beſmeared with blood and infected with poiſon, telling her it had the power of reclaiming a huſband from unlawful amours, *Ovid. ib.* 100.—133. *ep.* ix. 141. & 161. Diodōrus aſcribes this virtue to a philtre which Neſſus gave her, iv. 36.

Some time after Hercules, to revenge himſelf on Eurȳtus for refuſing him his daughter *Iŏle*, took Æchalia by ſtorm, killed *Eurȳtus* with his ſons, and carried off *Iŏle*. She accompanied him to mount *Oēta*, where he was going to offer a ſolemn ſacrifice to Jupiter. Having failed to provide a proper dreſs for that ſervice, he diſpatched his ſervant Lichas to aſk one from Dejanīra. She, in a fit of jealouſy, ſent the poiſoned robe which ſhe had received from Neſſus. Hercules having put it on, was inſtantly ſeized with an incurable diſeaſe. The tunic ſtuck to his ſkin ſo that it was impoſſible to pull it off. At laſt, unable to endure the racking pain which conſumed him, *Stat. Theb.* xi. 234. he cauſed a funeral pile to be erected; and ſpreading over it the ſkin of the Nemæan lion, he laid himſelf upon it as on a couch, leaning his head on his club, and then ordered the pile to be ſet on fire. *Philoctētes*, the ſon of Pæan, (*Pœantădes*,) is ſaid to have performed for him this laſt ſervice, for which Hercules preſented him with his bow and arrows, *Hygin.* 36.; *Ovid. Met.* ix. 136.—238.; *Cic. Tuſc.* ii. 7. & 8.; *Diodor.* iv. 38.

Hercules after his death was worſhipped as a god; and Juno, dropping her hatred againſt him, gave him to wife her daughter

daughter HEBE, the goddeſs of youth, *Ovid. Faſt.* vi. 65. *Dejanīra*, from grief for what ſhe had done, ſlew herſelf, *Hygin.* 36. & 243.

Hercules left, by his different wives, a great many children *. The moſt diſtinguiſhed was HILLUS, his eldeſt ſon by Dejanīra, who married Iŏle, *Ovid. Met.* ix. 279.

After the death of Hercules, his deſcendants, called HERACLĪDÆ, were obliged by Euryſtheus, to leave Peloponnēſus, *Pauſan.* i. 32. They found refuge at Athens, and with the aſſiſtance of the Athenians attempted to regain their native country. Euryſtheus, having marched againſt them, was ſlain in battle, *Strab.* viii. 377. or in flying from it, by Hyllus, who cut off his head, and preſented it to Alcmēna, the mother of Hercules, *Apollodor.* ii. 8. 1. The Heraclīdæ, however, did not effect their purpoſe: For ATREUS, the ſon of Pelops, and uncle to Euryſtheus by the mother's ſide, to whom Euryſtheus left the charge of the kingdom in his abſence, ſucceeded.

PELOPS.

PELOPS, the father of Atreus, came from Phrygia in Aſia, *Strab.* vii. 321. viii. 365. and having by his wealth gained power among the indigent inhabitants, gave his name (*Peloponneſus*), to the country †, *Ib.* & *Thucydid.* i. 9.

He is ſaid in Herodotus to have conquered it, vii. 8. & 11. His father TANTĂLUS was king of Phrygia; and Strabo aſcribes their wealth to the rich mines in that country ‡, xiv. 680.

Pelops

* Apollodorus, who relates at great length the exploits of Hercules, ii. 4. 9. —8. 1. recounts the names of his children, *Ib.* 7. 8. Some particulars recorded of him in this reſpect are as incredible as his other feats. *Theſtius* or *Theſpius*, the ſon of Erechtheus, the king of *Theſpiæ*, had fifty daughters, (called *Theutrantia turba*, as it is thought, from a town in Attica, *Ovid. ep.* ix. 51.) all of whom are ſaid to have had ſons by Hercules, *Diodor.* iv. 29.; *Pauſan.* ix. 26. & 27.; *Apollodor.* ii. 7. 6. & 8. (*unâ nocte geniti*, Stat. Sylv. iii. 1. 42. *quinquaginta noctibus, ut Apollodorus ait*, iv 4. 10. Theſe when they grew up, headed by *Iolaus*, ſettled a colony in Sardinia, *Diodor. Ib.*

† Hence *Pelopeia regna*, Peloponneſus, Stat. Theb. i. 117. *Pelopēa phalanx*, a band of Argives, *Ib.* ii. 471. *Pelopēia mœnia*, Argos or Mycenæ, *Virg. Æn.* ii. 193. *Pelopĭdæ*, *-arum*, the deſcendants of Pelops, on account of the crimes of Atreus and Thyeſtes, put for any tyrants, *Cic. Fam.* vii. 28. *Att.* xv. 11.

‡ TANTALUS is ſaid by the poets to have been the ſon of Jupiter, and the only perſon admitted to feaſt with the gods, *Ovid. Met.* vi. 172.; ſo Hygin. 82.; *Diodor.* iv. 74. From his inſolence, on account of this or of his riches, he is called *Superbus*, proud, *Horat.* od. ii. 18. 37. Having divulged the ſecrets of the gods, *Hygin.* & *Dicnyſ.* lb. whence he is called FALLAX, *Stat. Theb.* i. 247. INFIDUS, *Horat. epod.* 18. 13. and GARRULUS, *Ovid. art. am.* ii. 606. See

Pelops married HIPPODAMĪA, v. *-ămè*, the only daughter of OENOMAUS, king of Piſa in Elis. This prince being adviſed by the oracle to beware of a ſon-in-law, that he might prevent the marriage of his daughter, propoſed to give her to no one but the perſon who ſhould vanquiſh him in a chariot-race; but ſtipulated, that if the ſuitor was defeated he ſhould loſe his life. The courſe was from Piſa to the iſthmus of Corinth. Œnomaus had very fleet horſes, ſaid to have been produced from the winds; and thus he conquered and ſlew thirteen ſuitors; hence he is called *Piſæus ſocer metuendus habenis*, Stat. Theb. ii. 166. At laſt Pelops, having bribed Myrtīlus, the king's charioteer, to give his maſter an inſufficient chariot, which might break down in the courſe, gained the victory. The king periſhed in conſequence of the fall: Diodorus ſays that he ſlew himſelf, iv. 73. Thus Pelops obtained Hippodamīa and the kingdom of Piſa. Myrtīlus, claiming his reward too importunately, was thrown headlong into the ſea, called afterwards from him MARE MYRTOUM, *Ib.* & *Hygin.* 84.; *Serv. in Virg. G.* iii. 6.; *Scholiaſt. in Horat. od.* i. 1. 14.; *Ovid. in Ibide*, 369. Atreus and Thyeſtes were the ſons of Pelops and Hippodamia.

In the beginning of the reign of Atreus the *Heraclīdæ*, under Hyilus, made a ſecond attempt to recover the poſſeſſions of their anceſtors. Hyllus propoſed to the Peloponneſians to determine the matter by ſingle combat with any champion they ſhould chooſe. This propoſal being accepted, it was agreed, that if Hyllus was ſucceſsful, the Heraclīdæ ſhould obtain what belonged to their fathers; but if he was vanquiſhed, they ſhould retire and not ſeek to return, for one hundred

alſo *Met.* vi. 213. he was puniſhed in the infernal regions, *Dionyſ.* & *Hygin. Ibid.* But the puniſhment of Tantalus is commonly aſcribed to a different cauſe. Having invited the gods to an entertainment, in order to try their divinity, he ſlew his ſon Pelops, and cauſed him to be dreſſed and ſet before them. They all abſtained from the horrid food, except Ceres, who ate one of the ſhoulders. Jupiter reſtored the boy to life, and Ceres gave him an ivory ſhoulder for that which ſhe had eaten, *Serv. in Virg. G* iii. 7.; *Hygin.* 83.; *Lactant in Theb.* i. 230. iv. 591.; *Ovid. Met.* vi. 405. &c. whence Pelops is called TANTALĪDES EBURNUS, *Ovid. Triſt.* ii. 385. For this crime Tantalus was puniſhed in the infernal regions with perpetual thirſt, which he could not quench, although he ſtood up to the chin in water, *Homer. Odyſ.* xi *Cic. Tuſc.* i. 5. the ſtream always flying from his lips, while he ſtrove to catch it, *Horat. Sat.* i. 1. 68. he was alſo tortured with conſtant hunger, although the moſt delicious fruits were hanging on a tree within his reach; but when he attempted to ſeize them, a blaſt of wind drove them from him, *Homer. Ib. Tibi, Tantale, nullæ Deprenduntur aquæ; quæ imminet, effugit arbos)*, Ovid. Met. iv. 458. Some alſo repreſent a ſtone as every moment threatening to fall upon him, *Cic. Tuſc. Q.* iv. 16. according to Horace this fable repreſents the condition of a miſer. *Ib.* 70.

years.

years. *Echĕmus*, king of Tegēa, was the champion fixed on. He ſlew Hyllus; and the Heraclidæ, according to agreement, departed, *Herodot.* ix. 26.; *Pauſan.* i. 41.

THYESTES is ſaid to have had children by Ærōpa, the wife of Atreus, *Ovid. Triſt.* ii. 391. hence called *fraternus* ADULTER, *Stat. Silv.* v. 1. 58. In revenge for which Atreus firſt baniſhed him, and then pretending a reconciliation, recalled him; and having ordered theſe children to be ſlain, cauſed them to be ſerved up to Thyeſtes their father at an entertainment; and whilſt he was eating, made the arms and heads of the boys to be brought in to him. The Sun is reported to have turned away his chariot, or to have hid his face, that he might not ſee ſuch execrable wickedneſs, *Hygin.* 88.; *Serv. in Virg. Æn.* i. 572.; *Horat. Art. P.* 186. or to have returned to the eaſt, the place of his riſing, *Lucan.* i. 543. whence Mycēnæ is ſaid to have been darkened by the abſence of the ſun, *(caligantes abrupto ſole,)* Stat. Theb. i. 325. Atreus was aſſaſſinated by Ægiſthus, the ſon of Thyeſtes by Pelopēa, his own daughter, *Hygin. ib.; Apollodor.* iii. 10.; *Pauſan.* ix. 40. *Ægiſthus* placed Thyeſtes on the throne; but he was ſoon expelled by Agamemnon and Menelaus, the ſons of Atreus, and baniſhed to the iſland of Cythēra, where he died, *Ibid.*

AGAMEMNON ſucceeded to the throne of *Mycēnæ*, and Menelaus obtained the kingdom of Sparta or Lacedæmon *.

Agamemnon was one of the moſt powerful princes of his time, particularly by ſea; and on this account was choſen commander in chief of the Greeks in their expedition againſt Troy. His dominions, therefore, as Thucydides obſerves,

* They are both called ATRĪDÆ; *Virg. Æn.* i. 458. ii. 104. 415. & 500. viii. 130. ix. 138.; *Horat. od.* i. 10. 13.; ATRĪDES MINOR ET MAJOR, *Ovid. Met.* xii. 623.; *Art. am.* iii. 11. But when *Atrīdes* is put by itſelf, it ſtands for Agamemnon, *Horat. od.* ii. 4. 7.; *Ep.* i. 2. 12.; *Ovid. Met.* xiii. 655. it is joined to Menelaus as an epithet, *Virg. Æn.* xi. 262.

Agamemnon and Menelaus are ſaid to have been the ſons, not of Atreus, but of Pliſthĕnes, his brother; whence *Pliſthenius torus*, the couch of Agamemnon, *Ovid. art. am.* 778. But as *Pliſthĕnes* died young, and *Atreus* undertook the charge of educating his children; hence Agamemnon and Menelaus came to be accounted the ſons of Atreus; *Dictys Cretenſis*, i. *init.* Quinctilian mentions one Pliſthĕnes, infamous for his effeminacy, iii. 7. 19. but it is conjectured we ſhould here read Cliſthĕnes, the name of a perſon of this character, ridiculed by Ariſtophānes.

Agamemnon is called, from his great-grandfather Tantalus, TANTĂLĬDES, *Ovid. ep.* viii. 45. xii. 616. So Hermiŏne, the daughter of Menelaus and Helen, calls herſelf and her mother his daughters or deſcendants, (TANTALĬDES, *-dum*), Ib. 66.

muſt

muſt have been more extenſive than the inſignificant city of Mycēnæ or its territory. He furniſhed a greater number of ſhips than any other leader; and is ſaid by Homer, *Il.* ii. 594. to have ruled over many iſlands and all Argos, which he could not have done without a conſiderable naval force *, *Thucydid.* i. 9.

Agamemnon married CLYTEMNÆSTRA, the daughter of Tyndărus, (TYNDARIS, *-ĭdis*, Ovid. Triſt. ii. 396.) king of Sparta, and ſiſter of Helĕna. He had by her ſeveral children, of whom the moſt noted were, *Iphigenĭa* and *Oreſtes*.

When the Grecian fleet, about to ſail for Troy, was detained by contrary winds, owing, as was ſuppoſed, to the wrath of Diana, whom Agamemnon had offended by killing one of her favourite deer, Calchas, the ſoothſayer, being conſulted, declared, that to appeaſe the goddeſs, Iphigenĭa, the daughter of Agamemnon, muſt be ſacrificed. The king at firſt was fired with indignation at the propoſal, but at laſt yielded to the repreſentations of Ulyſſes; who being ſent to Mycenæ, brought the virgin from her mother, under pretext that ſhe was to be married to Achilles. She was led to the altar as a victim, and juſt about to be ſacrificed, when ſhe ſuddenly diſappeared, and a ſtag was found in her place. Diana taking pity on her, ſpread a miſt over the eyes of thoſe who were preſent, and conveyed her in a cloud to the country of *Taurĭca*, now *Crim Tartary*, where ſhe became prieſteſs of the temple of that goddeſs, *Pauſan.* ix. 19.; *Hygin.* 98.; *Serv. in Virg. Æn.* ii. 116.; *Ovid. Met.* xii. 30. &c. *Pont.* iii. 2. 61. But Virgil ſays that ſhe was actually ſacrificed, *Ib.*; ſo Lucretius, i. 85.

After the taking of Lyrneſſus, in the diviſion of the ſpoil, CHRYSEIS, the daughter of Chryſes, the prieſt of Apollo,

* The number of ſhips ſent againſt Troy was one thouſand two hundred; (Strabo ſays one thouſand, xiii. 594. Homer, one thouſand two hundred and eighty ſix, *Il.* ii. Virgil, one thouſand, *Æn.* ii. 197. ſo Propertius, ii. 26. 38. Seneca, *Troad.* 709. and others: See *Hygin.* 97.) but they were nothing but ſmall open veſſels without decks, (οὐ γὰρ τὰ πλοῖα καταφρακτα ἐχοντες,) carrying only a few men; the largeſt one hundred and twenty, and the ſmalleſt fifty. The Scholiaſt on Thucydides, computing at a medium, that is eighty-five to each, makes the whole number on board the fleet amount to one hundred and two thouſand men. All theſe ſerved both as mariners and bow-men. *Ib.* 10. This fleet, aſſembled at Aulis, a city of Bœotia on the Euripus, is ſaid firſt to have recognized its own ſtrength, (*Tum primùm Græcia vires contemplata ſuas,*) Stat. Achill. i. 456. Such a force, one ſhould think, might have reduced Troy in a ſhorter time than ten years. But the whole could not remain for any conſiderable time at once before the city. The want of proviſions obliged them to ſend parties to pillage different places, and even to cultivate the Cherſoneſus. *Ib.*

fell

fell to the ſhare of Agamemnon. Chryſes came to the Grecian camp with a ſum of money to ranſom his daughter. But Agamemnon, being fond of her, would not give her up. Upon which Chryſes prayed to Apollo for aſſiſtance, who ſent a plague among the Greeks. On this account Agamemnon was obliged by the Grecian leaders, and chiefly by Achilles, to reſtore Chryſēis. But in revenge he took from Achilles his miſtreſs Briſēis. Provoked at this, Achilles ſhut himſelf up in his tent, and refuſed to take any further concern in the war. The Greeks, deprived of his aſſiſtance, ſuſtained many dreadful defeats from Hector and the Trojans. At laſt, however, from reſentment on accouut of the death of his friend Patroclus, and after the reſtitution of Briſēis, he was again prevailed on to go out to battle, and ſlew Hector. This forms the principal ſubject of the Iliad of Homer.

After the taking of Troy, in the diviſion of the captives, CASSANDRA, one of the daughters of Priam, fell to the lot of Agamemnon, who was greatly enamoured of her. Caſſandra had obtained of Apollo the gift of prophecy *; but upon her refuſal to gratify his deſires, the god ordained that her predictions ſhould never be believed, *Serv. in Virg. Æn.* ii. 247.; *Hygin.* 93. She warned Agamemnon not to return to Mycenæ; but he, ſlighting her advice, was, upon his arrival in his native city, murdered by his wife *Clytemnæſtra*, and her paramour *Ægiſthus*, together with Caſſandra and others, *Pauſan.* ii. 16. Oreſtes was ſaved by his ſiſter *Electra*, who conveyed him to *Strophius*, king of Phocis, to whom *Aſtyochea*, the ſiſter of Agamemnon, was married, *Hygin.* 117.; *Virg. Æn.* xi. 265. Here he formed the moſt intimate friendſhip with PYLADES, the ſon of Strophius, *Hygin.* 119.

After the death of Agamemnon, ÆGISTHUS reigned for ſeveral years. Oreſtes, deſirous of revenging the death of his father, after concerting meaſures with Pylădes, came to Mycenæ under the diſguiſe of a ſtranger, and told Clytemnæſtra that Oreſtes was dead. Soon after Pylădes arrived, bringing with him an urn, in which he ſaid the aſhes of Oreſtes were contained. Ægiſthus, overjoyed, gave the two friends an hoſpitable reception. But they, having found a favourable opportunity, ſlew him together with Clytemnæſtra. After this the furies of his mother are ſaid to have agitated the breaſt of Oreſtes, *Virg. Æn.* iii. 331. whence he became diſtracted, (INSANUS)

* Hence called MÆNAS, -ădis (i. e. *furore correpta*, a μαινεσθαι, *furere*,) Ovid. Amor. i. 9. 37. and PHOEBAS, -ădis, i. e. *fatidica*, *numine* Phœbi *plena*, Id. Triſt ii. 400.

Ovid.

Ovid. Pont. ii. 3. 45. and, whilſt in that ſtate, Pylades always attended him *, *Ib.* He was baniſhed from Mycenæ; and having gone to Delphi to conſult the oracle about the termination of his ſorrows, he was directed to go to *Taurica*, then governed by king *Thoas*, and bring the ſtatue of Diana from thence to Argos. It was the cuſtom in that country to ſacrifice all ſtrangers on the altar of Diana. Iphigenia was then the prieſteſs of her temple. When Oreſtes and Pylades were brought to Iphigenia to be ſacrificed, ſhe, perceiving them to be Greeks, offered to ſpare the life of one of them, provided he would convey a letter from her to Greece. The conteſt between them, which of them ſhould die, being often exhibited on the ſtage, (*Cic. Fin.* ii. 24. *Amic.* 7. *ſcenis agitatus* ORESTES) *Virg. Æn.* iv. 471. gave occaſion to the expreſſion, PYLADEA AMICITIA, for true friendſhip, *Cic. Fin.* ii. 26. At laſt Pylades yielded to Oreſtes, and agreed to carry the letter, which he found to be addreſſed to Oreſtes. This produced a diſcovery. Iphigenia contrived to carry off the ſtatue of Diana, and accompanied her brother and his friend into Greece, *Ovid. Pont.* iii. 2. 65. —100.; *Hygin.* 120.

Oreſtes reigned at Argos for many years, and lived to a great age. He is ſaid to have been buried at Tegea, where his bones were found many years after, in a coffin ſeven cubits long †, *Herodot.* i. 67. & 68.

Oreſtes married Hermione, the daughter of Menelaus and Helen, having ſlain *Pyrrhus* or *Neoptolemus*, the ſon of Achilles, to whom ſhe had been given in his abſence, *Virg. Æn.* iii. 332.; *Ovid. ep.* 8. By this marriage he became poſſeſſed likewiſe of the kingdom of Sparta, *Pauſan.* ii. 18. He gave his ſiſter ELECTRA in marriage to his friend PYLADES, *Pauſan.* ii. 16.

Oreſtes was ſucceeded by TISAMENES or *Tiſamenus*, his ſon by *Hermione*. In his reign the deſcendants of Hercules, (*Heraclidæ*) under TEMENUS and CRESPHONTES, aſſiſted by the Dorians, invaded Peloponneſus, made themſelves maſters of the greateſt part of the country, and expelled the family of Pelops from Argos and Sparta; the deſcendants of Neſtor from Meſſenia, alſo Alcmæon, the ſons of Pæan and Piſiſtratus, *Pauſan.* ii. 18. about eighty years after the taking of Troy,

* Oreſtes is ſaid to have been acquitted of the crime of his mother's murder by the court of the Areopagus at Athens; or, according to Cicero, by the judgement of Minerva, *Cic. Mil.* 3.

† This Pliny mentions as a proof that men anciently were taller than in his time. He however ſpeaks of one *Gabbara*, an Arabian, in the time of Claudius, that was nine feet nine inches high; and of two others under Auguſtus half a foot taller, vii. 16.

Thucydid.

Thucydid. i. 12. Tiſamĕnes, being expelled from Argos, ſettled in Achaia, *Pauſan. Ib.* & vii. 1.; *Strab.* viii. 383. The families of *Pæan* and *Alcmæon* retired to Athens, where they afterwards became conſpicuous, *Pauſan. ib.*

Tiſamĕnes is ſaid by Polybius to have been baniſhed from Sparta, ii. 41.; by Pauſanias, from both Argos and Sparta, for he was king of both, ii. 18.

The ACHÆANS, who ſupported Tiſamĕnes, were originally from Phthiōtis in Theſſaly, *Strab. ib.* They were named from Archander and Architĕles the ſons of Achæus, who came to Argos, from that country, in the reign of Danaus, and to whom that king gave two of his daughters in marriage. From theſe two ſons of Achæus, both the Lacedæmonians and people of Argos (*Argīvi*) were called ACHÆI: The name of DANAI properly belonged only to the Argives, *Pauſan.* vii. 1.; *Strab. ib.*

The Achæans being expelled from Sparta and Argos by the *Heraclīdæ*, were received by the *Iōnes*, who then poſſeſſed the country along the ſouth of the Corinthian gulf. Theſe derived their name from ION, the ſon of *Xuthus*, who came from Athens, and having married *Helīce* the daughter of *Selīnus*, the king of that country, built a city, and called it after the name of his wife, *Pauſan. ib.* From him the country was called *Ionia* inſtead of *Ægialeia*, the name which it formerly had from *Ægiălus*, the firſt king of Sicyon, *Ib.*

The Achæans and Ionians having afterwards differed about chuſing *Tiſamĕnus* as their joint king, a battle was fought, in which Tiſamĕnus fell. He was buried at *Helīce*, whence afterwards the Lacedæmonians, by the order of the Delphic oracle, removed his bones to Sparta, where his ſepulchre was ſtanding in the time of Pauſanias, *Id.* The *Iŏnes*, however, were defeated, and forced to retire from that country. They firſt went into Attica, where they were kindly received by Melanthus, king of the Athenians, *Ib.* From thence they went with *Nileus* and the other ſons of Codrus into Aſia Minor, and poſſeſſed that part of the country afterwards called IONIA, *Pauſan.* vii. 2. where they founded twelve cities, in imitation of the number which they had occupied in Peloponneſus, *Herodot.* i. 145.

The deſcendants of Tiſamĕnes reigned in Achaia for ſeveral generations to the time of OGYGES, *Strab.* viii. 384. or, as Polybius calls him, GYGES, *Ib.* after whom royalty was aboliſhed, and a popular government eſtabliſhed, which exiſted for many ages, under the name of the ACHÆAN REPUBLIC, conſiſting of twelve cities, *Ib.* till it was finally

extinguiſhed by the Romans after the deſtruction of Corinth, *Polyb.* ii. 41. iv. 1. *et in legation.* 144.

After the conqueſt of the *Heraclīdæ*, MYCENÆ gradually ſunk in its importance, being uſually ſubject to Argos *. After the Perſian war, the people of Argos and Tegea, through envy, deſtroyed the city of Mycenæ, *Strab.* viii. 372.; *Pauſan.* ii. 16. ſo that Strabo ſays the leaſt veſtige of it did not remain in his time, *Ibid.*; but Pauſanias mentions ſeveral, *Ib.* Polybius ſpeaks of Mycenæ as exiſting in his time, *Excerpt.* xvi.; and Thucydides only ſays, that its inſignificant appearance in his time was not a proper reaſon for diſcrediting its former power, i. 10. for he obſerves, that if Lacedæmon were left deſolate, it would appear, from the meanneſs of its edifices, to have been a place of much leſs importance than it really was; but that if the ſame thing ſhould happen to Athens, from the magnificence of its public buildings, quite the reverſe would be the caſe, *Ib.*

Argos and Mycenæ, from their vicinity, are ſometimes put by the poets the one for the other; thus by Euripĭdes in his *Iphigenēa* and Oreſtes, *Strab.* viii. 377.

TEMĔNUS was the firſt of the deſcendants of Hercules that reigned over Argos and Sparta. His ſon CISUS ſucceeded. The Argives, who, as Pauſanias obſerves, were always fond of liberty, left nothing to him and his poſterity but the mere name of King, ii. 19.

III. FABULOUS HISTORY *of* LACEDÆMON.

THE firſt king of Lacedæmon is ſaid to have been LELEX, from whom the inhabitants were called *Lelĕges*. His grandſon EURŌTAS gave name to the river which runs paſt the city, having made a canal for draining its ſtagnating waters. Having no male offſpring, he left the kingdom to LACEDÆMON, whoſe mother was called *Taygĕta*, and from her a neighbouring mountain was named *Taygĕtus*. Lacedæmon married SPARTA, the daughter of Eurotas, after whom

* In the war againſt the Perſians, it was the only city in Argŏlis that ſent aſſiſtance to the Lacedæmonians. On this account the people of Argos and Tegea laid ſiege to Mycenæ, at a time when the Lacedæmonians, from domeſtic diſtreſs, could not afford it relief; and having taken the city, levelled it with the ground, *Diodor.* xi. 65.

he

he called the city, and gave his own name to the country. But this diſtinction was not obſerved. His ſon AMYCLAS built the town AMYCLÆ. Here the tomb of his youngeſt ſon HYACINTHUS, (*Amyclīdes*, Ovid. Met. x. 162.) a youth remarkable for his beauty, was ſtanding in the time of Pauſanias *, iii. 1.

We know little about the firſt kings of Sparta or Lacedæmon, but their names. The moſt famous was TYNDARUS or *Tyndăreus*, the ſon of *Oebălus*, who was placed on the throne by Hercules. He married LEDA, the daughter of *Thĕſtius*, with whom, while pregnant, Jupiter is ſaid to have had commerce under the form of a ſwan, *Ovid. ep.* viii. 67. whence ſhe is fabled to have laid two eggs; from the one of which were produced *Pollux* and *Helĕna* to Jupiter; and from the other, *Caſtor* and *Clytemnæſtra* to Tyndarus, *Hygin.* 77. & 78. The two former were ſuppoſed to be immortal, and the two latter mortal, *Serv. in Virg. Æn.* ii. 601. vi. 121.; *Hygin.* 80. Horace makes both Caſtor and Pollux to ſpring from the ſame egg †, *Sat.* ii. 1. 26.

CASTOR and POLLUX were diſtinguiſhed for many exploits. They accompanied Jaſon in the Argonautic expedition, *Pauſan.* iii. 24. Having landed in *Bithynia*, afterwards called *Bebrycia*, from a nation in Thrace that ſettled there, *Strab.* xii. 541. Pollux conquered and ſlew *Amўcus*, the ſon of Neptune, and king of that country, in the combat of the *ceſtus*, to which Amўcus uſed to challenge all ſtrangers, *Serv. in*

* This boy was the favourite of Apollo, and being killed by an accidental ſtroke of the *diſcus* or quoit, was by that god changed into a flower, which ſtill bears his name, having two letters, A I, inſcribed on it, expreſſive of Apollo's grief. The Spartans inſtituted a feſtival in memory of this youth, called HYACINTHIA, *Ovid Met.* x. 162.—220.; *Pauſan.* iii. 10. & 19.; *Plin.* xxi. 11. Hyacinthus is called from his country, TÆNĂRIDES, *Ovid. Ib.* 183, and OEBALĪDES, *Ib.* 196.

† Caſtor and Pollux are from Tyndărus called TYNDARĬDÆ. *Ovid. Met.* viii. 301.; and OEBALIDÆ, from their grandfather, *Ovid. Faſt.* v. 705.; *Stat. Theb.* v. 458. alſo PUERI LEDÆ, *Horat. od.* i. 12. 25.; and DIOSCURI, *i. e.* the children of Jupiter, *Cic. Nat. D.* iii. 21. Sometimes CASTORES, *Plin.* vii. 22. Pollux is alſo called POLLUCES, *Plaut. Bacch.* iv. 8. 53. and both Caſtor and Pollux, GEMINUS POLLUX, *Horat. od.* iii. 29. *ult.* So Helĕna was called TYNDĂRIS -*ĭdis*, Virg. Æn. ii. 601. From *Oebălus*, the father of Tyndareus, the country of Laconia was called OEBALIA, *Stat. Achill.* i. 20. So *Tarentum*, becauſe peopled by a colony from Lacedæmon, *Virg. G.* iv. 125. *Matres Oebaliæ* or *Oebalĭdes*, denotes *Sabine* or *Roman matrons*, becauſe ſome Lacedæmonians are ſuppoſed to have ſettled in that country, *Ovid. Faſt.* iii. 230. *Oebălis purpura*, i. e. *Laconica*, Stat. Silv. i. 2. 151. OEBALIA PELLEX, Helen, *Ovid. rem. amor.* 358. called alſo TÆNARIA MARITA, *Ovid. ep.* xiii. 45.; TÆNARIS SOROR, *Ib.* viii. 72. and Titus Tatius, king of the Sabines, OEBALIUS, *Ib.* i. 260. So Hyacinthus is called *Tænarides*, *-dæ*, from cape Tænarus, and *Oebalĭdes*, Ovid. Met. x. 182. & 196.

Virg. Æn. v. 373.; *Val. Flacc.* iv. 166. &c. whence Pollux came to be eſteemed the god of boxing and wreſtling, *Ib.* & *Stat. Silv.* iv. 2. 48. —— Caſtor diſtinguiſhed himſelf by his ſkill in managing horſes; hence he was worſhipped as the patron of riders, *Ovid. Faſt.* v. 700. *Met.* viii. 301. *Am.* iii. 2. 54. But this ſkill in horſemanſhip is alſo ſometimes aſcribed to Pollux, *Virg. G.* iii. 89. called by Virgil AMYCLÆUS; and by Ovid, *Ep.* viii. 71. from *Amyclæ*, a town twenty ſtadia, or two miles and a half, from Lacedæmon, *Polyb.* v. 19. where theſe two brothers were brought up; hence the town is called *Ledæa Amyclæ*, Stat. Theb. vii. 163.; *Sil.* ii. 434. —— They carried off from Colchis the ſtatue of Mars, *Pauſan.* iii. 19. In a ſtorm, while they were praying to the gods for aſſiſtance, two flames appeared to play about their heads, *Diodor.* iv. 43.; *Hygin.* 14. and ſoon after there was a calm: whence they came to be conſidered as the gods of mariners; and theſe flames *(ignes fatui)*, which frequently appear at ſea in warm countries, were aſcribed to Caſtor and Pollux, and called HELĔNA, *Plin.* ii. 37. If double, they were eſteemed an omen of good weather, *Ib.* and the contrary if ſingle; which is ſtill the caſe. This appearance Horace is ſuppoſed by ſome to call ALBA STELLA, *od.* i. 12. 27. but it is more proper here to take *ſtella* for *ſtellæ*, literally two bright ſtars in *Gemini*, called *Caſtor* and *Pollux*, or *Fratres Helenæ*, much attended to by mariners; thus, *Od.* i. 3. 2. iv. 8. 31.; *Ovid. Faſt.* v. 720.

The conduct of Caſtor and Pollux to LYNCEUS and *Idas*, cannot be ranked among thoſe great actions by which Horace ſays they merited divine honours after death, *ep.* ii. 1. 5. *od.* iv. 5. 35. & 8. 31. —— LYNCEUS and IDAS were natives of Meſſenia, who alſo went with Jaſon in the expedition to Colchis, *Hygin.* 14. They were the ſons of Aphăreus, king of Meſſenia, who was born of the ſame mother with Tyndăreus, *Pauſan* iii. 1. or according to Hyginus, the ſons of Aphareus and *Arēna*, the daughter of *Oebălus*; ſo that in either caſe they were couſin-germans to Caſtor and Pollux.

LYNCEUS was ſo remarkable for his quickneſs of ſight, that he is ſaid to have ſeen things concealed below ground, as it is ſuppoſed, from his firſt having diſcovered mines, *Hygin.* 14. and to have penetrated with his eyes to the infernal regions, *Valer. Flacc. Arg.* i. 464. whence any perſon remarkable for quickneſs of ſight was called LYNCEUS, *Horat. Sat.* i. 2. 90. *Ep.* i. 1. 28.; *Cic. Fam.* ix. 2. as one Strabo, who is reported to have ſeen at the diſtance of one hundred and thirty-five miles, and to have diſcerned from Lilybæum the Carthaginian

an fleet coming out of the port of Carthage, ſo as to count the number of ſhips, *Plin.* vii. 21.; *Val. Max.* i. 8. *ext.* 14.

Caſtor and Pollux, falling in love with the brides of *Lynceus* and *Idas*, the daughters of Leucippus, (LEUCIPPĬDES, *Ovid. ep.* xvi. 327.) carried them off by force. Lynceus, endeavouring to recover his miſtreſs, was ſlain by Caſtor, who in his turn was killed by Idas. Pollux, in revenge, ſlew Idas, *Hygin.* 80.; but Ovid repreſents this matter differently, *Faſt.* v. 699. &c. —— Pauſanias ſays, that this conteſt was about ſome cattle; and that after the death of Lynceus and Idas the government of Meſſenia fell to Neſtor, the ſon of Neleus, iv. 3.

Pollux obtained leave from Jupiter to ſhare his immortality with his brother, and to live and die for a day alternately, *Homer. Odyſſ.* xi. 302. &c. hence ſaid by Virgil *fratrem alterna morte redemiſſe*, Æn. vi. 121. and to paſs one day in heaven and another alternately in the infernal regions, *Sil.* ix. 295. xiii. 805.; *Pindar. Nem. Od.* x. *ſtroph.* 4. ſo Pluto ſpeaks of retaining both, *Stat. Theb.* viii. 50. The foundation of this fable was, that Caſtor and Pollux were ſuppoſed to have been converted into the conſtellation called GEMINI, or *The Twins*, Hygin. Aſtron. ii. 22. alſo *fecundæ ſidera* LEDÆ, *Ovid. Amor.* ii. 11. 29. in which are two bright ſtars, one in the head of each, which never riſe or ſet together; but when one of them ſinks below the horizon, the other is above it, and the contrary, *Ovid. ib.*

HELENA was reckoned the moſt beautiful woman of her time. When very young ſhe was carried off by Theſeus, king of Athens, and his friend Perithöus; but her brothers Caſtor and Pollux brought her back by force of arms, *Strab.* ix. 396.; *Hygin.* 79.; *Ovid. ep.* xvi. 147. Many of the chief princes in Greece ſought her in marriage. Tyndareus, at a loſs how to determine among the competitors, leſt by preferring one he ſhould offend all the reſt, was adviſed by Ulyſſes, who himſelf was one of the ſuitors, but whoſe hopes were not very ſanguine, to leave the choice entirely to the virgin herſelf, and to bind the ſuitors by an oath to ſtand by her determination, alſo to bind themſelves to protect her honour, whomſoever of them ſhe ſhould prefer. This being agreed on, Helĕna determined in favour of MENELĀUS, the ſon of Atreus; who thus became king of Sparta, upon the reſignation of Tyndareus, *Hygin.* 78. The form of adminiſtering this oath to the ſuitors is deſcribed by Pauſanias, iii. 20. Ulyſſes, for his ſervices, obtained PENELŎPE, the daughter of *Icarius* and niece of *Tyndareus*,

dareus, whoſe behaviour from the beginning was ſuch as gave Ulyſſes no cauſe to regret his diſappointment in Helen, *Ib.*

Helena lived with Menelaus for three years with every appearance of conjugal happineſs. She bore a daughter to him called HERMĬONE. But Paris the ſon of Priam, having come to Sparta on an embaſſy, by his inſinuating manners, his ſplendid dreſs and equipage, *Horat. od.* iv. 9. 13.; *Ovid. ep.* xvi. & xvii. ſeduced her, and carried her off with him to Troy *. Menelaus ſolicited the aſſiſtance of all the princes of Greece, to revenge this injury. A confederacy for that purpoſe was formed, at the head of which was AGAMEMNON, king of Mycēnæ, and brother to Menelaus. A liſt of the Grecian leaders and their different forces is given by Homer, *Il.* ii. and after him by Hyginus, *fab.* 97. Next to Agamemnon and Menelaus, the chief were ACHILLES, the ſon of *Peleus*, *(Pelĭdes)* king of Phthia and Lariſſa in Theſſaly, and of the ſea-goddeſs THETIS, with his ſon PYRRHUS or *Neoptolemus*, and his friend PATROCLUS, the ſon of *Menœtius*, (MENŒTIADES) and grandſon of Actor (ACTORĬDES) by Ægīna; ULYSSES, the ſon of *Laertes*, *(Laer-*

* Hecuba the daughter of Ciſſeus king of Thrace (*Ciſſēi*, *-ĭdis*) and wife of Priam, when ſhe was with child of Paris, dreamed that ſhe had brought forth a torch, *Virg. Æn.* vii. 319. x. 704.; *Apollodor.* iii. 12. 5. The ſoothſayers being conſulted; declared, that what ſhe ſhould produce, would cauſe the deſtruction of Troy. On which account Priam ordered the infant to be expoſed on mount Ida. But he was ſecretly brought up at the houſe of a ſhepherd, and when he reached the age of manhood, became a ſhepherd himſelf, under the name of ALEXANDER or PARIS. While he ſuſtained that character he formed a connection with the nymph OENŌNE; *Ovid. ep.* v. and determined the conteſt between Juno, Minerva, and Venus about the golden apple. The goddeſſes, by the appointment of Jupiter, appeared before him as a judge, and pleaded each her own cauſe. Juno offered him power, Minerva wiſdom, and Venus, the moſt beautiful woman in the world, if he determine in her favour. Paris adjudged the golden apple to Venus; and thus incurred the hoſtility of the two other goddeſſes ever after againſt the Trojan nation, *Virg. Æn.* i. 26.; *Horat. od.* i. 15. 10.; *Ovid. ep.* xvi. 43. &c.; *Hygin.* 92.; hence he is called *Fatalis inceſſuſque* JUDEX, *Horat. od.* iii. 3. 18. &c. The indignation of Juno was ſtill farther encreaſed againſt the Trojans, by Jupiter making Ganymedes, a beautiful boy, the ſon of Tros, his cup-bearer, in place of HEBE, the daughter of Juno, and goddeſs of youth. Ganymedes was carried off from Ida, by an eagle, *(Jovis armiger)* at the command of Jupiter, *Virg. Æn.* i. 28. v. 252.; *Ovid. Met.* x. 155.; *Pauſan.* v. 24.; *Horat. od.* iv. 4. 4.

Paris being diſcovered and recognized by his parents, was ſent into Greece with a fleet, to recover *Heſiŏne*, the ſiſter of Priam, who had been carried off by Hercules, and given to Telamon, *ſee p.* 400. But Paris, inſtead of executing this commiſſion, came to the court of Menelaus, where he was hoſpitably entertained by that prince; and Menelaus being in the mean time obliged to go to Crete, Paris, in his abſence, by the aid of Venus, carried off *Helĕna*, to revenge, as he pretended, the detention of *Heſiŏne*; and on that account he was countenanced by Priam. He is called IDAEUS ADULTER, *Ovid. ep.* xix. 177. *Lacænæ adulteræ fămōſus* HOSPES, *Horat. od.* iii. 3. 25. and the ſhip in which he ſailed, *Phereclea navis*, from Pherecles, the builder of it, *Ovid. ep.* xvi. 22.

tiădes)

tiădes) king of Ithăca; AJAX, the ſon of *Telamon*, king of Salamis, and his brother TEUCER; DIOMĒDES, the ſon of *Tydeus*, *(Tydĭdes)* king of *Argos* in Ætolia; NESTOR, the ſon of *Neleus*, *(Nelĭdes)* king of Pylos and Meſsēnia, with his ſon ARCHILŎCHUS; PALAMĒDES, the ſon of Nauplius, *(Naupliădes,)* king of Eubœa; IDOMĔNEUS and MERIŎNES from Crete; PHILOCTĒTES, the ſon of *Pæan*, from Melibœa; EŪMĒLUS, the ſon of *Admētus*, from Perrhæbia, and *Eurypĭlus* from *Orchomĕnus* or *Ormenius*, all three from Theſſaly; THOAS, the ſon of Andrēmon, from Ætolia; MACHĀON, the ſon of *Æſculapius*, and his brother *Podalirius*, both remarkable for their ſkill in phyſic; *Sthenĕlus*: *Theſſandrus*, *Epēus*, the framer of the Trojan horſe; *Athămas* and *Thoas*; *Calchas*, the augur, the ſon of Theſtor, (THESTORIDES), &c.

The reſtitution of Helena having been refuſed by Priam, *Herodot.* i. 2. & 3. theſe chiefs ſet ſail for Troy, which they took after a ſiege of ten years. During the war Menelaus behaved with great bravery. The conduct of Helen is differently repreſented; by the Roman writers, uſually in an unfavourable light. Hence ſhe is called by Horace, *Lacæna adultera*, od. iii. 3. 25. and *infamis*, epod. 17. 42. After the death of Paris, who was ſlain by Philoctetes, *Hygin.* 112. ſhe married DEIPHŎBUS, the brother of Paris, whom ſhe betrayed to Menelaus, the night in which Troy was taken, *Virg. Æn.* vi. 525. by whom his body was dreadfully mangled, *Ib.* 509.—530. to which Horace alludes, *od.* iv. 9. 22. After this ſhe ſeems to have fled to the temple of Veſta for protection, *Ib.* i. 567. But commentators differ about the manner of reconciling theſe two paſſages; ſome think the latter an interpolation. Helena returned to Sparta with Menelaus, *Pauſan.* x. 25. who is ſaid to have wandered over many countries in his way home, *Strab.* i. 38. &c. among the reſt to have gone to Egypt, *Ib.* on the coaſt of which, Herodotus ſays, that Paris was driven in ſailing from Sparta with Helen; and that ſhe was detained there by Proteus the king of that country, who, after the deſtruction of Troy, reſtored her to Menelaus, ii. 112. &c. A temple was conſecrated to Menelaus, near the place where he and Helen were buried, *Pauſan.* iii. 19.; but there are different accounts about her death. Some ſay, that being expelled from Sparta after the death of Menelaus, by his illegitimate ſons and ſucceſſors *Nicoſtrătus* and *Megapenthes*, ſhe retired to Rhodes, where ſhe was put to death by order of *Polyxo*, the widow of *Tlepolĕmus*, queen of that iſland, becauſe ſhe had loſt her huſband in the Trojan war, which Helen had excited, *Ibid.*

After

After the expulſion of *Tiſamĕnes*, the ſon of Oreſtes, by the Heraclidæ, *ſee p.* 408. EURYSTHENES and PROCLES, the ſons of Ariſtodēmus, ſprung from Hercules, ſhared the ſovereignty at Lacedæmon, and, from their time, the ſceptre always continued to be jointly ſwayed by two kings of their deſcendants. *Euryſthĕnes* was ſucceeded by his ſon *Agis*, from whom all the deſcendants of that line were called AGĬDÆ; thoſe of the other line were called EURYTIONĬDÆ, from *Eurytion*, the grandſon of Procles.

IV. FABULOUS HISTORY *of* CORINTH, ELIS, *and* ARCADIA.

SISYPHUS, the ſon of Æŏlus (*Æŏlides*), (not of Æolus the god of the winds, but of a king of Theſſaly, *Apollodor.* i. 7. 3.; *Serv. in Virg.* vi. 585.) is ſaid to have been the firſt king of Corinth, *Pauſan.* ii. 1. & 3. He was remarkable for his cunning and his robberies, on which account he was ſlain by Theſeus, king of Athens. His puniſhment in the infernal regions, was to roll a large ſtone up a mountain, which, when it reached the top, always rolled back again to the foot; hence he is ſaid to be condemned to eternal labour, *Horat.* ii. 14. 19.; *Homer Odyſſ.* xi.; *Ovid. Met.* xiii. 26.; *Hygin.* 60.; *Cic. Tuſc.* i. 5. & 41.

Siſyphus was ſucceeded by his ſon CREON; hence *Siſyphiæ opes*, the riches of Creon, *Ovid. ep.* xii. 204.

SALMONEUS, the king of Elis, was brother to Siſyphus, *Apollodor.* i. 7. 3. He claimed divine honours from his ſubjects. To imitate the thunder of Jupiter, he conſtructed a brazen bridge, over which he uſed to ride in his chariot, darting torches and firebrands among the people in imitation of lightning. But Jupiter provoked at ſuch impiety, ſtruck him with a thunderbolt, and hurled him headlong to the infernal regions, where he was placed near his brother, *Virg. Æn.* vi. 585. —595.; *Hygin.* 61.; *Diodor.* iv. 68.; *Apollodor.* i. 9. 7.

The firſt king of Arcadia was PELASGUS, whence the country was anciently named PELASGIA, *Pauſan.* viii. 1. His ſon LYCĀON ſucceeded, who built the city LYCOSURA, on mount *Lycæus*. He called Jupiter by the name of LYCÆUS, and inſtituted a feſtival in honour of him, called *Lycæa* or LUPERCALIA. Lycaon was contemporary with Cecrops, king of Athens; but, as Pauſanias ſays, greatly inferior to him in the knowledge

knowledge of divine things. For Cecrops was the firſt who called Jupiter SUPREME or *the Higheſt*, and offered to him only the fruits of the earth. But Lycāon ſacrificed not only other animals, but alſo human victims; on which account he is reported to have been changed into a wolf, *Ib.* 2. The wickedneſs of men is ſaid to have been ſo great in the time of this king, that Jupiter deſcended from heaven to examine every thing himſelf under a human form. He came to the houſe of Lycāon; who, to try his divinity, ſet before him the fleſh of a human body. Jupiter deſtroyed the houſe with lightning, and turned Lycaon himſelf into a wolf, *Ovid. Met.* i. 211.—239.; *Hygin. Aſtr.* ii. 4.

CALLISTO, the daughter of Lycāon, called alſo *Helice*, having brought forth a ſon to Jupiter, was by Juno changed into a bear. Her ſon was named ARCAS; from whom the country was called *Arcadia*, and the people *Arcădes*. Arcas taught the Arcadians the art of making bread from corn, and cloaths from wool, *Pauſan.* viii. 4. Arcas, while hunting, according to Ovid, was about to ſhoot the bear into which his mother was metamorphoſed. But Jupiter prevented it; and converted them both into contiguous conſtellations; *Calliſto* into URSA MAJOR, or, *The greater Bear*; called alſo *temo piger*, from the ſlowneſs of its motion, *Stat. Theb.* i. 371. and *Arcas* into ARCTOPHYLAX, or, *The Keeper of the Bear*, (*glacialis portitor* URSÆ, *Stat. Theb.* i. 693.) called alſo BÖOTES, *Ovid. Met.* ii. 409, &c.: *Hygin.* 177.; *Aſtron.* ii. 4. near the north pole; hence LYCAONIUS AXIS, the north pole, *Ovid. Triſt.* iii. 2. 2.

V. FABULOUS HISTORY *of* ATTICA.

THE firſt king of Attica, according to Pauſanias, i. 2. was ACTÆUS, from whom the country was called ACTÆA, *Ib.* & *Strab.* ix. 391. whence *Actæa arva*, the country of Attica *, *Ovid. Met.* i. 313. But CECROPS is commonly

* But the name of ACTA or *Attica* is commonly derived from *Actè*, a narrow tract of country running along the ſhore between the ſea and the mountains, (ἀπο τυ ἀγεσθαι τα κυμάτα, *quod ibi frangant ſe undæ*), which was the caſe with a great part of Attica, *Strab.* ix. 391. whence *Acta*, the ſhore, *Nep. Ages.* 8.; *Cic. Verr.* v. 25. & 31.; *Fam.* ix. 6.; *Virg. Æn.* v. 613. and Servius ſays, that *Aracynthus*, a mountain in Bœotia, has the epithet ACTÆUS joined to it by Virgil, *Ecl.* ii. 24. becauſe it is near the ſhore, (*q. littorālis.*) But *Actæus* is commonly put for *Athenienſis* in the poets, by whom only the word is uſed, *Ovid. Met.* ii. 554. 720. vii. 681. &c.

reckoned the firſt king of Attica, from whom the inhabitants were called CECRŎPĬDÆ, *Herodot.* viii. 44.; *Virg. Æn.* vi. 21.; *Ovid. Met.* vii. 670.; *Stat. Theb.* xii. 570. whence *Cecrŏpis, -ĭdis*, an Athenian woman, *Juvenal.* vi. 186. and *Cecropius*, Athenian, *Horat. od.* ii. 1. 12.; *Virg. G.* iv. 177.; *Martial.* xi. 43. *Cecropia*, ſc. *terra*, i. e. Attica, *Catull.* 62. 79. & *Terra Cecrŏpis*, Ovid. ep. x. 100. Juvenal uſes *Cecropĭdes* for any perſon deſcended from a very ancient family, viii. 46. & 53.

Cecrops is ſaid to have come from *Sais* in Egypt, *Diodor.* i. 28. about four hundred years before the Trojan war, or one thouſand five hundred and eighty-two years before the Chriſtian æra. He married the daughter of Actæus, *Pauſan.* i. 2. He is repreſented as of two forms, (*geminus*, Ovid Met. ii. 555. *biformis*, Juſtin. ii. 6.) half a man and half a ſerpent; becauſe, as Juſtin ſays, he firſt inſtituted marriage, *Ib.* To him ſome aſcribe the introduction of letters into Greece, *Tacit. Ann.* xi. 14. He firſt induced the inhabitants of Attica, formerly ſcattered over the country, to live in ſmall towns or boroughs, (πολις,) *Thucydid.* ii. 15. The next king was CRANAUS, a native of the place; whoſe daughter, ATTHIS, gave name to the country, *Pauſan.* i. 2.; *Strab.* ix. 397. whence *Atthĭdes*, Athenian women *, *Stat. Theb.* xii. 536. She married AMPHICTYON, who dethroned her father; and who, in his turn, was expelled by ERICHTHONIUS, the ſon of Vulcan, *Pauſan. ib.* (*proles ſine matre creata,*) according to the fable related, *Ovid. Met.* ii. 552.—565.; *Hygin.* 166.; *Apollodor.* iii. 14. 6. To him Virgil aſcribes the invention of chariots, *G.* iii. 113. So *Pliny*, vii. 56. whence he was converted into a conſtellation, called AURĪGA, the waggoner.

PANDION, his ſon, ſucceeded, whence *Pandionius mons*, the citadel of Athens, *Stat. Theb.* ii. 720.; *Pandionĭæ arces*, Claudian. de rapt. Proſerp. ii. 19. He formed an alliance with

* Attica was alſo called MOPSOPIA, from one *Mopſops* or *Mopsŏpus*, *Strab.* ix. 443.; hence MOPSOPIA URBS, Athens, *Ovid. ep.* viii. 72.; IONIA, from Ion, the ſon of *Xuthus*; and POSEIDONIA from Neptune; as *Athens* was denominated from the Greek name of Minerva, (Αθηνη;) *Strab.* ix. 397. So *Terras a Palladĕ dictas linquit*, leaves Athens, *Ovid. Met.* ii. 835. Hence *Mopſopii muri*, for Athens, *Ovid. Met.* vi. 423; and *Mopſopius juvenis*, for TRIPTOLĔMUS, *Ib.* v. 661.; the ſon of *Celeus*, the Chief of Eleuſis, *Pauſan.* i. 14.; *Ovid. Faſt.* iv. 507.; *Serv. in Virg. G.* i. 19. who is ſaid to have been firſt taught huſbandry by Ceres, *Ib.* and to have communicated the knowledge of it to other nations, *Pauſan.* viii. 4.; *Cic. Herenn.* iv. 6.; *Juſt.* i. 41.; *Verr.* iv. 47. Ceres is ſuppoſed to have come to Eleuſis in queſt of Proſerpine, in the time of *Cranaus*; when the celebration of her myſteries was firſt inſtituted, *Ib.* and *Pauſan.* ii. 14. called THESMOPHORIA, *Hygin.* 147. becauſe Ceres alſo firſt preſcribed laws, *Ovid. Met.* v. 343.; *Diodor.* i. 14. or becauſe laws are the effect chiefly of agriculture. Juſtin ſays, Ceres came to Eleuſis under the reign of Erechtheus, ii. 6. So Diodorus, i. 29.

TEREUS

TEREUS, king of Thrace, (hence called *Odryſius tyrannus*, Ovid. remed. am. 459.) to whom he gave his daughter *Progne* or *Procne*, in marriage. Tereus offered violence to *Philomēla*, the ſiſter of *Progne*, which Progne reſenting, brought deſtruction on all concerned, *Pauſan.* i. 5.; *Strab.* ix. 423.——The poets relate, that Progne, anxious to ſee her ſiſter, prevailed on Tereus to go and conduct her to Thrace; that he having offered violence to Philomēla by the way, when ſhe expreſſed her indignation at the injury ſhe had ſuffered, he cut out her tongue, and ſhut her up in a tower. Upon his arrival in Thrace, he told Progne that her ſiſter had died by the way. About a year after, Philomēla having repreſented her ſufferings on a piece of cloth, contrived to get it conveyed to Procne. She, diſguiſing her reſentment, waited till the celebration of the feſtival of Bacchus, which was near at hand, when women were allowed an uncommon degree of liberty. Then, having liberated her ſiſter, and concerted with her the means of revenge, ſhe killed her ſon ITYS or *Ityĭlus*, then ſix years old, and cauſed him to be ſerved up to his father at an entertainment. When in the midſt of the feaſt, Tereus deſired to ſee Itys, Philomēla ſprang forth like a fury, and daſhed the bloody head of the boy in his face. While Tereus drew his ſword to ſlay them, he was changed into a hoopoe or lapwing, *(Epops;)* Philomēla into a nightingale, Procne into a ſwallow, and Itys into a pheaſant, *Pauſan.* x. 4.; *Ovid. Met.* vi. 424.—676.; *Apollodor.* iii. 14. 8. Hyginus tells this ſtory differently, *fab.* 45. Pandion died of grief, *Ovid. ib.* 675. Thucydides ſays this tragical ſcene happened in *Daulia*, a town of Phocis, which was then poſſeſſed by the Thracians. ii. 29; ſo Pauſanias, i. 41. Ovid calls Procne *Cecrŏpis ales*, i. e. *avis Athenienſis*, Amor. iii. 12. 32. Statius makes both ſiſters ſwallows, and calls them *Geticæ volucres*, Thracian birds, from the country of Tereus, *Theb.* xii. 478.

ERECHTHEUS, the ſon of Pandīon, ſucceeded, from whom the Athenians were called *Erechthīdæ*, Ovid. Met. vii. 430. hence *Erechthēæ arces*, Athens, *Ib.* viii. 547. Herodotus ſays, that under him they were firſt called *Athenians*, viii. 44. His daughter ORITHYĪA married BOREAS, a king of Thrace, who was ſaid to have power over the winds, and whom the Athenians afterwards worſhipped as the god of the north wind, *Herodot.* vii. 189. Ovid makes Boreas carry off Orithyia by force, *Met.* vi. 707.; ſo Statius, *Theb.* xii. 630. Homer mentions a quite different ſtory, *Il.* xx. 219, &c. Orithyia brought forth twins

twins to Boreas, called CALAIS and ZETHES, who reſembled their father in having wings, *Ovid. Ib.* 713. They were among thoſe who went with Jaſon *(cum Minyis)* in queſt of the golden fleece, *Ib.* 720.

PROCRIS, another of Pandion's daughters, married *Cephălus*, a king of Theſſaly, the ſon of Dēion, king of Phocis, *Apollodor.* i. 9. 4. and grandſon of Æŏlus, king of Theſſaly, *Ib.* i. 7. 3. hence called ÆŎLIDES, *Ovid. Met.* vii. 672. Cephălus and Procris having entertained ſuſpicions of each others fidelity, diſguiſed themſelves to put it to the teſt. The diſcovery of their mutual frailty produced a reconciliation, and increaſed their former fondneſs. But Procris hearing that Cephălus, who was fond of hunting, uſed when fatigued to reſt himſelf in the ſhade, and frequently to invoke AURA, or the refreſhing *breeze*; ſuſpecting it to be a miſtreſs, ſecretly attended him one day at the chace, and when he went to refreſh himſelf in the ſhade, concealed herſelf in a buſh. When Cephalus, as uſual, called on *Aura* to come, (AURA *veni*,) Procris raiſing her head to ſee who ſhould appear, cauſed a ruſtling among the leaves. Cephalus, thinking it a wild beaſt, let fly his unerring dart, and pierced her to the heart. Procris could only utter what was ſufficient to make Cephălus perceive the cauſe of her groundleſs jealouſy, and expired, *Ovid. Met.* vii. 690, &c.; *Art. Am.* 686.—746. Ovid ſpeaks of Cephalus as an Athenian, *Met.* vii. 491. ARCHIUS or *Arceſius*, the ſon of Cephălus and Procris, was the father of LAERTES the father of Ulyſſes, *Hygin.* 189.; *Ovid. Met.* xiii. 144.

In the time of Erechtheus EUMOLPUS, the ſon of Neptune, originally from Thrace, was chief prieſt *(Hierophantes)*, of Ceres at Eleuſis; whoſe deſcendants, called EUMOLPĬDÆ, continued to enjoy that office for many ages, *Tacit. Hiſt.* iv. 83. Eumolpus was ſo powerful that he engaged in war with Erechtheus. A battle was fought, in which both fell, *Pauſan.* i. 38.; Hyginus ſays that Erechtheus ſurvived, and was obliged to ſacrifice one of his daughters, to appeaſe the wrath of Neptune for the death of his ſon, *fab.* 46. and Cicero ſpeaks of daughters of this king who offered themſelves up voluntarily for their country, *Sext.* 21.; *Fin.* v. 22.; *Nat. D.* iii. 19. Divine honours were appointed to Erechtheus after his death, which continued to be performed in the time of Cicero, *Ib.*

A conteſt having ariſen among the ſons of Erechtheus about the ſucceſſion, they referred the matter to XUTHUS, the grandſon

ſon of Deucalion, king of Theſſaly, who had married their ſiſter *Creuſa*. He determined in favour of CECROPS, *Pauſan.* vii. 1.

CECROPS II. was ſucceeded by his ſon PANDION II. and he by his eldeſt ſon ÆGEUS, *Pauſan.* i. 5.

In the reign of *Ægeus* DÆDALUS, the ſon of Euphēmus, deſcended from king Erechtheus, a famous artiſt, having ſlain his brother *Perdix*, (or his nephew, according to Ovid, *Met.* viii. 242.) out of envy for his having invented the uſe of the ſaw, was obliged to fly from Athens. He went to Crete, where he was favourably received by *Minos*, the king of that iſland, who employed him to conſtruct the labyrinth, a building with a vaſt number of dark and intricate windings, (*Sectaque per dubias ſaxea tecta vias*, Ovid. ep. x. 128.) from which it was almoſt impoſſible to extricate one's ſelf. Having afterwards aſſiſted PASIPHAE, the wife of Minos, in an intrigue with one TAURUS, which gave occaſion to the fable of her falling in love with a bull, and producing a monſter half a man and half a bull, called the MINOTAUR, *Strab.* x. 477. he was ſhut up in a tower with his ſon ICĂRUS. He eſcaped from thence by means of waxen wings, on which he flew to Sicily, *Ovid. Met.* viii. 260. or, as others ſay, to Cumæ in Italy, where he built a temple to Apollo. Icarus, ſoaring too high, had his wings melted by the heat of the ſun, and fell into the ſea, called from him the ICARIAN SEA, *Pauſan.* vii. 4.; *Herodot.* vii. 170.; *Hygin.* 39. & 40.; *Virgil. Æn.* vi. 14.—33.; *Horat. od.* i. 3. 34.; *Ovid. Met.* viii. 183. &c. *Art. Amor.* ii. 21.—96. Diodorus of Sicily, who enumerates the adventures of Dædălus, ſays, that he eſcaped from Crete in a boat, and that Icarus was loſt in landing raſhly on the iſland of Icaria, iv. 77. From the ingenuity of Dædalus, any work curiouſly made was called *opus Dædalum*, v. *-ëum*, v. *-ÆUM*, *Virg. G.* iv. 179.; *Lucret.* i. 228. v. 1450.; ſo *Dædala Circe*, ingenious, *Virg. Æn.* vii. 282.

ÆGEUS was long without having children. At laſt he had a ſon by *Æthra*, the daughter of Pittheus, king of *Troezen* or *Troezēne*, who was called THESEUS, (ÆGĪDES, *Ovid. ep.* iv. 59.; *Stat. Theb.* xii. 546.) and educated at the court of his grandfather. He is ſaid in fable to have been the ſon of Neptune, *Hygin. Aſtr.* ii. 5.; *Apollodor.* iii. 15. 7. hence he is ſaid to be ſprung from the gods, *Virg. Æn.* vi. 394. and called NEPTUNIUS HEROS, *Ovid. ep.* xvii. 21. *Met.* ix. 1.; *Stat. Theb.* xii. 588. *Neptunius Theſeus*, Ib. 665. Troezene is called

ed from Pittheus, *Pittheia regna*, Ovid. ep. iv. 107. Ægeus is ſaid afterwards to have married Medea, upon her ſeparation from Jaſon, by whom he had a ſon called MEDUS, *Juſtin.* ii. 6. xlii. 2. But the ſtory of Medea is differently related, *Diodor.* iv. 55. & 56.

ANDROGEOS, the ſon of Minos, king of Crete, having been ſlain through envy by the Athenians and Megarenſians, becauſe he had vanquiſhed them all in wreſtling, at the feſtival of Minerva, called Parthenæa, *Serv. in Virg. G.* 404. (or at ſome other feſtival; for the Parthenæa are thought not to have been then inſtituted.) Minos made war on them, and having ſubdued the *Megarenſes*, he forced the Athenians to accept of peace on ſuch terms as he choſe to preſcribe. They were obliged to ſend every year to Crete ſeven young men, and as many virgins, choſen by lot, to be devoured by the Minotaur. After this cruel tribute had been paid for ſome years, Theſeus, having grown up to manhood, came from *Trozene* to Athens. He ſlew ſeveral robbers whom he met with by the way. On his arrival at Athens, he narrowly eſcaped being poiſoned by his ſtepmother Medea, *Ovid. Met.* vii. 406. As the time was approaching when it was requiſite to ſend the ſtipulated number of young men and virgins to Crete, Theſeus inſiſted on being allowed to go as one of the former. Ægeus, with reluctance, at laſt conſented; but at his departure charged the pilot, that if Theſeus ſhould be ſucceſsful in ſlaying the Minotaur, he ſhould at his return diſplay white ſails; but if not, he ſhould retain the black ſails as uſual. After the arrival of Theſeus in Crete, ARIADNE, the daughter of Minos, falling in love with him, explained to him the mazes of the labyrinth; and at the ſuggeſtion of Dædalus gave him a clew, by unwinding the thread of which *(licium revolvendo)*, he might find his way out; *(Errabunda regens tenui veſtigia filo*, Catull. 62. 113.; *Ducentia fila ſecutus*, Ovid. ep. iv. 59.; *Janua difficilis filo eſt inventa relecto*, Id. Met. viii. 173.) Theſeus ſlew the Minotaur; and having, according to promiſe, carried off Ariadne, and alſo her ſiſter Phædra, *Ovid. ep.* iv. 65. returned in ſafety to his native country. But in his joy he forgot to change the ſails; and Ægeus, therefore, ſeeing the ſhip from a watch-tower on the promontory of Sunium, *Stat. Theb.* xii. 625. return with black ſails, and believing his ſon to have periſhed, threw himſelf headlong into the ſea, which from him was called the *Ægean ſea*. The poſterity of Ægeus were called ÆGIDÆ, *Ovid. ep.* ii. 67.

Diodorus

Diodorus ſays that Theſeus forgot to change the ſails from vexation at the loſs of Ariadne, whom Bacchus took from him, iv. 61.; ſee *Pauſan.* x. 29. Others relate that Theſeus baſely left Ariadne in the iſland Naxos, and that Bacchus, who had formerly been in love with her, finding her there upon his return from India, married her, *Ovid. Met.* viii. 176. He gave her a beautiful crown, which, after her death, was changed into a conſtellation, called CRESSA CORONA, *Ovid. Triſt.* v. 3. 42. and CORONA GNOSSIA, v. *Gnoſſis, -ĭdis*, from her native city Gnoſſus, *Ovid. Faſt.* iii. 459. &c. *ep.* x. whence alſo Ariadne is called GNOSSIS, *Id. ep.* xv. 25. Theſeus married Phædra, the ſiſter of Ariadne, *Hygin.* 43.

Theſeus performed various other heroic actions reſembling thoſe of Hercules, his contemporary, *Strab.* viii. 380.; *Stat. Theb.* xii. 584. He deſtroyed a terrible bull that infeſted Attica. He killed the robbers Sciron, Procruſtes, and Scinis, *Strab.* ix. 391.; *Ovid. Met.* vii. 433. &c. He ſubdued the Centaurs. He ſlew Creon king of Thebes for refuſing burial to the Argives that fell in the Theban war, and interred them in the territory of Eleuſis, *Pauſan.* i. 39. ix. 5.; *Herodot.* ix. 27.; *Hygin.* 72.; *Stat. Theb.* xii. 519.—*ad. fin.* He deſcended into hell with his friend Pirithous, to carry off Proſerpine; where Perithous being torn in pieces by the dog Cerbĕrus, Theſeus remained in chains till Hercules freed him *.

One of the chief exploits of Theſeus was the conqueſt of the Amazons, a nation of female warriors in Aſia Minor; ſo called, becauſe they uſed to cut or burn off their right breaſt, (*ex α priv. et μαζος, mamma*), that it might not hinder them in ſhooting the arrow, *Diodor.* ii. 45.; *Juſtin.* ii. 4. The Athenians are ſaid to have gained a victory over the Amazons when they made an irruption into Attica, *Herodot.* ix. 27. Theſeus married one of them, HIPPOLYTE, Stat. Theb. xii. 534. by whom he had HIPPOLYTUS; hence Hippolytus is called AMAZONIUS VIR, *Ovid. ep.* iv. 2. and AMAZŌNE NATUS, *Met.* xv. 552. Servius on *Virg. Æn.* xi. 661. and Hyginus, *fab.* 30. ſay, that it was *Antiŏpe*, the daughter of Hippolyte the queen of the Amazons, that Theſeus married.

* Some ſay that Hercules alſo freed Pirithous; and others, that neither of them ever returned, *Diodor.* iv. 63. Virgil deſcribes Theſeus as ſitting for ever in the infernal regions, *Æn.* vi. 617. in which poſture he was repreſented by Polygnōtus, the painter, *Pauſan.* x. 29. Strabo thinks, that Theſeus and Perithous were ſuppoſed to have deſcended into the infernal regions, from the diſtant expeditions which they undertook, i. 48. Horace repreſents Perithous as bound in Tartarus with 300 chains, *cc.* iii. 4. 80.

HIPPOLYTUS,

HIPPOLYTUS, the ſon of Theſeus, (THESĪDES, *Ovid. ep.* vi. 65. THESĒIUS HEROS, *Id. Met.* xv. 492.) when he grew up, devoted himſelf to hunting, and appeared regardleſs of the company of women, *Ovid. ep.* iv. 173. His ſtepmother PHÆDRA fell in love with him, in the abſence of Theſeus; and when Hippolytus ſpurned at her propoſals, ſhe accuſed him to his father of deſigns on her virtue. Theſeus, enraged at this, prayed to Neptune to puniſh his ſon. Hippolytus fled from the wrath of his father, and bent his courſe to Troezen, his native city. But while he purſued his way along the ſea-ſhore, his horſes being ſtartled by a ſea-bull, *Ovid. Rem. Am.* 744. or ſea-calves, ſet on him *(immiſſi)* by Neptune, drove the chariot on the rocks; whereby the axletree and wheels being broken, Hippolytus was thrown from his ſeat, and his limbs being entangled in the harneſs, he was torn to pieces. Phædra, hearing of his fate, confeſſed her crime, and hanged herſelf. Æſculapius, at the requeſt of Diana, reſtored Hippolytus to life. After which he retired to Italy, where he aſſumed the name of VIRBIUS *(quaſi* vir bis), and built the city Aricia, *Serv. in Virg. Æn.* vii. 761.; *Ovid. Met.* xv. 497. &c. *Faſt.* iii. 265.; *Pauſan.* i. 22. ii. 27. & 32.; *Hygin.* 47. & 49. There Diana is ſaid to have concealed him in an adjoining grove; whence horſes were ever after excluded from that place, *Virg. ib.* Hippolytus had a ſon of the ſame name, *Ib.* 761. & 781. Diodorus relates the ſtory of Hippolytus differently, iv. 62.

Theſeus, in his old age, was expelled from his kingdom. He retired to Lycomēdes, king of the iſland of Scyros, by whom he is ſaid to have been ſlain. But there are different accounts about the manner of his death, *Pauſan.* i. 17.; *Plutarch. in Theſ. fin.*

Cimon, after he took the iſland of Scyros, brought the bones of Theſeus to Athens, where they were ſolemnly interred near the *gymnaſium* in the middle of the city; and his tomb ſerved as a ſanctuary for ſlaves, and perſons of low rank, from the oppreſſion of more powerful citizens, *Ib.*

From Theſeus the Athenians were called THESĪDÆ, *Virg. G.* ii. 283. and Juvenal mentions a poem written by one Codrus, celebrating his exploits, called *Theſēis, -ĭdis*, i. 2.

The fidelity of Theſeus to Pirithous was ſo great, that Ovid uſes *fides Theſēa* for the moſt faithful friendſhip, *Triſt.* i. 3. 66. This Statius calls *Cecropia fides*, Silv. ii. 6. 55.

MNESTEUS,

MNESTHEUS, the ſon of Peteus, and grandſon of Erechtheus, ſucceeded, *Pauſan.* i. 17. ii. 25. iii. 18. who aſſiſted Agamemnon in the war againſt Troy, *Ib.* i. 1. ii. 25. After his death DEMOPHOON, the ſon of Theſeus, became king, *Pauſan.* i. 28. who alſo was one of the leaders of the Greeks in the Trojan war; and having in his return from thence landed in Thrace, engaged the affections of Phyllis, the daughter of Lycurgus, king of that country, hence called *Rhodopēia* PHYLLIS, *Ovid. ep.* ii. 1. but proved falſe to her: For hearing of the death of Mneſtheus, he ſuddenly left her, with a promiſe to return in a month, which he did not perform, *Ovid. ep.* 2.; *Pauſan.* x. 25. Phyllis, on the day ſhe expected him, went nine times to the ſhore; at laſt, in deſpair, ſhe put an end to her days, either by a rope, or by throwing herſelf into the ſea, *Ovid. Art. Remed.* 55.; *Hygin.* 59.; *Serv. in Virg. Ecl.* v. 10.

THYMÆTES, the ſon of *Oxyntes*, was the laſt of the deſcendants of Theſeus that enjoyed the crown, *Pauſan.* i. 3. ii. 18. He having engaged in war with *Xanthus*, king of Bœotia, was challenged by him to decide their differences in ſingle combat. This he declined; but MELANTHUS, one of the noble Meſſenians expelled by the Heraclidæ, ſee p. 408. fought in his place; and having ſlain Xanthus by an artful contrivance, obtained the crown as the prize of his ſucceſs, *Ib.* An annual feſtival, called APATURIA (from ἀπάτη, *error,*) was inſtituted to commemorate the victory.

CODRUS, his ſon, was the laſt king of Attica. The Dorians and Heraclidæ made war on him, for the hoſpitable reception granted at Athens to thoſe Argives whom they had expelled. Codrus being informed of the anſwer which they had received from the oracle at Delphi, *that they ſhould be victorious, if they did not kill the Athenian king;* and that therefore they had ſtrictly charged their ſoldiers to ſpare his life: Having diſguiſed himſelf under the habit of a peaſant, he one day entered the enemy's camp, and was ſlain by a common ſoldier, whom he had purpoſely provoked. This happened near the Ilyſſus, *Pauſan.* i. 19. and in the place was a ſtatue of Codrus made by Phidias, *Ib.* x. 10. The enemy having underſtood what had happened, went away without fighting, *Pauſan.* vii. 25.; *Juſtin.* ii. 6.; *Cic. Fin.* v. 22.; *Tuſc.* i. 48. *Nat. D.* iii. 19.; *Horat. od.* iii. 9. 2.; *Serv. in Virg. Ecl.* v. 11. But the

Codrus here mentioned by Virgil is thought by ſome to have been a different perſon.

After the death of Codrus the Athenians aboliſhed royalty, and gave the name of ARCHON *(imperans)*, to their chief magiſtrate, whoſe office was for life. Medon, the ſon of Codrus, was made firſt Archon, whoſe ſucceſſors being all choſen from the ſame family for about two hundred years, were called MEDONTĬDÆ, *Pauſan.* iv. 5.

V. FABULOUS HISTORY *of* BŒOTIA *and* ÆTOLIA.

CADMUS, the ſon of Agēnor, king of Phœnicia, being ſent by his father in queſt of his ſiſter EURŌPA, *Herodot.* iv. 147. who had been carried off by Jupiter in the ſhape of a bull, *Ovid. Met.* ii. 850.; *Horat. od.* iii. 27. 25.; ſee p. 384. was ordered not to return without her, *Diodor.* iv. 2. In his ſearch he came into Greece, and having conſulted the oracle of Apollo at Delphi, was directed to obſerve the motions of an heifer, and build a city where the heifer ſhould ſtop; whence he called the country BŒOTIA, *Ovid. Met.* iii. 10. He named the city THEBÆ, from *Thebes* in Egypt, whence he derived his origin, *Herodot.* ii. 49. Finding ſome of his companions ſlain by a dragon, he ſlew the monſter; and having, by the direction of Minerva, ſown its teeth in a plain, armed men ſuddenly ſprung up from the ground; who immediately attacked one another, ſo that they all fell, except five, *Apollodor.* iii. 4. 1. the chief of whom was ECHĪON. By them Cadmus was aſſiſted in building Thebes, *Ovid. Met.* iii. 125. &c. whence that city is called ECHIONIÆ THEBÆ, *Horat. od.* iv. 4. 64. DRACONIGĔNA URBS, *Ovid. Faſt.* iii. 865. *Plebs Echionia*, the Theban people, *Stat. Theb.* i. 169. The ancient inhabitants of this country were called HYANTES, *Strab.* vii. 321. ix. 401. & 424.; *Plin.* iv. 7. *ſ.* 12. whence *Hyantēi agri*, Bœotia, *Stat. Theb.* i. 183.; *Hyantēus Iolaus*, Iolaus the Bœotian, *Ovid. Met.* viii. 310.; ſo *Hyantius*, ſc. *Actæon*, Ib. iii. 147.; *Hyantĕa Aganippè*, Ib. v. 312.; *Hyantĭdes*, the Muſes.

Cadmus married HARMONIA, v. -*ĭæ*, the daughter of Venus by Mars, *Pauſan.* ix. 5. by whom he had a ſon named *Polydōrus*, and four daughters, *Ino*, *Agāve*, *Autonŏe*, and *Semĕle*, Apollodor. iii. 4. 2. — POLYDORUS married *Nyctēis*, by whom he had *Labdăcus*, the father of Läius or Laus, *Ib.*

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5. who is therefore called LABDACĬDES, *Stat. Theb.* vi. 451. hence *Labdacidæ*, plur. Thebans, *Ib.* x. 36. —— INO married *Athămas* king of Bœotia, after he had divorced *Nephĕlè*, Apollodor. ib. & i. 9. 1. & 2. *Agāve* married *Echīon*; and *Autonoe*, Ariſtæus, *Ib.* iii. 4. 2. *Semĕle* became the mother of Bacchus by Jupiter, *ſee p.* 381.

All the gods are ſaid to have honoured this marriage of Cadmus with their preſence, *Apollodor.* iii. 4. 2.; *Diodor.* v. 49. Vulcan preſented to Harmonia, or gave to Cadmus to preſent to her, a famous necklace he had made, which occaſioned the greateſt misfortunes to the poſſeſſors of it, *Ib.* & *Stat. Theb.* ii. 265.—206.: *Pauſan.* ix. 41.

PENTHEUS, the ſon of Echion and *Agāve*, the daughter of Cadmus, having profaned the ſacred rites of Bacchus, was torn in pieces by his mother and her ſiſters, *Ovid. Met.* iii. *fin.*; *Horat. od.* ii. 19. 14. after being deprived of his reaſon by the influence of that god, *Euripid. in Bacch.* 848.; *Virg. Æn.* iv. 469.

ATHAMAS, the huſband of Ino, was the ſon of Æolus, king of Theſſaly, and brother of Siſyphus, king of Corinth, *Apollodor.* i. 7. 3. He reigned over that part of Bœotia, where afterwards Orchomĕnos and Coronæa ſtood, *Ib.* 9. 1.; *Pauſan.* ix. 34. Some make him king of Thebes *. He is ſaid to have divorced Nephĕlè, his firſt wife, becauſe ſhe was ſubject to fits of inſanity. By her he had two children, Phryxus and Hellè, who were ſaved from the jealouſy of their ſtepmother INO on the famous golden ram, as will be afterwards related. Athămas had by Ino two ſons, *Learchus* and *Melicerta*. Being inflamed with a ſudden madneſs by the fury Tiſiphŏnè, at the deſire of Juno ever hoſtile to the race of Venus, he ſlew Learchus; upon which Ino fled with Melicerta in her arms, and threw herſelf into the ſea from a high rock called Molūris, *Pauſan.* i. 44. near Megăra on the iſthmus of Corinth, *Ib.* & *Ovid. Faſt.* vi. 495. Neptune, at the requeſt of Venus, turned them both into ſea-gods; calling the mother *Leucothŏe*, and the ſon Palæmon, *Ovid. Met.* iv. 416.—543. Ino was called by the Romans MATŪTA, and Palæmon, POR-

* Varro ſays, that the firſt king of Thebes was OGYGES, b. C. 1100, in whoſe time happened a deluge, *de re Ruſt.* iii. 1.; ſo *Auguſtin. de civ. Dei*, xviii. 8. whence *Ogygius*, Theban; *Ogygiæ res*, the ſtate or fortune of Thebes, *Stat. Theb.* i. 173.; *Ogygiis ululata furoribus antra*, Caves reſounding with the yells of Theban bacchanals, *Ib.* 32).; *Ogygius Lacchus*, i. e. *Thebanus*, Ib. ii. 85.; *Ogygidæ*, Thebans, *Ib* 586.

TUMNUS, *Ovid. Faſt.* vi. 545. Hyginus relates ſome particulars of this ſtory differently, i. 2. & 3. &c.

Cadmus affected by the misfortunes of his family, retired with his wife Harmonia to Illyria, where they are ſaid to have been changed into ſerpents, and ſent by Jupiter to Elyſium, *Ovid. Met.* ii. 98. iv. 675. &c.; *Apollodor.* iii. 5. 4. Strabo mentions a people in Epire ruled by the poſterity of Cadmus, vii. 326.

AMPHION, one of the ſucceſſors of Cadmus, from his ſkill in muſic, is ſaid to have moved the ſtones by playing on his lyre, and thus to have built the walls of Thebes; for Cadmus built only the citadel *, *Pauſan.* ii. 6. ix. 5.; *Ovid. Met.* vi. 178; *Horat. od.* iii. 11. 2. *Art. Poet.* 394. His twin-brother *Zethus* diſliked muſic, and to gratify him Amphion diſcontinued it, *Cic. Herenn.* ii. 27.; *Divin.* ii. 64.; *Horat. ep.* i. 18. 42. To Amphion Pliny aſcribes the invention of muſic, vii. 56. *f.* 57.

NIOBE, the wife of Amphion, *Strab.* viii. 360. the daughter of Tantălus, king of Paphlagonia, (TANTĂLIS, *-ĭdis*, Stat. Theb. iv. 576.; Ovid. Met. vi. 211.) proud of her numerous offspring, (for ſhe had ſix ſons and ſix daughters; ſome ſay more, *Ælian.* xii. 36.; *Gell.* xx. 7.) uſed to ſlight the goddeſs *Latōna*, who had only two children, *Apollo* and *Diana*; on which account they, to gratify their mother, ſlew at the ſame time all the children of Niŏbe, Apollo the ſons, and Diana the daughters, *Diodor.* iv. 74.; *Horat. od.* iv. 6. 1.; *Juvenal.* vi. 175. Niŏbe, overwhelmed with grief, is ſaid to have been converted into a ſtone, *Cic. Tuſc.* iii. 26. She is ſaid by Ovid to have been ſnatched by a whirlwind into her native country, and there to have been changed into a rock of marble, which exudes a moiſture like tears, *Ovid. Met.* vi. 310. as it is ſuppoſed, on the top of mount *Sipўlus* in Lydia; whence ſhe is called *Genitrix* SIPYLĒIA, *Stat. Silv.* v. 1. 33.; ſee *Apollodor.* iii. 5. 6.

Plautus makes Thebes the reſidence of *Amphitruo* or *Amphitryon*, v. *-yo*, the huſband of *Alcmēna*, the mother of Hercules, *Amphit. Prol.* 97. She is ſaid to have brought forth twins without pain; the one *(Hercules)* begotten by Jupiter, the other

* Hence Thebes is called AMPHIONIÆ ARCES, *Stat. Theb.* iii. 1. 115.; *Tyrione hæc mœnia plectro, an Geticâ venere lyrâ?* Have theſe walls been reared by the lyre of Amphion from Tyre, or of Orpheus from Thrace? *Ib.* 16. x. 873. &c.

(Iphiclus,

(Iphiclus, or *-es.)* by Amphitryo, *Ib.* v. 1. 70. But Diodorus ſays that Hercules was born at *Tiryns*, a town in Argŏlis, and that his ſuppoſed father Amphitryo, being expelled from thence, repaired to Thebes, after Hercules was born, and that there Hercules was educated, iv. 10. whence he is called by Virgil AMPHITRYONIĂDES, *Æn.* viii. 103. & 214. and TIRYNTHIUS, *Ib.* vii. 662. viii. 228. alſo ALCĪDES, from Alcæus, the father of Amphitryo, *Ib.* v. 414. vi. 123.; ſo *Horat. od.* i. 12. 25.

LAIUS, the great-grandſon of Cadmus, *Herodot.* v. 59. having married JOCASTA or Epicaſta, the daughter of CREON, *Diodor.* iv. 64. or the daughter of Menæceus, and ſiſter of Creon, *Apollodor.* iii. 5. 7. was informed, upon conſulting the oracle of Delphi, that if he ever had a ſon he ſhould be ſlain by him. Wherefore, when his wife brought forth a male child, Laius, having pierced his feet with a ſword, gave him to a ſervant to be expoſed. But the ſervant, unwilling to deſtroy the child, gave him to the wife of one Polybus, by whom he was brought up, *Strab.* viii. 380. and called OEDIPUS, from the ſwelling of his feet. *(ex οἰδέω tumeo, et πους, pes* *).

When Oedipus grew up, happening to meet Laius in a narrow way, and being inſolently ordered by him to go out of the road, a ſcuffle enſued, in which Oedipus ſlew Laius, not knowing him to be his father.

At this time a monſter, called SPHINX, (having the face of a woman, the breaſt, feet, and tail of a lion, and the wings of a bird, hence called *Oedipodionia ales*, Stat. Theb. ii. 505.) infeſted the territory of Thebes; propoſing an ænigma or riddle, and ſlaying thoſe who could not interpret it. The ænigma was, *What animal is it, that in the morning walks on four legs, at noon on two, and in the evening on three?* Oedipus happily ſolved it by anſwering, *It is* MAN; *who in infancy goes on all four, then walks erect, till obliged by old age to uſe the ſupport of a ſtaff.* Upon this the *Sphinx* threw herſelf from a precipice and periſhed, *Ovid. Met.* vii. 760. Oedipus, ac-

* Apollodorus ſays that Polybus was king of Corinth; that Oedipus, when expoſed, was found by the ſhepherds of Polybus, and brought by them to Peribæa, the king's wife; who having cured his feet, gave him the name of Oedĭpus, and brought him up as her own ſon, iii. 5. 7.; ſo *Hygin.* 66.

Oedipus (the ſon of Laĭus, LAĬĂDES *vel* LAĬDES, *Ovid. M.t.* vii. 756.) is alſo called OEDIPŎDES, *Stat. Theb.* i. 17. ii. 436. vii. 513. which word likewiſe denotes his ſon, *Ib.* ii. 465. the ſame with *Oedipodionĭdes*, Ib. i. 313.

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cording to the promise of Creon, who ruled after the death of Läius, obtained the crown and Jocasta in marriage. By her he had two sons, *Eteocles* and *Polynīces*, Diodor. iv. 64.; Pausanias says he had no children by her, ix. 5. Being afterwards led by an answer of the Delphic oracle in time of a famine, to make inquiry into the circumstances of the death of Laius, he found that he himself had been the murderer of his father, and that he was now married to his own mother. This discovery proved fatal both to Oedipus and Jocasta.

Jocasta hanged herself in despair. Oedipus tore out his own eyes, as unworthy to behold the light, and afterwards was swallowed up by an earthquake, *Ib.* & *Stat. Theb.* x. 698.

ETEOCLES * and POLYNICES † agreed to reign alternately each year one. But Eteocles, who from seniority reigned first, refused to resign the crown when his year was expired. Polynīces repaired to the court of ADRASTUS, king of Argos; whither Tydeus, at the same time, had fled for protection. Happening to take shelter in the same place, they first began a quarrelling, and then came to blows; but were pacified by the intervention of Adrastus the king; who, being struck by their armour and dress, resembling that which he had been foretold by the oracle of Apollo, should be the dress of two strangers, whom he was directed to chuse for his sons-in-law, gave them his two daughters, *Argia* and *Dēiphĭle*, in marriage, *Stat. Theb.* ii. 203. Polynīces, supported by Adrastus, attempted to obtain his right by force; which gave rise to the famous *Theban war*, described by Statius in his *Thebaid*. The two brothers fell by mutual wounds, *Diodor.* iv. 65. Creon resumed the government, till Leodămas, the son of Eteocles, should attain to manhood, *Pausan.* ix. 5. &c. None of the Argive leaders, who were seven in number, survived, except Adrastus, who escaped by the swiftness of his horse ARION, *Diodor. ib.* The leaders were seven in number, that there might be one to

* Eteocles is called OEDIPODES, *Stat. Theb.* ii. 465. *Aoniæ moderator aulæ*, *Ib.* iii. 1 *Agenoreus dictor*, *Ib.* 51. *Rex Echionius*, *Ib.* 342.

† Polynices is called DIRCÆUS HEROS, from *Dircé*, a fountain near Thebes, *Stat. Theb.* ii 142. iv. 74; see p. 304. ISMENIUS HEROS, from the river *Ismēnus*, *Ib.* 307. *Juvenis Theumesius*, from a mountain and plain near Thebes, called *Theumēsus*, *ib.* 331. whence *Arva Theumesia et arces Agenoreæ*, Thebes and the fields around, *ib.* 383.—also *Echiōnius Juvenis*, from his progenitor ECHION, *Ib.* 353. *Cadmētus heros*, *Ib.* i. 376. iii. 366. vii. 492. *Tyrius exul*, *Ib.* 406. LABDACIUS, from Labdăcus, his great-grandfather, *Ib.* 418. or LABDACĬDES. *Ib.* vi. 451. *Oedipodionĭdes*, 426. *Echionides*, 467. *Aonius exul*, 505. &c.

attack

attack each of the ſeven gates of Thebes, the names of which are mentioned by Apollodorus *, iii. 6. 6.

The ſeven leaders were Adraſtus †, Polynīces, Tydeus the ſon of Oeneus *(Oenīdes)* from Calydon in Ætolia, hence called CALYDONIUS HEROS, *Stat. Achill.* i. 537.; *Theb.* ii. 476. *Proles Calydone ſata*, Ib. v. 436. Amphiaraus the ſon of Oecles *(Oeclīdes)* from Pylos, Capăneus and Hippomĕdon, the nephews of Adraſtus, and Parthenopæus, the ſon of Meleăger by Atalanta, king of Arcadia, *Hygin.* 70.

CAPANEUS was ſlain by Jupiter with a thunderbolt, for his impiety, *Stat. Theb.* iii. 602. ix. 545.; *Ovid. Met.* ix. 404.; *Pauſan.* ix. 8. EUADNE, the daughter of Iphis of Argos, (IPHIAS, -ădis; *Ovid. Triſt.* v. 14. 38.) his wife, threw herſelf into his funeral pile, and periſhed, *Ovid. Triſt.* iv. 3. 63.; *Virg. Æn.* vi. 447.; *Propert.* i. 15. 21. iii. 13. 24.; *Stat. Theb.* xii. 800.; *Apollodor.* iii. 7. 1. Capăneus firſt invented the art of attacking towns by ſcaling-ladders; and being killed by the Thebans with a large ſtone, gave occaſion to the fabulous account of his death, *Veget.* iv. 21.

AMPHIARAUS, knowing from his ſkill in augury, that if he went to the war he ſhould periſh, hid himſelf. But his wife *Eriphȳlé*, bribed by her brother Adraſtus with a golden necklace ſet with diamonds, (ſaid to be the ſame which had been given to Harmonia by Vulcan,) diſcovered the place of his concealment. Being thus forced to the war, before he ſet out, he charged his ſon Alcmæon, that when he heard of his death, he ſhould ſlay his mother; which Alcmæon accordingly did, *Virg. Æn.* vi. 445.; *Homer. Odyſſ.* xi. 325. But after perpetrating the deed, he was agitated by the Furies, or the ſtings

* Creon forbade the dead bodies of the Argive leaders, who had fallen, to be buried, and appointed watches to ſee that his orders were not tranſgreſſed. ANTIGŎNE, however, the only ſurviving daughter of Oedipus, having ſecretly performed the funeral rites of her brother Polynices, and being diſcovered, was, by the command of Creon, buried alive in her brother's tomb. Æmon, the ſon of Creon, and lover of Antigŏne, ſlew himſelf on the ſame tomb, *Propert.* ii. 8. 21. Adraſtus fled to Athens, and implored the aſſiſtance of Theſeus; who, having ſpeedily marched to Thebes with a body of Athenians, inflicted on Creon the puniſhment which his inhuman cruelty merited, *Apollodor.* iii. 7. 1.; *ſee p.* 483. Hyginus relates ſome particulars of this ſtory differently, 72.

† ADRASTUS king of Argos, was the ſon of *Talaus* or Talaon, *Pauſan.* viii. 25. and *Eurynŏme*; whence he is called TALAONĬDES, *Stat. Theb.* ii. 141. v. 18. *genitus Talao*, *Ib.* vi. 722. and the grandſon of Iaſius, or Iaſus, whence he is called IASĬDES, *Ib.* i. 541. vi. 914. but *Iasĭdes* is alſo put for Argive women, *Ib.* ii. 254. from *Iaſis -ĭdis*; alſo INACHIUS PATER, as being deſcended from Inachus, *Ib.* 199. *Lernæ ductor*, *Ib.* iii. 348. *Perſeius heros*, *Ib.* 442. &c.

of

of a guilty conscience, *Diodor.* iv. 67.; *Hygin.* 73.; *Pausan.* v. 17. Some say that Alcmæon was assisted by his brother Amphilŏchus in murdering his mother, *Apollodor.* iii. 7. 51. Alcmæon, to make expiation for his crime, went to *Phegeus*, king of Psophis in Arcadia; who, having purified him by the usual ceremonies, gave him in marriage his daughter *Arsinöe* or *Alphesibœa*, called PHÆGIS, -ĭdos, *Ovid. Rem. Am.* 455. to whom Alcmæon gave the fatal necklace of his mother Eriphīle. Some time after, on account of a famine, Alcmæon went to Ætolia; where he fell in love with *Callirhöe*, the daughter of Achelōus, and married her. When she expressed an ardent desire to obtain Eriphyle's necklace, Alcmæon returned to Psophis, and procured it from Phegeus, on pretext that he intended to consecrate it to Apollo at Delphi. But the true reason of his request being discovered by his servant, he was slain by the sons of Phegeus, to revenge the injury done to their sister, *Apollodor.* iii. 7. 5. Thus the criminal conduct of Eriphīle, caused the destruction of the family of Amphiarāus, *Horat. od.* iii. 16. 12. who himself perished by an earthquake, *Pausan.* ix. 8.; see p. 302.

But these events happened after the second expedition against Thebes, which took place ten years after the former, *Apollodor.* iii. 7. 5.

The sons of these seven leaders, called *Epigŏni*, (i. e. *posteri*) to avenge the death of their fathers, resumed the war under Alcmæon, the son of Amphiarāus. Pausanias says, under Thersander the son of Polynīces, ix. 9. Having led an army into Bœotia, they took Thebes, and placed Thersander on the throne. Laodămas fled into Illyricum, *Pausan.* ix. 5.

The seven leaders of the *Epigŏni* were, Alcmæon and Amphilochus, the sons of Amphiarāus, Ægiăleus the son of Adrastus, Diomēdes, the son of Tydeus, (*Tydīdes,*) Promăchus, the son of Partheнŏpæus, Sthenĕlus, the son of Capaneus, and Thersander, the son of Polynīces, *Apollodor.* iii. 7. 2. The account of Hyginus is different, *fab.* 71. Several of these went with Agamemnon to the war against Troy. *See p.* 414.

XANTHUS was the last king of Thebes, who, making war on the Athenians, was slain in single combat by Melanthus, afterwards king of Athens, *Ib.* ii. 18. The regal government lasted at Thebes three hundred years. After this a republican government was established, which continued to the destruction of the city.

OENEUS

OENEUS, the ſon of *Parthāon*, (Stat. Theb. ii. 726.) was one of the moſt ancient kings of Ætolia. He reigned at Calydon. Oeneus having, in an annual ſacrifice to all the gods, neglected Diana, that goddeſs ſent a dreadful boar, of huge ſize, which laid waſte the country; whence Calydon is ſaid to have been given up by Jupiter to the reſentment of Diana, *Virg. Æn.* vii. 306. This animal was ſo pernicious, that many of the neighbouring princes aſſembled to deſtroy him. The hunting of the wild boar of Calydon is famous in fable. At laſt he was killed by Meleāger, the ſon of Oeneus, (OENĪDES, *Ovid. ep.* iv. 99. *Met.* viii. 414.) *Stat. Theb.* ii. 475. 481. by Althæa, the daughter of Theſtius, (THESTIAS, -ădis,) *Ovid. Met.* viii. 452. who gave the ſkin and head to *Atalanta*, the daughter of *Schœneus*, (SCHÆNĒIA VIRGO, *Ovid. Triſt.* ii. 399. SCHOENĒIA *, *Met.* x. 689.) who had firſt wounded him, *Pauſan.* viii. 45. *Toxeus* and *Plexippus*, the ſons of Theſtius, (*Theſtiădæ,*) and uncles to Meleāger, attempting to rob Atalanta of her preſent, were ſlain by Meleāger. Althæa, informed of the ſucceſs of her ſon, was going to the temple to thank the gods

* Some make Atalanta the daughter of *Iaſus*, or *Iaſius*, or *Iaſion* of Arcadia, *Ælian.* xiii. 1. whence ſhe is called IĂSIS, *Propert* i. 1. 10 TEGOEEA, *Ovid. Met.* viii. 317. & 380. *Nonacrina* Atalanta, *Id. Art am.* ii. 185. and *Mænalia* Atalanta, *ep.* iv 99. Others ſuppoſe two different perſons of the ſame name, *Periſon. in Ælian.* and *Bernart. in Stat. Theb.* iv. 246. Atalanta was as remarkable for her ſwiftneſs in running as for her beauty. She requeſted of her father that ſhe might be permitted to live unmarried. When a great number aſked her, to free herſelf from their importunity, ſhe propoſed to determine the matter by running. Her lovers were to ſtart firſt and run without arms, ſhe was to follow with a dart. She promiſed to marry the man that vanquiſhed her, but ſuch as ſhe overtook ſhe was to ſlay. Several thus loſt their lives. At laſt ſhe was conquered by *Hippomĕnes*, the ſon of Magareus, *Ovid. Met.* x. 605. or Macareus, and grandſon of Neptune, by means of three golden apples, which Venus brought him from the garden of the *Heſperides*, or from a grove in Cyprus, *Ovid Met.* x. 644. Theſe apples Hippomenes threw down one after another in different parts of the race; and while Atalanta, ſtruck with their beauty, gathered them up, he reached the goal, *Hygin.* 185. Atalanta had a ſon called PARTHENOPOEUS, by Hippomĕnes; ſome ſay by Meleāger, *Hygin.* 99. and others by Melanion, *Apollodor* iii. 9. 2. Authors differ about the name of her huſband, as about other particulars, *Ib.* Ovid uſually calls him Hippomĕnes, *Met.* x ſometimes alſo Milanion; as *Art. am.* ii. 188. So Servius on Virgil, *Æn.* vi. 480. Parthenopœus is commonly ſuppoſed to have been brought forth by Atalanta before her marriage; whence his name (from παρθένος, *virgo*;) See *Stat. Theb.* iv 246. &c Hippomenes, having failed to acknowledge his obligation to Venus, was by her inſpired with ſo impatient a fondneſs for his wife, while they were ſacrificing to Jupiter in his temple on Parnaſſus, that he gratified his paſſion in that place; on which account Jupiter is ſaid to have turned him into a lion, and Atalanta into a lioneſs, *Hygin.* 185. *Apollodor. Ib.* Ovid ſays this happened in the temple of Cybéle, *Met.* x. 689. Pauſanias mentions a place near SCHOENUS in Arcadia, which in his time was called the courſe of Atalanta, (Δρόμος Ἀταλάντης,) viii. 35.

for his victory, when ſhe met thoſe who carried the dead bodies of her brothers, who, ſhe was told, had been killed by Melcāger. Whereupon ſhe threw into the fire a log of wood on which the life of her ſon depended, *Ovid. ep.* iii. 93. The Fates who had been preſent at his birth, in predicting his future greatneſs, among other things declared, that he ſhould live as long as the firebrand, then burning, remained unconſumed; hence he was ſaid to be *fatali vivus in igne*, Ovid. ep. ix. 156. Althæa, upon hearing this, inſtantly ſnatched the ſtick from the flames, and kept it till this time with the greateſt care Meleager expired as ſoon as it was conſumed. Althæa was ſo affected with the thoughts of what ſhe had done, that ſhe ſlew herſelf, *Hygin.* 173. & 174.; *Ovid. Met.* viii. 270. &c.; *Diodor.* iv. 34. His ſiſters, lamenting his death, were changed into birds, *Ovid. Met.* viii. 534.; *Stat. Theb.* iv. 103. called MELEAGRĬDES, ſuppoſed to be Guinea-hens, *Plin.* x. 26. *f.* 38. *gallinæ* AFRICANÆ. *Varro, de re ruſt.* iii. 9. 18.; *Columell.* viii. 2.

After the death of Althæa *, Oeneus married *Peribæa*, who was the mother of Tydeus, *Apollodor.* ii. 8. 4.

TYDEUS, when he grew up to manhood, having accidentally ſlain Menalippus his brother while hunting, *Hygin.* 69. or ſome other perſon, *Apollodor.* i. 8. 5. fled to Adraſtus, king of Argos, who gave him *Dēiphȳle*, one of his two daughters, in marriage. Tydeus being ſent as an ambaſſador to Thebes, to demand that Eteocles would reſign the crown to Polynices, who had married *Argīa* the elder daughter of Adraſtus, according to agreement, ſee p. 430. upon receiving a refuſal, challenged all the Thebans preſent, to ſingle combat, and defeated them. To revenge this diſgrace, fifty of them lay in ambuſh for him in his way home; but Tydeus ſlew them all except one called MÆON, *Stat. Theb.* iii. 404. the ſon of *Hæmon*, (*Hæmonides*), Ib. 42. whom he ſent to carry to Eteocles the tidings of the ſlaughter of his companions, *Diodor.* iv. 65.; *Stat. Theb.* iii. 482.—*ad fin.* Tydeus afterwards joined Adraſtus in the war againſt Thebes; in which, after performing the braveſt exploits, he was ſlain by one Menalippus, a Theban †, *Apollodor.* i. 8. 6.

* Althæa bore ſeveral other children to Oeneus; among the reſt Dejanīra, who afterwards married Hercules. She is ſaid to have been the daughter of Bacchus, who communicated firſt to Oeneus the uſe of the vine, *Apollodor.* i. 8. 1.; *Hygin.* 129. and from him the Greek name of wine, (οἶνος) is ſaid to have been derived, *Ib.*

† Tydeus is called *Achelōius heros*, from Achelous, a river of Ætolia, *Stat. Theb.* ii. 142. viii. 523. and Adraſtus *Inachius*, from Inachus, a river of Argōlis, *Ib* 145.

In

In the mean time, Oeneus was expelled from the throne by his brother Agrius, *Ovid. ep.* ix. 153. but was afterwards reſtored by DIOMĒDES, his grandſon, whereupon *Agrius* ſlew himſelf, *Hygin.* 175.

DIOMEDES, called alſo OENĪDES from his grandfather, *Ovid. Met.* xiv. 512.; *Stat. Achill.* ii. 372. was one of the braveſt of the Grecian chiefs in the Trojan war. His exploits will be related hereafter.

VII. FABULOUS HISTORY *of* THESSALY.

Theſſaly in ancient times was divided into different kingdoms.

The moſt ancient king is ſaid to have been DEUCALION, the ſon of Prometheus, *(Prŏmēthīdes, -dæ)* who married PYRRHA, the daughter of Epĭmētheus, *(Epĭmēthis, -ĭdis,)* the brother of Prometheus; hence called by Deucalion, his wife and ſiſter, or couſin-german; which *ſoror* ſometimes ſignifies, *Ovid.* i. 351.

PROMETHEUS was the ſon of Japĕtus, *(Japĕti genus,* Horat. od. i. 3. 27.) He is ſaid to have made a man of clay, *Ovid. Met.* i. 82.; *Hygin.* 142. and to have put in him a particle taken from every other animal; timidity from the hare, cunning from the fox, rage from the lion, &c. *Acron. in Horat. od.* i. 16. 13. Having aſcended to heaven by the aſſiſtance of Minerva, he ſtole fire from the chariot of the ſun, by applying to it the end of a ſmall rod, *(ferula,)* which he carried in his hand With this fire he animated his man of clay, *Serv. in Virg. ecl.* vi. 42.; *Fulgent.* ii. 9.; *Hygin.* 144. Jupiter, provoked at ſuch artifice and impiety, ordered Vulcan to make a woman of clay, which Minerva animated, and the other gods and godeſſes gave her each their proper gifts; Venus, beauty; Apollo, muſic; Mercury, eloquence, &c. whence ſhe was called PANDŌRA, (i. e. *cmne donum,* vel *ab omnibus donata,)* Hygin. 142. Jupiter gave her a beautiful box, which ſhe was to give to the man that married her. She was firſt ſent with it to Prometheus; but he, ſuſpecting ſome hidden miſchief, refuſed it. She then went with it to Epimetheus, who was not ſo cautious; but took the box and opened it; and from thence flew all thoſe diſeaſes and plagues which have ſince infeſted the human race. *Hope* alone remained at the bottom. Pandora is ſaid to have been the firſt woman, *Pauſan.* i. 24. ſhe was the mother of Pyrrha: Strabo ſays of Deucalion, ix. *fin.* —— Prometheus, for his impiety,

was chained to a rock on mount Caucáſus, where an eagle continually preyed on his liver, *Serv. ibid.* But he is ſaid to have been looſed from it a thouſand years after, by Hercules, *Strab.* xi. 505. xv. 688.; *Apollodor.* i. 7. 1. who ſlew the eagle, *Pauſan.* v. 11.; *Heſiod. Theog.* 521, &c. — Juvenal humorouſly uſes *Prometheus* for a ſkilful potter, iv. 133.

Under DEUCALION happened a great inundation in Theſſaly, *Pauſan.* i. 18. x. 6.; *Apollodor.* i. 7. 2. which Ovid deſcribes as a general deluge, that covered the whole earth, ſent by the wrath of Jupiter to puniſh the wickedneſs of men, *Met.* i. 240. & 260. Deucalion and Pyrrha alone, of the whole human race, were preſerved, *Ib.* 325. They conſulted the oracle of *Themis* how they could repair the loſs. An anſwer was returned, That they ſhould throw behind their backs the bones of their great mother, i. e. ſtones. They did ſo; and to their amazement, the ſtones thrown by Deucalion became men, and thoſe by Pyrrha women, *Ib.* 412. Thence, ſays Ovid, we are a hardy race, and ſhew from what origin we are ſprung, *Ib.* Apollodorus derives λαος, *populus*, from λαας, *lapis*. i. 7. 2. —From *Heilĕn*, the ſon of Deucalion, Greece was called *Hellas*, *-ădis*, and the Greeks *Hellēnes*, Strab. viii. 383 ix. 432. But about this there was ſome diſpute, *Ib.* viii. 370. From what is ſaid of the poſterity of Deucalion, he appears to have lived at a later period than we ſhould imagine from the accounts of the poets, *Pauſan.* v. 8. There is another deluge ſuppoſed to have happened in Attica long before that of Deucalion, under *Ogÿges*, the ſon of Terra (*Terrigĕna,*) king of Thebes or Bœotia, *Varr. de re Ruſt.* iii *prol.*; *Auguſtin. de civ. Dei*, xviii. 8. whence *Deus Ogygius*, Bacchus, *Ovid. ep.* x. 48. *Ogygius* Lyæus, *Lucan.* i. 670. *Ogÿdĭdæ*, the Thebans, *Stat. Theb.* ii 586.

Theſſaly was the ſcene of the battle of the giants, (*gigantomach-a*) againſt Jupiter. The giants were ſons of Terra (q. γηγενεῖς) and Cœlus, or Tartarus, *Hygin*, 1.; *Apollodor.* i. 6. 1. of enormous ſize, (*minaci ſtatu*, Horat. od. iii. 4. 54.) with ſerpentine feet, (*ſerpentipĕdes*, Ovid. Triſt. iv. 7. 17.) Ovid ſays, they had ſnakes inſtead of feet, (*pro pedibus angues,*) Faſt. v. 37. So Lucan, *ſtantes ſerpente gigantes*, ix. 656. They tried to get up to heaven, by piling mountains upon mountains; Oſſa upon Pelion, and Pelion upon Olympus, *Ib.* & *Virg. G.* i. 281. (Homer ſays, Oſſa on Olympus, and Pelion on Oſſa, *Odyſſ.* xi. 314.) and armed themſelves with trunks of trees torn from the root. Jupiter himſelf is ſaid to have been ſtruck with terror, and the other gods to have aſſiſted him in the conflict,

flict, *Horat. ib.* & *od.* ii. 19. 21. The giants were at laſt defeated, and Jupiter drove them with his thunderbolts to Tartărus. Some of them were buried under burning mountains, *Ovid. Met.* i. 151. &c.; *Virg. Æn.* iii. 578. vi. 580. *Horat. ib.* 73.

The chief of theſe giants were,—OTOS and EPHIALTES, the ſons of *Aloeus*, (*Alōĭdæ*, Virg. ib.) who grew nine inches every month, *Hygin.* 28.—TYPHOEUS, whoſe body equalled the extent of Sicily, *Ovid. Met.* v. 346. &c. From him Ætna is called *Typhōis*, *-ĭdis*, Ovid. ep. xv. 11.—ÆGÆON, with an hundred arms and fifty heads, *Virg. Æn.* x. 566. called alſo BRIĂREUS (*centum geminus*), Ib. vi. 287.—TITYOS, who wiſhed to ſeduce Latona, *incontĭnens*, Horat. od. iii. 4. 77.; Virg. Æn. vi. 595. whoſe body extended over nine acres, and whoſe liver a vulture perpetually pounced, *Ib.*; *Ovid. Pont.* i. 2. 41.—MIMAS, PORPHYRION, RHOETUS or RHÆCUS, GYGES or GYAS, (*centimanus*, Horat. od. ib. & ii. 17. 14.) CÆUS; ENCELĂDUS, placed under Ætna, *Virg. Æn.* iii. 578. &c.

The place where the giants fought, was called PHLEGRA, or the Phlegræan plains, CAMPI PHLEGRÆI, *Ovid. Met.* x. 151.; *Propert.* iii. 11. 37. alſo *Phlegræa* JUGA *, *Ib.* 9. 48. which ſome place in Theſſaly, ſome in Thrace, as Statius, *Theb.* ii. 595. and ſome in Macedonia, in the peninſula of *Pallēne*, anciently called PHLEGRA, *Herodot.* vii. 123. hence *triumphi Pallenæi*, the triumph over the giants, *Stat. Silv.* iv. 2. 56. But Strabo, v. 243. & vi. 281.; Polybius, iii. 91.; Diodorus, iv. 21.; Pliny, iii. 5.; and Silvius Italicus, xii. 143. place them in Campania, ſee p. 152. where the three laſt-mentioned authors ſpeak of Hercules vanquiſhing the giants, without any mention of Jupiter or the other gods †.

The battle of the Titans againſt the gods is ſometimes confounded with that of the giants; but the former was againſt Saturn, and the latter againſt Jupiter, *Serv. in Virg. Æn.* vi. 580. They were both the offſpring of *Cœlus* and *Terra*; and are ſaid to have been produced by the earth, from reſent-

* Hence TUMULTUS PHLEGRÆI, the battle of the giants, *Id.* ii. 1. 39. PRÆLIA, *Stat. Silv.* v 3. 196.; *Theb.* x. 909. xi. 7. CASTRA, *Id. Achill.* i. 484. *hoſtes Phlegræi*, the giants, *Senec. Thyeſt.* 808.

† The moſt dreadful of all the giants is ſaid to have been TYPHON, produced by *Terra* and *Tartărus* after the deſtruction of the other giants. He had an hundred heads of dragons. The gods are ſaid to have been ſo affrighted at his enormous bulk and ſtrength, that they fled into Egypt, and ſeveral of them, for the ſake of concealment, converted themſelves into beaſts of various forms. But Jupiter vanquiſhed Typhon with his thunderbolts, and laid him below mount Ætna, *Apollodor.* i. 6 3.; *Hygin.* 152. ſome confound Typhon with Typhœus above mentioned. Thus *Ovid. Met.* v. 321.—340.

ment

ment againſt the gods, (*irâ irritata deorum* *, Virg. Æn. iii. 178.) The Titans made war againſt Saturn, for taking the kingdom from their father Cœlus, to whom, as being the elder brother, it juſtly belonged; and the giants againſt Jupiter, for confining their brothers the Titans to Tartărus †.

PHLEGYAS, the ſon of Mars, was king of the *Lapĭthæ*, a people of Theſſaly, whoſe capital was Pelethronium, where the uſe of the bit was invented, *Serv. in Virg. G.* iii. 115. Pliny ſays, this invention was made by one Pelethronius, vii. 56. Phlegyas was one of the greateſt warriors of his time. His daughter *Corōnis*, was mother to Æſculapius by Apollo, *Pauſan.* ii. 9. To avenge this indignity Phlegyas burnt the temple of Delphi. On which account he was ſlain by Apollo; and placed in Tartarus, under a hollow rock, with meat before him, which he was prevented from taſting, by a conſtant terror leſt the rock ſhould fall on him, *Stat. Theb.* i. 713. He with a loud voice admoniſhed all to practiſe juſtice, and reverence religion, *Virg. Æn.* vi. 618.

IXION was the ſon of Phlegyas. Being raiſed to heaven, he attempted to ſeduce Juno; but ſhe having informed Jupiter of the matter, at his deſire, ſubſtituted a cloud in her place; whence the Centaurs are ſaid to have been produced, *Serv. in Virg. Æn.* vi. 286. Diodorus makes Jupiter to ſubſtitute the cloud, iv. 69. Ixion however had the preſumption to boaſt of too great familiarity with Juno. On which account he was ſtruck with thunder to hell, and by the order of Jupiter tied by Mercury to a wheel, which continually whirls round, *Hygin.* 62. (*Volvitur Ixion; et ſe ſequiturque, fugitque*;) Ovid. Met. iv. 461.; Virg. G. iv. 484.

Pirithous, the friend of Theſeus, was the ſon of Ixīon, (*Ixīonĭdes*,) Ovid. Met. viii. 566. or of Jupiter, by the wife of Ixion, *Homer. Il.* xiv. 318. hence ſaid to be ſprung from the gods, *Virg. Æn.* vi. 394.

* Whence the name of *Titānes*, (ἀπο τῆς τισεως, i. e. ab ultione,) *Serv. ibid.*

† The Titans are ſuppoſed to be called *genus antiquum Terræ*, to diſtinguiſh them from the giants, who were produced afterwards, *Virg. Æn.* vi. 580. So Cicero, *de nat. D.* ii. 28. JAPĔTUS, the father of Prometheus, was one of the Titans; hence he is called TITAN, *Juvenal.* xiv. 34. and Pyrrha, his granddaughter, TITANIA, *Ovid. Met.* i. 395. So HYPERION, the father of Sol and of the ſtars; whence the ſun is called TITAN, *Cic. in Orat.* 60.; *Virg. Æn.* iv. 119. *Ovid. Met.* i. 10. ii. 118. vi. 438. x. 79. & 174. xi. 257. and Diana or the Moon, TITANIA, *Ib.* iii. 173. vi. 346. xiv. 438. or TITANIS, *Stat. Theb.* i. 337. So TITANIA ASTRA, *Virg. Æn.* vi. 625. and as Sol is put for DIES, *Horat. ad.* iv. 2. 26. *Virg. Æn.* iii. 203. ſo *luctificus Titan*, the diſmal day of the battle of Pharſalia, or the ſun which uſhered it in, *Lucan.* vii. 2. Juvenal, by a metonymy, puts *Titanis pugna* for the *Titans* who fought, viii. 132.

The

The CENTAURS are ſaid to have been half men and half horſes, hence called BIMEMBRES or BIFORMES, and NUBIGĔNÆ, from the ſtory of their birth, *Virg. Æn.* viii. 293. alſo SEMIHOMINES, *Ovid. Met.* xii. 536.; SEMIVĪRI, *Id. ep.* ix. 141.; and SEMIFĔRI, i. e. *Semiequi*, Lucan. vi. 386.; alſo *Oſſæi bimembres*, from the place of their abode, *Stat. Theb.* xii. 554. The fable of their figure is ſuppoſed to have ariſen from their being the firſt that fought on horſeback, *Plin.* vii. 56. when the rider and his horſe might be taken for one and the ſame being, as the Spaniſh cavalry at firſt were by the Mexicans *.

The chief Centaurs mentioned by Virgil were, HYLÆUS and PHOLUS, viii. 293. a great number are recounted by Ovid, *Met.* xii. 220, &c. The moſt renowned of the Centaurs was CHIRON, the ſon of Saturn and *Philyra*, hence called *Philyrides*, Virg. G. iii. 550. remarkable for his knowledge of medicine, muſic, and ſhooting; alſo for his juſtice and piety, *Plin.* vii. 56.; *Hygin.* 274.; *Poet. Aſtron.* ii. 38.; *Diodor.* iv. 12. and in that reſpect different from the other Centaurs, *Stat. Achill.* i. 111. — the nurſe and preceptor of Achilles, *Ib.* 116. & 477.; *Pauſan.* iii. 18. v. 19. ix. 31. of Æſculapius, *Ovid. Met.* ii. 630. and of Hercules. Being accidentally wounded by one of the arrows of Hercules, he prayed to be deprived of immortality, and was converted into the conſtellation SAGITTARIUS. —— The conteſt between the Centaurs and Lapithæ at the marriage of Pirithous, the ſon of Ixion and Hippodamia, the daughter of Adraſtus, and the wars which ſprung from thence, are celebrated by the poets, *Ovid. Met.* xii. 210. &c.; *Horat. od.* i. 18. 8. ii. 12. 5.

JASON *and the* ARGONAUTS.

OF all the ſtories recorded in fabulous hiſtory, none is more celebrated than the expedition of the ARGONAUTS under JASON, the ſon of Aeſon *(Æſonĭdes)*, king of Iolcos and *Alcimĕde*. After his father's death PELIAS, his uncle, the ſon of Neptune and the nymph *Tyro*, the daughter of king Salmō-

* The firſt Centaurs therefore were probably ſo named from their being κεντορες ἱππων, i. e. *ſtimulatores equorum*, as Homer expreſſes it, *Il.* v. 102. HIPPOCENTAURI, *Cic. N. D.* i. 38. ii. 2.; ſo *Serv. in Virg. G.* iii. 115.; *Lucret.* iv. 743. Some make the *Hippocentauri* the offspring of the Centaurs, *Diodor.* iv. 70. Pliny mentions his having ſeen an animal of this kind, vii. 3. but Lucretius denies their exiſtence, v. 876. 888.; ſo Cicero, *Ibid.* & *Div.* ii. 21.; *Tuſc.* i. 37.

ncus,

neus, uſurped the crown. Pelias at firſt reigned in conjunction with his brother Neleus; but after his expulſion ruled alone. NELEUS fled to Meſſenia, where he built Pylos, *Pauſan.* iv. 2.

Jaſon was educated under the Centaur CHIRON. When he grew up to manhood he came to demand the crown as his right. Pelias had been warned by an oracle to beware of a man with one foot ſhod and the other bare, (*monocrĕpis*, i. e. *uno pede calceatus.*) Jaſon, by ſome accident, happened to appear in this garb, *Hygin.* 13. Pelias, to divert his immediate claim, propoſed that he ſhould go and fetch the golden fleece from Colchis, and promiſed to reſign the kingdom to him upon his return. —— This famous fleece had been the fleece of a ram, ſaid to have been the ſon of Neptune and *Theophănè*. —— When PHRYXUS and his ſiſter HELLE, the children of *Athămas*, king of Thebes, and *Nephĕle* or *Nebŭla*, were obliged to fly from that city to eſcape the cruelty of their ſtepmother INO, the daughter of Cadmus, whom Athămas, after divorcing their mother, married, Nephĕle brought to them this ram, and bid them get on his back and make for Colchis to king ÆĒTES, the ſon of Sol, and there ſacrifice the ram to Mars. It ſeems the ram carried them through the air; and Hellè, turning giddy, fell from him, and was drowned in that ſtrait called afterwards from her HELLSPONTUS, or the *ſea of Helle*, Ovid. ep. xix. 123. & 164.; *Virginis* ÆQUOR, *Ovid. ep.* xviii. 117.; *Athamantĭdos æquora*, Ib. 137.; *Amiſſâ locus infāmis ab* HELLE, *Ib.* 141.; PHRYXI SEMITA, *Stat. Achill.* i. 409. *Anguſtus pontus Nephelēidos* HELLES, *Ovid. Met.* xi. 195. Phryxus brought the ram to Colchis. There, according to the directions of his mother, he ſacrificed him to Mars, and ſuſpended his golden fleece in the temple of that god, where it was continually guarded by bulls that breathed fire, and a dragon that never ſlept. *Hygin.* 3. The ram was tranſlated into the conſtellation ARIES, hence called *delapſæ portitor* HELLES, *Lucan.* iv. 57. and from Nephĕlè, the mother of Helle, *Pecus* NEPHELÆUM, *Valer. Argon.* i. 56.

Æētes or Æēta at firſt treated Phryxus with kindneſs, and gave him his daughter *Chalciŏpe* in marriage; but afterwards killed him for the ſake of the fleece; having been told by an oracle that he ſhould enjoy the kingdom as long as the golden fleece ſhould remain in the temple of Mars, *Hygin.* 22.

The moſt illuſtrious young men in Greece, (SEMEDEI REGES, *Stat. Achill.* ii. 363.) joined in the expedition of Jaſon; *Hercules*, *Theſeus*, and *Pirithŏus*; *Caſtor* and *Pollux*; *Orpheus* from

from *Thrace*: *Cæneus*, *Mopſus*; *Peleus* and *Telămon*; *Clytius* and *Iphĭtus*; *Lynceus* and *Idas*; *Meleāger*, *Philoctētes*, *Tiphys*, the pilot, *Ovid. ep.* iv. 48.; *Æſculapius*, the phyſician, &c. Theſe were called ARGONAUTÆ, *Horat. epod.* iii. 9. from the ſhip in which they ſailed, named ARGO, from ARGUS, the ſon of Danaus, the builder of it, *Hygin.* 14. or MINYÆ, *Herodot.* iv. 145.; *Ovid. Met.* vii. 1. 115. & 120. *ep.* vi. 47. becauſe Jaſon's mother was the daughter of *Climĕne*, the daughter of MINYAS, king of Theſſaly: But about this authors differ, *Hygin.* 14.; *Serv. in Virg. Ecl.* iv. 34.; *Lactant. in Stat. Theb.* iii. 516. v. 337. The ſhip was built of pines cut on mount Pelion, *Cic. Cæl.* 8.; *Catull.* 62. 1. hence called *Pinus Pelia*, Stat. ib. 336.; *arbor* PELIAS, *-ădis*, Ovid. ep. xii. 8. near the town *Pegăſa*, v. *-æ*, whence PEGASÆA PUPPIS, *Ovid Met.* vii. 1.; PEGASÆUS IĀSON, *Ovid. ep.* xix. 175. in the country of Magneſia, whence ARGO MAGNĒTIS, *-ĭdis*, Ib xii. 9. alſo *puppis* HÆMONIA vel *Æmonia*, i. e. *Theſſala*, *a rege Hæmŏne*, Ovid. Art. Am. i. 6. Amor. iii. 15. 6. by the aſſiſtance of Minerva, *(curâ pugnacis facta Minervæ,)* Ovid. Triſt. iii. 9. 7. hence called PALLADIA RATIS, *Ovid. in Ibĭde.* 266.; TRITŌNIS PINUS, *Id. ep.* vi. 46.

Jaſon ſtopped at ſeveral places by the way; firſt in Lemnos, the women of which *(Lemniădes)* had ſlain all the men in the iſland, except their queen *Hipſipўle*, who had preſerved her father Thoas. They did this out of revenge for being abandoned by their huſbands, to whom their breath had been rendered offenſive by the wrath of Venus, whoſe worſhip they had neglected. Here the Argonauts remained two years. *Hipſipўle* had twins by Jaſon, and the other women had children by the reſt, *Homer. Il.* vii. *fin.*; *Ovid. ep.* vi.; *Lactant. in Theb.* v. 29. 59. &c.

The Argonauts went to conſult PHINEUS, the ſon of *Agēnor* or *Neptune*, king of Thrace; ſome ſay, of Arcadia, *Lactant. in Stat. Theb.* viii. 255. famous for his ſkill in augury, about their voyage. This king having, at the inſtigation of his wife, put out the eyes of two ſons he had by a former marriage, was himſelf puniſhed with the loſs of ſight, by the wrath of Jupiter; who alſo ſent a kind of ravenous birds, called *Harpies*, (HARPYIÆ, *ab* ἁρπαω vel ἁρπαζω, *rapio*; or CANES JOVIS, *quia ipſæ furiæ eſſe dicebantur*, Serv. in Virg. Æn. iii. 109.) to torture him, by polluting or carrying away his food. Phineus agreed to adviſe the Argonauts about their voyage, if they would remove this plague. Two of them were employed for that purpoſe, *Zetes* or *Zethes*, and *Calăis*, the

ſons of Boreas and Orythȳia, the daughter of Erechtheus, king of Athens, *Ovid. Met.* vi. 712. &c. who are ſaid to have had wings on their head and feet, *Ib.* The Harpies being chaſed away by them from the houſe of Phineus, (*Phinēia poſtquam clauſa domus,*) Virg. ib. 212. fled to the iſlands called STROPHĂDES, where Ænēas found them. Phineus now inſtructed the Argonauts how to ſail paſt two iſlands in the mouth of the *Pontus Euxinus*, the one on the European, and the other on the Aſiatic ſide; called INSULÆ CYANEÆ, *Mel.* ii. 7. or *Cyanei montes*, Stat. Theb. xi. 438. and SYMPLEGĂDES, becauſe they were ſaid ſometimes to meet together *.

Jaſon having entered the Euxine ſea, and ſailed paſt the Symplegădes, found in the iſland *Dia* the children of Phryxus, who had been wrecked there in their way to their grandfather Athămas. Jaſon took them up and carried them with him to Colchis, COLCHIS, *-ĭdis*, called alſo COLCHI, *Ovid. ep.* xii. 23. and COLCHOS, *Horat. epod.* v. 21. but the beſt editors here read IOLCOS. By their advice he landed his ſhip in a retired place. They went before and related the kindneſs of Jaſon to *Chalciŏpe*, their mother, who introduced him to her ſiſter MEDĒA, the daughter of Æētes, (*Æētias, -ădis* †,) who fell in love with him.

The conditions to which Jaſon was obliged to ſubmit before he could obtain the golden fleece, ſeemed in a manner impoſſible. He had to force to the yoke the brazen-footed bulls, whoſe noſtrils breathed flames, and to plough with them a field ſacred to Mars, never before tilled: then to ſow in the ground the teeth of a ſerpent, which ſhould ſpring up into armed men ready to attack him: Laſt of all he had to kill the dragon which guarded the fleece, and never ſlept. All this was to be performed in preſence of Æētes and the Colchians. The deſtruction of Jaſon appeared inevitable. But by the aſſiſtance of Medēa he came off ſucceſsful. By her magic herbs, (*cantatis herbis*, Ovid. Met. vii. 98.) ſhe rendered him invulnerable againſt the breath of the bulls: by throwing a ſtone, according to her directions, among the armed men which roſe from the ſerpent's teeth, they were turned againſt one another,

* (*Mediis* CONCURRERE IN UNDIS), *Ovid. Met.* vii. 62.; *Strab.* iii. 149.; *Plin.* iv. 13.; *Stat.* v. 347.; *Ovid. Met.* xv. 338. *ep.* xii. 121.; *Hygin.* 19; *Senec. Med.* ii. 342. hence *concurrentia ſaxa* CYANES, *Juvenal.* xv. 19. *compreſſi* SYMPLEGĂDES, *Ovid ep.* xii. 121. *concurrentes cautes*, Id. Amor. ii. 11. 3.

† By *Idyia*, the daughter of Oceanus; *Cic. Nat. D.* iii. 19. called alſo COLCHIS, -ĭdis, *Ovid. Met.* vii. 331. & 348. and PHASIAS, -ădis, from the river Phaſis, *Id. Art. Am.* ii. 103. or PHASIS, *-ĭdis*, Id. ep. xix. 176. PHASIAS ÆETĪNE, *Ib.* vi. 103.

ſo

ſo that they fell by mutual ſlaughter. The dragon was lulled aſleep by a certain juice. Jaſon ſeized the golden fleece, and returned in triumph to his native country; accompanied by *Medēa*, whom he afterwards married according to promiſe, *Ovid. Met.* vii. *ep.* vi. & xii. Medēa carried along with her ABSYRTUS, v. *-tes*, her brother, a boy; whom, when ſhe heard that her father was in purſuit of her, ſhe tore in pieces, and threw down his members in different places by the way, at a diſtance from one another; that while Æētes gathered the ſcattered limbs of his child, ſhe might make her eſcape *.

The return of Jaſon to Theſſaly *(ad Hemonias urbes)*, was celebrated with the greateſt joy. The ſhip Argo was changed into a ſtar, *Stat. Ach.* ii. 363. The fleece was ſuſpended in the temple of the gods, *(ad patrios deos)*, in the city at Iolcos, *Ovid. Met.* vii. 158. *ep.* xii. 128. His father ÆSON, enfeebled with age, could not be preſent at the ſolemnity; but by the magic power of Medēa he was reſtored to youth again, *Ovid. Met.* vii. 292. The daughters of Pelias *(Peliădes)*, ſeeing the wonderful effects of her charms and herbs, entreated her to perform the ſame ſervice to their father. She, wiſhing to avenge the injuries done by Pelias to Jaſon, gave them hopes that ſhe would effect what they deſired. And to convince them ſtill more of her power, ſhe took an old ram, and having cut him to pieces, boiled theſe in a kettle; whence in a ſhort time, to their aſtoniſhment, ſprung out a lamb. The daughters of Pelias were perſuaded by her to do the ſame to their father, *Ib.* 322. &c. Thus Pelias periſhed by a wretched death, *Pauſan.* viii. 11.; *Hygin.* 24.; *Cic. Sen.* 23. Diodorus relates this, as well as other particulars concerning Medēa, in a different manner, iv. 51. &c. This action obliged Jaſon and Medēa to leave Iolchos; whereupon *Acaſtus*, v. *-us*, the ſon of Pelias, ſucceeded to the crown.

Jaſon and Medēa retired to Corinth, where they lived in great harmony for ten years. But Jaſon, being captivated by GLAUCE or CREUSA, the daughter of CREON, the ſon of *Siſyphus*, the king of that place, divorced Medea, and married Creuſa. Medea, in revenge, ſlew the ſons ſhe had by Jaſon in his preſence; then ſet fire to the palace, and burnt Creuſa, together with Creon and Jaſon, *Hygin.* 25.; *Pauſan.* ii. 3.

* *Ovid. Triſt.* iii. 9.; *Cic. Nat. D.* iii. 19. & 26.; *Manil.* ix. Juſtin calls the ſon of Æētes *Ægiăleus* or *Ægialius*, xl. 11. 3.; So Diodorus, iv. 45. Some ſay that he was ſent by his father in purſuit of Medea, *Hygin.* 23; *Strab.* vii. 315. v. 215. and Ovid makes her ſay that ſhe left him, *ep.* xii. 113. But he gives a different account, *Triſt.* iii. 9. 21. &c,

Some ſay that the two ſons of Jaſon were ſlain by the Corinthians; and that they afterwards gave Euripides five talents to transfer in his tragedy that crime on their mother, *Ælian.* v. 21.; *Pauſan.* ii. 3. Diodorus ſays that Jaſon eſcaped that calamity, *Ib.* 54. but that afterwards, from deſpair, he killed himſelf, 55. Apollodorus relates that Medea ſent Glauce a poiſoned robe in a preſent, which conſumed her with flames, and likewiſe her father, who attempted to extinguiſh them, i. 9. 28.

Medea fled from Corinth to Athens; where, being expiated from her murders, ſhe married Ægeus, by whom ſhe had a ſon called MEDUS, *Pauſan. ib.* with whom, after her diſappointment in poiſoning Theſeus, ſhe flew in a chariot drawn by dragons to Colchis, *Hygin.* 26. which was then governed by *Perſes*, the brother of *Æ*ē*tes*. Medus ſlew him, and poſſeſſed the kingdom of his grandfather, which he called, from his own name, MEDIA, *Ib.* 27.; *Herodot.* vii. 62. and after the death of his mother built a city, which, in honour of her, he called MEDĒA, *Juſtin.* xl. ii. 3. Magic herbs *(veneficæ herbæ)*, are called from Medēa *Medēides* HERBÆ, *Ovid. Art. Am.* ii. 101. and PERSEĬDES HERBÆ, from *Perſeis* her grandmother, *Ovid. Rem. Am.* 263.

PELEUS.

PELEUS, the ſon of Æăcus *(Æacĭdes)*, having been obliged to leave his father's dominions for being acceſſory to the death of his brother *Phocus*, went into Theſſaly, and after various adventures became poſſeſſed of the government of *Iolcos*, of *Phthia*, and *Lariſſa* *.

Peleus afterwards went to the court of ACASTUS or Acaſto, the king of Iolcos, whoſe wife, *Hippolўte* or *Aſtydamīa*, fell in love with him; but finding him deaf to her ſolicitations, ſhe accuſed him to her huſband of deſigns on her virtue. A-

* According to Ovid, Peleus firſt betook himſelf to CEYX (*Cēўcis*), the ſon of *Luciſer*, and huſband of *Halcўŏnē* or *Alcўone* the king of *Trachis* or *Trachin* (TRACHĪNIA *tellus*;) near the foot of mount Oeta, who having taken a voyage to conſult the oracle of Apollo at *Claros* in Ionia, was ſhipwrecked; and *Halcўŏne* going to look for his return, found his body thrown on the ſhore: whereupon ſhe threw herſelf into the ſea, and was metamorphoſed into a bird, called *Halcyon* or *Alcedo*; and CEYX into a ſmall bird which breeds in the Halcyon's neſt. *Ovid. Met.* xi. 268. &c.; *Serv in Virg. G.* i. 399. iii. 338. Theſe birds breed *(fœtificant)* in winter; at which time it is ſaid there is a calm for ſeveral days, *Plin.* x. 32. ſ. 47.; *Plaut. Pœn.* i. 1. 143. whence HALCYONEI DIES, *Halcyon* or peaceful days, *Columell.* xi. 2. 21. hence alſo theſe birds are ſaid to be beloved by Thetis *(dilecta Thetidi* HALCYONES,) *Virg. G.* i. 399.

caſtus

caſtus, unwilling to violate the laws of hoſpitality by killing Peleus, ordered him to be tied to a tree in a wood, that he might periſh by wild beaſts. But Jupiter, knowing his innocence, ſent Vulcan to looſe him. Peleus ſoon after, having collected his friends, took Iolcos, and having dethroned Acaſtus, put to death Aſtydamīa, and poſſeſſed himſelf of the kingdom, *Apollodor.* iii. 13. 3.; *Horat. od.* iii. 7. 17.

Peleus married the ſea goddeſs THETIS; *(Conjux Dea contigit uni,* ſc. nepotum Jovis, *Ovid. Met.* xi. 220.) whoſe conſent he found it difficult to obtain, *Ib.* 235. whence he is called *gener* NEREOS, *Stat. Theb.* v. 437. Jupiter himſelf is ſaid to have been fond of her, but avoided aſking her, becauſe he learned it was determined by the fates, that her ſon ſhould excel his father in bravery, *Ib.* 224.; *Hygin.* 54. The nuptials of Peleus and Thetis were celebrated with great magnificence, *Catull.* lxii. in a cave of mount Pelion, *Stat. Achill.* ii. 341. All the gods and goddeſſes were invited to the feaſt, except the goddeſs DISCORD. She, offended at this neglect, during the entertainment, threw into the middle of the aſſembly, a golden apple with this inſcription, To THE FAIREST, (DETUR PULCHRIORI. QUÆ SIT FORMOSISSIMA, ADTOLLAT.) All the other goddeſſes yielded their pretenſions except three, Juno, Minerva, and Venus. Jupiter, unwilling to determine between them, referred the affair to Paris, then a ſhepherd on mount Ida. His determination in favour of Venus, occaſioned the deſtruction of Troy, and all the calamities which followed it, *Stat. Achill.* ii. 335. &c.

ACHILLES.

ACHILLES was the ſon of Peleus *(Pelīdes)* and of Thetis; called from his grandfather ÆACĬDES; and from his father's two principal towns, Phthia and Lariſſa, PTHĪUS ACHILLES, *Horat. od.* iv. 6. 4. VIR PHTHIUS, *Propert.* ii. 13. 38 *. LARISSÆUS ACHILLES, *Virg. Æn.* ii. 197. xi. 404.

Thetis plunged her ſon while an infant in the river Styx, whereby he was rendered invulnerable in every part of his body except the heel, by which ſhe held him, *Stat. Achill.* i. 269. This circumſtance is no where mentioned by Homer, and appears to have been invented poſterior to him. Achilles was educated by the Centaur Chiron, the ſon of Saturn and Philyra, *(Philyrĭdes)*, Virg. G. iii. 550.; Plin. vii. 56.; Pauſan. iii. 18. who taught him the art of war and muſic,

* So PHTHIAS, *-adis*, a woman of Phthia, *Ovid. ep.* vii. 165.

Juvenal.

Juvenal. vii. 210. and to render him ſtrong, fed him with the marrow of wild beaſts, *Stat. Achill.* ii. 381.—*ad fin.* Of Chiron he is ſaid to have ſtood greatly in awe, *Ib.* & *Ovid. Art. Am.* i. 14. Phœnix, the ſon of Amyntor, his tutor and companion, taught him eloquence, *Cic. Orat.* iii. 15.; *Homer. Il.* ix. 443. whom he always treated with great reſpect, *Ib.* & *Stat. Silv.* ii. 1. 91. iii. 2. 96.

Thetis, knowing that if her ſon went to the Trojan war he ſhould periſh in it, carried him to the court of LYCOMĒDES, king of the iſland Scyros, where he was concealed in a female dreſs, among the daughters of that prince, *Horat. od.* i. 8. 13. & *ibi Scholiaſt.* one of whom, *Dēidamīa*, Stat. Achill. i. 296. had a ſon to him, called PYRRHUS, becauſe Achilles was called PYRRHA among the king's daughters, from his yellow or reddiſh hair, *Hygin.* 96. and alſo NEOPTOLĔMUS, becauſe he went young to the war, *(ad bellum ductus eſt* PUER,) *Serv. in Virg. Æn.* ii. 263.; *Apollodor.* iii. 13. 8. His body is called by *Hermione* through contempt, *Scyria membra*, Ovid. ep. viii. 112. ——As Troy could not be taken without the aid of Achilles, the leaders of the Greeks, hearing that he was with Lycomēdes, ſent to require him. The king, denying that he was there, gave the ambaſſadors leave to ſearch for him; which they did, but without ſucceſs. Ulyſſes, however, who was one of them, not diſcouraged, thought of the following contrivance. He went to the palace of Lycomēdes, under the guiſe of a pedler, with various kinds of goods to ſell; among the reſt were arms mixed with female ornaments. Whilſt the princeſſes attentively examined the jewels, the necklaces, and the like; Achilles was attracted by nothing but the arms. Ulyſſes, obſerving this, ordered *Agyrtes*, a trumpeter he had with him, ſuddenly to ſound an alarm. Achilles, conceiving it to be an enemy, inſtantly tore his female robe, and graſped a ſhield and a ſpear. Thus Ulyſſes having diſcovered who he was, forced him to the war, *Ovid. Met.* xiii. 165. Lycomedes wiſhed to retain him, but in vain. His warlike ardour could not be reſtrained. Cicero applies this to Neoptolĕmus, *Amic.* 20. Statius relates the ſtory differently, *Achill.* ii.

After taking the city of Lyrneſſus in Phrygia, Achilles obtained the beautiful *Briſēis*, as his ſhare of the prey, *Ovid. ep.* iii. 45. whence ſhe is called LYRNESSIS, *-ĭdis*, Ovid. Triſt. iv. 1. 15.

The ſpear of Achilles was ſo heavy, that it could not be wielded by any other of the Greeks: hence when Patroclus went againſt Hector in the armour of Achilles, he did not take the ſpear, *Homer. Il.* xvi. 141. The aſh of which it was made

grew.

grew on the top of mount Pelion; hence it was called PELIAS HASTA, (genit. *Peliădis.)* Ovid. ep. iii. 126. Met. xiii. 109. Plin. xvi. 13. ſ. 24. It was given in a preſent to Peleus by the Centaur Chiron, *Homer. ib.* 144. and Pauſanias ſpeaks of it as pointed with braſs, and exiſting in his time, in the temple of Minerva at Phasēlis, iii. 3.——When TELEPHUS, the ſon of Hercules, and *Auge,* king of Myſia, *(Myſus juvenis,* Propert. ii. 1. 63.) who being ſon in law to Priam, oppoſed the paſſage of the Greeks through his country, had been grievouſly wounded by Achilles; he was told by the oracle, that the weapon which had inflicted the wound, could alone cure it. Upon which he came to the Grecian camp, and applied to Achilles for relief. But Achilles refuſed, alledging he was no phyſician. Being however prevailed on by Ulyſſes, as the aſſiſtance of Telephus was neceſſary to the ſucceſs of their expedition, he ſcraped a little ruſt from his ſpear, and, applying it to the wound, cured it, *Hygin.* 101.; *Ovid. Met.* xiii. 171. Whence Ovid ſays, *Vulnus in Herculeo quæ quondam fecerat hoſte, Vulneris auxilium Pelias haſta tulit,* Rem. Am. 47. So *Id. Triſt.* v. 2. 15.; *Propert.* ii. 1. 63. Claudian makes Telephus to be healed by herbs, which Achilles learned the uſe of from Chiron, *Epigr.* i. 46.; *Stat. Achill.* ii. 444. hence a certain herb was called TELEPHION, *Plin.* xxvii. 13. *ſ.* 110. Telephus, on account of his connection with Priam, would not accompany the Greeks to Troy, as they requeſted, but gave them a free paſſage through his country, (*eos deduxit.*) Hygin. ibid. and pointed out their way, *Cic. Flacc.* 29.

Achilles, being deprived of his miſtreſs Briſēis by Agamemnon, on account of his vehemence in demanding that Chryſēis ſhould be reſtored to her father, ſee p. 407. in diſguſt withdrew himſelf from the war. The conſequence was, that the Greeks were repeatedly defeated by Hector and the Trojans, and many of them ſlain. At laſt, after the reſtoration of Briſēis, he was ſo far mitigated as to permit his friend Patroclus to aſſume his armour, and go out to battle with his ſoldiers the *Myrmidons.* The death of Patroclus, who was ſlain and ſtript of his arms by Hector, roufed the indignation of Achilles. He therefore now determined to oppoſe Hector in perſon. Thetis procured for him new armour from Vulcan, who engraved on his ſhield the earth, the ſea, and the heaven; the ſun, moon, and ſtars, cities and men, and their various occupations, *Homer. Il.* xviii. 478. &c. hence Ovid calls it CLYPEUS *vaſti cœlatus imagine mundi,* Met. xii. 110. & 290. Achilles ſlew Hector, and having tied his dead body to his chariot,

riot, dragged it thrice round the walls of Troy, *Virg. Æn.* i. 483. ii. 272. to conſole the *manes* of Patroclus, *Stat. Silv.* iv. 4. 105. Having thus gratified his revenge, he reſtored it to Priam, who came ſecretly by night to the tent of Achilles, under the conduct of Mercury, *Horat. od.* i. 10. 13. to ranſom the body of his ſon from Achilles *. The Iliad of Homer ends with the funeral of Hector.

After this Achilles fell in love with *Polyxĕna*, one of the daughters of Priam; and while he was celebrating his nuptials with her in the temple of Apollo at Thymbra, (hence called THYMBRÆUS, *Virg. Æn.* iii. 85.) near Troy, he was ſlain by Paris, who having concealed himſelf behind the image of that god, wounded Achilles in the only vulnerable part of his body, the heel, with an arrow directed, according to Virgil, by Apollo himſelf, *Æn.* vi. 57. After the taking of Troy, Polyxĕna was ſacrificed by Pyrrhus on the tomb of his father to pacify his manes, *Serv. in Virg. Æn.* iii. 321. which the ghoſt of Achilles, appearing to Agamemnon, is ſaid to have demanded, *Ovid. Met.* xiii. 439. &c.; *Pauſan.* i. 22. Hyginus ſays, there was a voice uttered from the tomb of Achilles requiring this to be done, *Fab.* 110.; ſo Ovid, *Met.* xiii. 448. Polyxena ſubmitted to her fate with wonderful fortitude, *Ib.* 455. &c. Achilles himſelf had ſet the example of a like cruelty, by ſlaying twelve Trojan captives, and throwing them into the funeral pile of Patroclus, *Homer. Il.* xxi. 27. xxiii. 175. —— Achilles was buried at Sigæum, where many ages after Alexander the Great, when he firſt landed in Aſia, offered ſacrifices to him, together with the other Grecian heroes, *Plutarch. & Diodor.* xvii. 17. and crowned his tomb with garlands, as Hepheſtion did that of Patroclus; intimating, that he was beloved by Alexander, as Patroclus had been by Achilles, *Ælian.* xii. 7. Alexander eſteemed Achilles happy chiefly in two reſpects, that he had found ſuch a friend as Patroclus while alive, and ſuch a poet as Homer to celebrate his virtues after death, *Plutarch. in vita ejus.* There was a *tumulus inanis* erected to Achilles at Olympia, where particular honours were paid to him on the firſt day of the Olympic games, *Pauſan.* vi. 24.

There was an iſland in the Euxine ſea, nearly half way between the rivers Tyras and Boriſthenes, called LEUCE, ſacred to Achilles, where his tomb was ſuppoſed to be, and where a temple was conſecrated to him, *Strab.* vii. 306.; *Met.* ii. 7.

* This action Virgil diſparages by calling it a *fale*; *Ter circum Iliacos raptaverat Hectora muros, Exanimumque auro corpus* VENDEBAT ACHILLES, *Æn.* i. 483.

Pauſanias

Pauſanias ſays, this iſland was near the mouths of the Iſter, iii. 19. Here the poets repreſent the ſouls of heroes enjoying happineſs after death, as in a ſeparate Elyſium; and here Achilles was ſuppoſed by ſome to have married Helen, *Pauſan.* iii. 19. Near *Leuce* was a peninſula called *Hylæa*, and in it a place called CURSUS ACHILLĒUS. *Herodot.* iv. 55. & 76.; *Plin.* iv. 12. *ſ.* 26. or DROMOS ACHILLEOS, *Ib.* & *Mel.* ii. 1. 51.; *Strab.* vii. 307.

The circumſtance by which Achilles is chiefly diſtinguiſhed in Homer, is nimbleneſs of feet, (ποδας ὠκυς Ἀχιλλευς;) to which he was trained by Chiron, *Stat. Achill.* ii. 395. thus Ovid, *velox cantatus* ACHILLES, *Amor.* ii. 1. 29. He is deſcribed by the Latin poets, as proud, inſolent, cruel, inexorable, &c. *Horat. art. p.* 120. *od.* ii. 4. 2.; *Virg. Æn.* i. 30. ii. 29. but as ſcorning artifice, *Horat. od* iv. 6. 13. &c. hence called MAGNANIMUS, *Ovid. Met.* xiii. 298. MAGNUS, *Virg. ecl.* iv. 36. and HONORATUS, i. e. MAGNIFICUS, ſays the old ſcholiaſt on Horace, *art. p.* 120. but this epithet may more properly expreſs his being greatly *celebrated* by Homer and others. Achilles was put for any brave man; thus L. Siccius Dentatus was called the *Roman Achilles*, Gell. ii. 11. and Turnus is ſaid to be, *Alius Latio jam partus* ACHILLES, *Virg. Æn.* vi. 89.

The moſt illuſtrious action of Achilles next to his conquering Hector, was that of ſlaying MEMNON the ſon of *Tithōnus* and AURORA, the leader of the Æthiopians, *(Eōæ acies)* that came to the aſſiſtance of Priam *; who killed ANTILŎCHUS the ſon of Neſtor, in ſingle combat, and was himſelf in like manner ſlain by Achilles, *Hygin.* 112. Pauſanias ſays, that Memnon came, not from Æthiopia, but from Suſa in Perſia, x. 31. A number of birds are ſaid to have ſprung from his funeral pile, which dividing into two parties, fell a fighting with one another, *(parentali Marte,)* ſo that one half of them fell down dead among the aſhes, as an atonement to his manes, *Ovid. Met.* xiii. 610. &c. Theſe birds, called from him MEMNONĪDES, were ſuppoſed to come ever after annually from Æthiopia to Ilium, and fight near the tomb of Memnon, and to do the ſame in Æthiopia every fifth year at his palace, *Plin.* x. 26. *ſ.* 37.; *Pauſan. ibid.* Iſidore tells this ſtory ſomewhat differently, xii. 7. There was a wonderful ſtatue of Memnon at Thebes in Egypt, whether of this Memnon or not is uncertain, which uttered vocal ſounds every morning when firſt ſtruck by the

* Hence called NIGER, *Virg. Æn.* i. 489. & 751. and *color Memnŏnius* is put for black, *Ovid. Pont.* iii. 3. 96.

rays of the ſun, *Plin.* xxxvi. 7. *ſ.* 11.; *Tacit. Annal.* ii. 61; *Juvenal.* xv. 5. Strabo ſays he heard it, but could not explain the cauſe of it, xvii. 816. The veſtiges of it ſtill remain.

After the death of Achilles there was a keen conteſt about the poſſeſſion of his armour, between Ajax and Ulyſſes. The Grecian chiefs, before whom this cauſe was pleaded, determined it in favour of Ulyſſes. Upon which Ajax, being deprived of his reaſon, is ſaid to have ſlain a number of ſheep and oxen; ſuppoſing that while he did ſo, he was ſlaying Ulyſſes, Agamemnon, Menelaus, &c. *Horat. Sat.* ii. 3. 187.; *Juvenal.* xiv. 286. &c. which ſeems to have been often acted on the Roman ſtage, *Cic. Tuſc.* iv. 23. *Off.* i. 13. When he recovered his reaſon, he ſlew himſelf; and, according to Ovid, the blood which flowed from his wound on the ground, produced a hyacinth, *Ib.* 395. On this flower are inſcribed the two firſt letters of his name, *Ib.* or the complaint of Phœbus on the loſs of his favourite boy Hyacinthus, AI, AI, *Ib.* x. 215.; *Plin.* xxi. 11. *ſ.* 38. ſee p. 411.

AJAX *and* TEUCER.

AJAX was the ſon of Telămon *(Telamōniădes)*, who having inadvertently ſlain his brother Phocus, while playing at the quoit, was obliged to leave his native country; to which Ovid alludes, xiii. 149. Telamon married GLAUCE, the daughter of *Cychreus*, king of Salamis; and after his death became king of that place. He was armour-bearer to Hercules when that hero took Troy, and was rewarded by him with *Heſiŏne*, the daughter of Laomedon to wife. He afterwards married *Peribœa*, the daughter of *Alcothous*, of whom Ajax was born, *Pauſan.* i. 42. Ajax was the braveſt of the Greeks, next to Achilles, *(Heros ab Achille ſecundus,)* Horat. Sat. ii. 3. 193. and therefore is ſaid to excel his father, as Achilles did Peleus, *Juvenal.* xiv. 214. His ſhield was covered with ſeven plies of a buli's hide, (σακος ἑπταβοειον;) hence he is called *Clypei dominus ſeptemplicis* AJAX, *Ovid. Met.* xiii. 2. He was the only perſon that withſtood Hector in the abſence of Achilles.

TEUCER was the ſon of Telamon and Heſiŏne. Upon his return from the Trojan war, he was not received by his father, becauſe he had not brought back Ajax his brother; as Telamon had charged them at their departure, not to return the one without the other, *Vell.* i. 1. Telamon is ſaid to have forced him to plead his cauſe on ſhip-board, without permitting him

him to land, *Pauſan.* i. 28. ii. 29. on which account Teucer ſet ſail with his companions for Cyprus, where he built a city, and called it *Salămis*, or *-in*, from the name of his native city, *Juſtin.* xliv. 3.; *Strab.* xiv. 682. having been previouſly aſſured of ſucceſs by the oracle of Apollo, (*Ambiguam tellure novâ Salamina futuram ;*) Horat. od. i. 7. 29. Here his poſterity continued to enjoy the crown to the time of Evagŏras, *Pauſan.* ii. 29. This Teucer is repreſented as remarkable for ſhooting the arrow, *Horat. od.* iv. 9. 17. There was another Ajax, the ſon of Oïleus, *Ovid. Met.* xii. 622. king of Locris; hence called NARYCIUS HEROS, from *Naryx*, *-ŷcis*, a town in that country, *Ib.* xiv 468. not ſo impetuous in his temper, (*moderatior*; Ib. xiii. 356; non tam *impatiens iræ*,) as the other Ajax, *Ib.* 3. and inferior in ſtrength; hence called AJAX SECUNDUS, *Stat. Achill.* i. 500.——This Ajax, after the taking of Troy, offered violence to Caſſandra in the temple of Minerva; on which account, in his return home, he was burnt with lightning, and his ſhip daſhed on the rocks, *Serv. in Virg. Æn.* i. 39.; *Propert.* iv. 1. 117.; *Ovid. in Ibide*, 339.; Senec. *Agamemn.* 532. a number of his fleet alſo periſhed on the Capharean rocks in Eubœa, *Virg. Æn.* xi. 260. hence called from him AJACIS PETRÆ, *Hygin.* 116. Homer ſays he was drowned by Neptune, becauſe he had ſaid that he would eſcape in ſpite of the gods, *Odyſſ.* iv. 505.

ULYSSES.

ULYSSES * was the ſon of Laertes, (*Laertiădes*,) king of the iſland Ithăca, (hence called ITHĂCUS, *Virg. Æn.* ii. 104. ITHACENSIS ULYSSES, *Horat. ep.* i. 6. 63.) and of ANTICLEA, the daughter of *Autolўcus*, a noted robber, *Hygin.* 201. Ulyſſes was commonly ſaid to be the ſon of *Siſўphus*, the ſon of Æolus, ſee p. 416. from the connection of Siſyphus with Antoclea, before her marriage with Laertes, *Ib.* & *Ovid. Met.* xiii. 32. hence, by way of reproach, Ulyſſes is called ÆOLĬDES, *Virg. Æn.* vi. 529.

After the marriage of Ulyſſes with Penelŏpe, *ſee p.* 413. his father reſigned to him the kingdom. To avoid engaging in the Trojan war, and to prevent his being torn from the company of Penelope, he counterfeited madneſs; and as a proof of it, uſed

* *Ulyſſes*, v. *-eus*; genit. *ei*, v. *-i*. *Ulyxes*, v. *-eus*, *Ὀδυσσεύς*, *ita dictus, quod mater eum in itinere pepererit*, ab *ὁδός*, *via*; vel *ex ira hominum in avum Autolўcum*; ab *ὀδύσσω*, *iraſcor*.

to put on a cap *, *(pileus)* and yoke in a plough animals of different kinds, as an ox and a horſe, to till the ſand, and ſow ſalt inſtead of corn. To put the truth of this inſanity to the teſt, PALAMĒDES, the ſon of Nauplius, *(Nauplĭădes,)* king of Eubœa, took Telemăchus, the ſon of Ulyſſes, then an infant, and placed him before the plough. Upon which Ulyſſes ſtopped, or raiſed the plough, that he might not hurt his child; and thus was obliged to drop his diſguiſe, *Hygin.* 95.; *Serv. in Virg.* ii. 81. & 44.; *Ovid. Met.* xiii. 36. Homer however takes no notice of this fact, *Cic. Off.* iii. 26. nor of the concealment of Achilles.

Ulyſſes, during the courſe of the war, performed the moſt important ſervices to the Greeks. He forced Achilles from his concealment: He carried away privately the aſhes of King Laomedon from the Scæan gate of Troy: In company with *Diomēdes*, he ſlew *Rheſus*, king of Thrace, who had come to the aſſiſtance of Priam, and carried off his horſes, before they had taſted the fodder of Troy, or drunk of the river *Xanthus*; for if they had taſted of either, Troy could not have been taken, *Serv. in Virg. Æn.* i. 469. Rheſus was betrayed by DOLON, a Trojan ſpy, who had fallen in with Ulyſſes and Diomēdes, who had likewiſe been ſent to ſpie the camp of the enemy in the night-time; and having got what intelligence they wanted from Dolon, ſlew him, *Serv. in Virg. Æn.* xii. 347.; *Homer. Il.* x. 299.; *Ovid. Met.* xiii. 243.——Ulyſſes and Diomedes alſo carried off the PALLADIUM or image of Minerva from the citadel of Troy, after ſlaying the watches, *Virg. Æn.* ii. 162.; *Ovid. Met.* xiii. 337. &c. hence called *Diomedēum furtum*, Stat. Silv. v. 3. 179. In company with Diomēdes, or as others ſay, with Pyrrhus, Ulyſſes obtained from Philoctetes the arrows of Hercules, or prevailed on Philoctetes himſelf to come with them to Troy. On the accompliſhment of each of the above-mentioned particulars, the fate of Troy depended.

PHILOCTETES was the ſon of *Pœan* or *Pœas*, king of Melibœa, at the foot of mount Oeta in Theſſaly †. Being wounded in the foot, (ſome ſay by a ſerpent ſent by the wrath of Juno, for his having reared the pile of Hercules, *Hygin.* 102.; ſee p. 402. others ſay, by one of the arrows of Hercules falling on his foot, as a puniſhment for diſcovering where that

* Whence he uſed to be thus painted, (PILEATUS,) *Serv. in Virg. Æn.* ii. 44.; *Plin.* XXXV. 10. *f.* 36. *f.*——The Greeks and Romans uſed to go with their heads bare.

† Hence called POEANTIDES, *Ovid. Met.* xiii. 313. POEANTIA PROLES, *Ib.* 45. POEANTIUS, *Triſt.* v. 1. 61. & 2. 13. POEANTIUS HEROS, *Id. rem. am.* iii. POEANTIUS HERCULIS HÆRES, *Ovid. in Ibĭde*, 253. and *Dux* MELIBOEUS, *Virg. Æn.* iii. 401.

hero

hero was buried, contrary to his promiſe, *Serv. in Virg. Æn.* iii. 402.) he was, on account of the intolerable ſtench of his wound, by the advice of Ulyſſes, left in the iſland of Lemnos, *Ovid. Met.* xiii. 45. where he lived in grief and ſolitude, *Ib.* & *Homer. Il.* ii. 228. Afterwards, however, when the Greeks were told by the oracle, that Troy could not be taken without the arrows of Hercules, hence called DEBITA TROJANIS SPICULA FATIS, *Ovid. Met.* xiii. 54. Ulyſſes had the addreſs to prevail on him to come to the Grecian camp, and to take part in the war; in which, among others, he ſlew Paris, *Hygin.* 112.; *Apollodor.* iii. 12. 6. He is ſaid to have been cured of his wound by Machāon, and to have put a period to the war, *(ſupremam bellis impoſuiſſe manum,)* Ovid. remed. am. 113. After the taking of Troy, inſtead of returning to his native country, he retired to Italy, where he built Petilia. Strabo ſays he was expelled from Melibœa by a ſedition, vi. 254.

Ulyſſes always retained an implacable reſentment againſt Palamēdes for having expoſed the falſehood of his inſanity, till he affected his deſtruction. He forged a letter to him from Priam, promiſing him a reward if he would betray the Grecian camp; and when Palamēdes denied the charge, Ulyſſes convicted him by ſhewing the money concealed in his tent, which he had bribed his ſlaves to depoſit there the night before, *Ovid. Met.* xiii. 56. &c. On this evidence, (*infando indicio*, as Virgil expreſſes it, *Æn.* ii. 84.) Palamēdes was condemned, and ſtoned to death, *Serv. Ib.* 82.; *Hygin.* 105.

* Palamēdes was deſcended from Belus king of Egypt; hence called BELĪDES, *Virg. Ib.* 82. and diſtinguiſhed for his ingenuity. He is ſaid to have completed the Greek alphabet, by adding four letters, θ, ξ, χ, φ, *Plin.* vii. 56. and 10 have invented the method of drawing up an army in order of battle, the uſe of ſignals, the watch-word, *(teſſara.* i. e. *ſymbŏlum bellicum,)* and the placing of ſentinels, *Ib.* which laſt he is thought to have learned from cranes; as deſcribed by Pliny, x. 23. *ſ.* 30. and by Cicero, *de nat. D.* ii. 49. hence called *the birds of Palamēdes*, Martial. xiii. 75. See *Raderus* on this paſſage. Manilius aſcribes to Palamēdes alſo the invention of numbers, weights, and meaſures, *Aſtron.* iv. 206. So Philoſtrātus, *in heroic.*

NAUPLIUS, the father of Palamēdes, in revenge for his ſon's death, when the Greeks, returning from Troy, were overtaken by a ſtorm, raiſed a torch in the night-time, from the top of Caphāreus, a promontory in the ſouth-eaſt corner of Eubœa, very dangerous to mariners on account of the whirlpools and hidden rocks around it, *Sil.* xiv. 144.; *Senec. Agamemn.* 558. The Greeks, ſuppoſing this torch to be a ſignal of a contiguous harbour, made towards it; and thus a number of their ſhips were wrecked, *Propert.* iv. 1. 115.; *Serv. in Virg. Æn.* xi. 260.; *Ovid. remed. am.* 735. *Triſt.* i. 1. 83. whence Caphāreus is called ULTOR, *Virg. ib.* and IMPORTUNUS, *Ovid. Met.* xiv. 481. Nauplius having learned that Ulyſſes and Diomēdes, whoſe deſtruction he chiefly ſought, had eſcaped, threw himſelf headlong into the ſea, *Senec. Med.* 658.

After

After the deſtruction of Troy, Ulyſſes wandered for ten years, *Ovid. Pont.* iv. 10. 10. over many ſeas, and viſited many countries before he returned to Ithaca, *Horat. ep.* i. 2. 18. ſo that he was twenty years abſent, *(Quatuor emeritis per bella, per æquora, luſtris.)* Stat. Silv. iii. 5. 7.

Ulyſſes firſt ſailed to the country of the *Cicŏnes* in Thrace, and took and plundered their town *Iſmărus*, ſituate near a mountain of the ſame name, not far from the mouth of the Hebrus, *Odyſſ.* ix. 39. where afterwards Orpheus was torn in pieces by Bacchanals, *Virg. G.* iv. 520.——Next to the *Lōtŏphăgi*, i. e. the eaters of the *lotos*, an herb, the fruit of which was ſo luſcious, that it made thoſe who ate of it forget their native country, a people in Africa between the two Syrtes, *Homer. ib. Plin.* xiii. 17. *ſ.* 32. Strabo ſays they inhabited the iſland *Meninx*, oppoſite to the leſſer Syrtis, iii. 157. called alſo *Lotophagītis* SYRTIS *, *Ib.* xvii. 834.——From thence to the country of the CYCLŌPES in Sicily, near mount Ætna, a kind of gigantic men with one eye in the middle of their forehead, (a κυκλος, *circulus*, et ὀψ, *oculus*,) who fed on human fleſh. Ulyſſes entered the cave of POLYPHEMUS, their chief, with twelve of his companions, of whom Polyphemus devoured ſix, two at a time. But Ulyſſes, having intoxicated him with wine, which he had brought with him, ſee p. 345. bored out his eye, while aſleep, with a ſtick burnt at the end, and made his eſcape with the reſt of his companions, *Homer. ib.; Virg. Æn.* iii. 612.

Ulyſſes next ſailed to one of the *Lipari* iſlands, called ÆOLIA, or the iſland of Æolus, the god of the winds; from whom he received all the winds incloſed in leathern bags, *(utribus incluſos,)* Ovid. Amor. iii. 12. 29. except the weſt wind, which was favourable for him. But his companions, ſuſpecting that theſe bags contained money, while Ulyſſes was aſleep, looſed them, and thus raiſed a ſtorm, which drove them back again on the iſland of Æŏlus, who would not now receive them. They were therefore driven on the coaſt of the LÆSTRIGŌNES, whoſe king, called ANTĬPHĂTES, devoured one of the three ſent to examine the country, *Homer. od.* x. 114.; *Ovid. Met.* xiv. 233. &c.; *Horat. art. p.* 145. and ſunk with ſtones all the ſhips of Ulyſſes except his own †, *Homer.* & *Ovid. ibid.*——Ulyſſes next arrived at the iſland of the goddeſs CIRCE, the daughter of *Sol*

* LOTOS is put for *tibia*, a fluté; *Ovid. rem. am.* 753.; becauſe flutes uſed to be made of that wood.

† The *Læſtrigones* lived in the ſouth of Latium, between the promontory *Cajeta* and the mouth of the *Liris*, where *Formiæ* afterwards ſtood, *Plin.* iii. 5. whence *Læſtrigonia amphora*, a caſk made at Formiæ, *Horat. od.* iii. 16. 34.

or the Sun and *Persè* or *Perseis*, Cic. Nat. D. iii. 18. hence called TITĀNIS, -ĭdis, *Ovid. Met.* xiii. *fin.* xiv. 14. & 376. the sister of *Æētes*, and aunt of *Medēa*, whom she is said to have instructed in the knowledge of magic and poisonous herbs, *Diodor.* iv. 46. called ÆÆA CIRCE, from Æa, the capital of Colchis, *Ovid. Met.* iv. 205.; *Virg. Æn.* iii. 386. and her enchantments ÆÆA CARMINA, *Ovid. Amor* i. 8. 5, vel ARTES, *Ib.* ii. 15. 10. by which she converted men into beasts, *Virg. Æn.* vii. 20. Thus by her herbs and charms, (*potentibus herbis et carminibus*), she changed some of the companions of Ulysses, sent to her, into swine, *Homer. ib.*; *Virg. ecl.* viii. 70.; *Horat. ep.* i. 2. 26.; *Ovid. Met.* xiv. 277. &c. But Ulysses, having received an herb, called *Moly*, from Mercury, as an antedote against her enchantments, went to her abode, with his sword drawn, and forced her to restore his companions to their former shape, *Ib.* Ulysses remained for some time with Circe, and had by her a son, called *Telegŏnus*. He next went to the country of the *Cimmerians*, a people that lived in perpetual darkness, *Homer. od.* xi.; *Tibull.* iv. 1. 64.; *see. p.* 152. Then he descended to the infernal regions to consult TIRESIAS, the Theban augur, about his future voyage, *Ovid. Met.* iii. 323. &c.

TIRESIAS, the son of *Euēres*, was originally a shepherd on mount *Cyllēne*. He is said to have struck with his staff two snakes in the act of copulation, (*venerantes* v. *coeuntes*,) and to have been therefore turned into a woman. Some years after, by similar means, he recovered his former shape. Jupiter and Juno referred to him a dispute which had arisen between them, (*Quis magis de re venerea voluptatem caperet, masculus, an fœmina?*) He determined in favour of Jupiter *. On which account he was deprived of his sight by the wrath of Juno, hence put for CÆCUS, *Juvenal.* xiii. *fin.* but, to compensate his loss, was endued by Jupiter with the gift of prophecy, and that he should live for seven ages, *Hygin.* 75.; *Cic. Tusc.* v. 39. He was consulted as an infallible oracle by the Greeks, *Pausan.* ix. 33; *Strab.* xvi. 762.; *Cic. div.* i. 40. ii. 3. hence Laius, when he came from the infernal regions, assumed his appearance †, *Stat. Theb.* i. 95.

* *Dixit tres uncias habere virum, et novem fœminam*; *Fulgent.* ii. or thus: τῶν μοιρῶν ὀυσων δεκα, τον ἀνδρα τερπεσθαι την μιαν, την δε γυναικα τας εννεα, *Decem in partes voluptate ista divisâ, unam viro, novem mulieri obtingere*; Phlegon; & Scol. in Juvenal. vi. 253. See *Heyne* on Apollodorus, iii. 6. 7.

† Horace supposes Ulysses, after his return to Ithaca, to raise the spirit of Tiresias, and to consult him about the best means of repairing the ruined state of his affairs, *Sat.* ii. 5. where he begins abruptly, as if a long conversation had previously taken place.

Ulysses

Ulyſſes, after his return from the infernal regions to the abode of Circè, was inſtructed by her how to avoid the dangers which he had to encounter.——He firſt ſailed paſt the rocks of the Sirens, (SĪRĒNES;) the daughters of the river *Achelōus*, (*Acheloïdes*, v. *-ĭădes*) and the muſe Melpomĕnè, *Serv. in Virg.* v. 864. three in number; ſome ſay more: having in the upper part the appearance of virgins, and in the lower part of birds, *Ib.* & *Hygin.* 125. & 141.; *Ovid. Met.* v. 552. and that he might not be conquered by their ſongs and muſic, he cauſed himſelf to be bound to the maſt of the ſhip with ropes, and ordered his companions, whoſe ears he ſtopped up with wax, *Juvenal.* ix. 149. to diſregard his commands about altering their courſe; till they got beyond that dangerous coaſt. The Sirens, who were deſtined to periſh when any one ſhould ſail paſt them in ſafety, threw themſelves into the ſea, *Hygin. ibid.* ——Ulyſſes next paſſed SCYLLA and CHARYBDIS, ſee p. 174. the former of which devoured ſix of his companions, *Homer. ib.*——He landed on that part of Sicily where *Phæthūſa*, the daughter of Sol, and her two ſiſters, fed the cattle of their father; which Ulyſſes, according to the directions of Circe, charged his companions not to touch. But they, urged by hunger, while Ulyſſes was aſleep, ſlew the moſt beautiful of them. For this crime they were all ſoon after deſtroyed by ſhipwreck. Ulyſſes alone was ſaved by keeping hold of the maſt; and after being toſſed for nine days, was driven on *Ogygia*, the iſland of the nymph CALYPSO, where he remained ſeven years, *Tzetzes ad Lycophron*, 744. (Ovid ſays ſix years, *Pont.* iv. 10. 13. Hyginus ſays only one, 125.) At laſt Jupiter ſent Mercury to order Calypſo to let Ulyſſes go; which ſhe did with reluctance, *Ovid. Art.* ii. 125.; *Homer. od.* v. 203.; *Propert.* i. 15. 9. and furniſhed him with a ſhip and every thing requiſite for his voyage, *Homer. ib.* But Ulyſſes being overtaken by a ſtorm through the wrath of Neptune, who was enraged againſt him for having deprived his ſon Polyphēmus of ſight, he loſt his ſhip, but by the aid of the goddeſs *Lucothöe*, called by the Romans Mother *Matuta*, who ſupplied him with a belt or plank, he ſwam to the iſland CORCYRA, the country of the *Phæacians*, where he was hoſpitably entertained by king ALCINOUS and his queen ARĔTE, to whom he was introduced by their daughter Nauſicaa, who firſt diſcovered him, after he reached the land, as he concealed himſelf under the leaves of trees. To them he related his adventures. Alcinous gave him a ſhip, which carried him to Utica, where the crew landed him while aſleep with the preſents which he had received from Alcinous, and

and ſo left him, *Odyſſ.* xiii. Thus, after an abſence of twenty years, and after the loſs of all his companions, Ulyſſes was at laſt reſtored in ſafety to his native country, *Hygin.* 125. When he awoke, he did not know that he was in Utica. But Minerva having appeared to him in the form of a young man told him of every thing.

In the abſence of Ulyſſes, his wife PENELOPE had been aſſailed by many ſuitors; but ſhe always put them off with a promiſe that ſhe would marry when ſhe finiſhed a web ſhe was weaving, and always undid by night what ſhe wrought during the day; hence *Penelopæ telam retexere*, to labour in vain, to undo what one has done, or to overturn any thing by the ſame arguments by which one has eſtabliſhed it, as the Dialectics did, *Cic. Acad.* iv. 29. Her fidelity to her huſband was ſo remarkable, that her name is put for a virtuous woman, PENELOPE VENIT, ABIT HELENE, *Martial.* i. 63. In the mean time the ſuitors lived luxuriouſly and riotouſly in the houſe of Ulyſſes, waſting his ſubſtance, *(dilaniantes opes,)* Ovid. ep. i. 89. hence SPONSI PENELOPÆ is put for *diſſolute* fellows, *Horat. ep.* i. 2. 28. —— Telemachus, *(proles patientis Ulyſſei*, Horat. ep. i. 7. 40.) went to various places in queſt of his father, particularly to the court of Neſtor at Pylos, and of Menelaus at Sparta, by both of whom he was treated with the greateſt hoſpitality, *Odyſſ.* i. ii. iii. & iv. Menelaus offered him a preſent of fine horſes, which he refuſed, becauſe the rocky iſland of Ithaca was not fit for breeding theſe animals, *Horat. ib.* Finding his ſearch fruitleſs, he reſolved to return to his native country. The ſuitors formed plots to aſſaſſinate him by the way, *Ovid. ep.* i. 99. but he was preſerved by the aſſiſtance of Minerva, *Homer. ib.; Ovid. ep.* i. 99.

Ulyſſes having, by the advice of Minerva, aſſumed the appearance of a beggar, firſt went to the houſe of his ſhepherd EUMÆUS, who did not know him. In the mean time, by the direction of Minerva, Telemachus returned privately to Utica. Ulyſſes diſcovered himſelf firſt to his ſon, and then to Eumæus. With them he concerted meaſures for the deſtruction of the ſuitors. He went under his diſguiſe to the palace, where he was recognized by Argus, an old dog. Being abuſed by IRUS, a beggar of large ſize, whom the ſuitors ſupported on account of his drollery, Ulyſſes challenged him to fight; which the ſuitors forced Irus, much againſt his will, to ſubmit to. Ulyſſes ſlew him with a blow of his fiſt *. Upon

* The proper name of this beggar was ARNÆUS; he was named IRUS from his loquacity, *Homer. Od.* xviii. pr. hence called BINOMIUS, *Ovid. in Ibicè*, 417. IRUS *et eſt fabito, qui modo Crœſus erat*, i. e. a beggar, *Ovid. Triſt.* iii. 7. 42. So CRŒSO DIVITIOR: IRO PAUPERIOR, *Martial.* v. 40. vi. 77.

this, being introduced to Penelope, he was aſked by her many queſtions concerning himſelf; and thus had the ſtrongeſt proofs of her affection and wonderful fidelity. Soon after, by the aſſiſtance of Telemachus and a few faithful domeſtics, he ſlew all the ſuitors, and puniſhed their retainers. Then he made himſelf known to Penelope and his father.

The wanderings of Ulyſſes form the ſubject of the ODYSSEY of Homer. They are often ſpoken of by other ancient authors, *Herodot. in vita Homeri*, 7. & 26.; *Thucydid.* iv. 24.; *Polyb.* ix. 15. xii. 15.; *Liv.* i. 49.; *Cic. Orat.* iii. 19. &c. Strabo mentions veſtiges of his having been in Spain, iii. 149. and in many other places, i. 17. 18. &c. but ſpeaks doubtfully about their reality, i. 44. Some affirmed that he had been in Germany, *Tacit. Ger.* 3. and alſo in Britain, *Solin.* 25.

Ulyſſes is ſaid to have lived ſixteen years after his return to Ithaca. Concerning the manner of his death, *ſee p.* 186. Hyginus ſays, that Penelope, after the death of Ulyſſes, married Telegŏnus, and had by him ITĂLUS, who gave name to the country of Italy; and that Telemachus married Circe, of whom was born LATINUS, whence the Latins were named, *Fab.* 127. But Servius on Virgil gives a different account, *Æn.* xii. 164. i. 277. & 533. x. 76. vii. 47. viii. 322.

Feſtus ſays that Italy was called *Auſonia*, from *Auſon*, the ſon of Ulyſſes and Calypſo; ſo *Serv. in Virg. Æn.* iii. 171.

DIOMEDES, *and other Leaders of the Greeks in the Trojan War.*

DIOMEDES, the ſon of Tydeus *(Tydīdes)*, and *Deipўle*, the daughter of Adraſtus, king of Ætōlia, and the companion of Ulyſſes in his moſt dangerous undertakings, was one of the braveſt of the Greeks, ſaid to be ſuperior to his father, *(patre melior,)* Horat. od. i. 15. 28.; Stat. Achill. ii. 58.; ſo alſo his charioteer Sthenĕlus excelled his father Capaneus, *Stat. Achill.* i. 467.—— Diomedes often encountered Hector; and having engaged in ſingle combat with Æneas, would have ſlain him, had not Æneas been reſcued by the interpoſition of Venus, whom Diomēdes wounded in the right arm, *Virg. Æn.* xi. 277.; *Homer. Il.* v. 335. He alſo wounded Mars, *Ib.* 857. whence he is ſaid to be *ope Palladis* SUPERIS PAR, *Horat. od.* i. 6. 16.—— His wife *Ægiăle*, v. *-ēa*, having diſgraced him in his abſence by connecting herſelf with *Cyllabărus* or *Comētes*,

Comētes, the ſon of STHENĔLUS, *Serv. in Virg. Æn.* viii. 9. xi. 269. which is ſaid to have happened to him by the wrath of Venus, *Ib.* & *Ovid. Met.* xiv. 477. he did not return into his native country, but went into Italy, *ſee p.* 186. where his companions, while *Agmon*, one of their number, uttered impious language againſt Venus, were changed into birds, *Ovid. Met.* xiv. 484. &c.; *Virg. ib.* hence called the *Birds of Diomēdes*, a ſpecies of ſea-fowl, ſuppoſed to be herons, *(ardeæ,)* ſimilar to ſwans, *Ovid. ib.* 509. Pliny ſays they were like coots, *(fulĭcæ;)* that they were found only in the *inſulæ Diomedeæ*, ſmall iſlands in the Hadriatic, near mount Gargānus; that they ſhewed a fondneſs for Grecks, and a diſlike to thoſe of other nations, x. 44. *ſ.* 61. Strabo ſpeaks of this metamorphoſis as having happened after the death of Diomedes, from the grief of his companions at that event; and mentions nearly the ſame wonderful things concerning the nature of theſe birds with Pliny, vi. 284.

IDOMENEUS, the ſon of Deucalion and grandſon of Minos, king of Crete, *Pauſan.* v. 25. another of the generals of the Greeks againſt Troy, being overtaken by a tempeſt in his return home, vowed to ſacrifice to the gods whatever he ſhould firſt meet upon his landing. This happened to be his own ſon. Having performed his vow, or, as others ſay, having attempted to perform it, and a peſtilence having followed, he was expelled by his ſubjects, as a perſon unnatural to his offſpring, and odious to the gods, *Serv. in Virg. Æn.* iii. 122.; and having ſailed into Italy, ſettled in Calabria, *(Et Salentinos obſedit milite campos Lyctius*, i. e. *Cretenſis* IDOMENEUS,) *Ib.* 401. —— Diodorus writes that Idomeneus died in Crete, and was honoured as a god after his death, v. 79.; Strabo ſpeaks of him as an excellent man, (ἄριστος,) xiii. 589.; and Homer ſays, he had the good fortune to loſe none of his men in returning from Troy, *Odyſſ.* v. 191. He is called by Horace INGENS, *od.* iv. 9. 19 —— MERIŎNES, another Cretan leader, was couſin-german to Idomeneus, the ſon of Molus and grandſon of Minos, *Diodor.* v. 79. alſo diſtinguiſhed by his bravery, *Horat.* i. 6. 15. *et Ib.* 15. 26. He fought with *Dēiphŏbus*, the ſon of Priam, and wounded him.

There was a prediction, that the firſt perſon who landed on the Trojan coaſt ſhould fall, *Ovid. ep.* xiii. 93. PROTESILĀUS or *Iolāus*, however, the ſon of Iphiclus, from *Phylăce*, a city of Theſſaly, *Lucan.* vi. 352. hence called PHYLACĬDES, *Propert.* i. 19. 7. or from his grandfather *Phylăcus*, ſprung on

ſhore, and was ſlain by Hector, *Ovid. Met.* xii. 67. His wife, (*conjux* PHYLĂCĒIA, *Ovid. Triſt.* v. 14. 39.) called LAODAMIA, the daughter of Acaſtus, overwhelmed with grief at the news, cauſed an image of him to be made, which, to mitigate her ſorrow, ſhe placed in her bed-chamber, and uſed to embrace as the real perſon, *Ovid. ep.* xiii. 151. The father having got notice of it, ordered the image to be burnt on a funeral pile; Laodamia, unable to ſuſtain her grief, threw herſelf into the flames, and periſhed, *Hygin.* 103. & 104. Others ſay, that ſhe begged of the gods to be permitted an interview with her deceaſed huſband for three hours; which being granted, ſhe expired in his embraces, *Ib.* & *Serv. in Virg. Æn.* vi. 447.

GENERAL HISTORY *of* GREECE.

THE original inhabitants of Greece, as of moſt other countries, lived long in a ſavage ſtate. Diſperſed over the country, they had neither cities nor laws. In proceſs of time, they formed themſelves into a number of ſtates, governed by kings or *tyranni*. The moſt ancient kingdom is ſaid to be SICYON, founded by *Ægialeus*, b. C. 2089. The kingdom of ARGOS began under *Inăchus*, 1856; that of *Mycēnæ* under *Perſeus*, 1344.

Cecrops from Egypt firſt civilized the rude inhabitants of *Attica*, b C. 1556. He divided the country into twelve diſtricts or boroughs, and inſtituted a court of juſtice called the *Areopăgus*. *Amphictyon*, the third king of Athens, procured a confederacy among the ſtates of Greece, called from him the *council of the Amphictyons*; which met twice a-year, firſt at *Thermopylæ*, and afterwards at *Delphi*, to offer up common ſacrifices, and to conſult for the common intereſt.

THESEUS, one of the ſucceeding kings, united the twelve boroughs of Cecrops into one city, ATHENS, and admitted the people into a large ſhare of authority in the adminiſtration of government, 1234. CODRUS was the laſt king of this line, who devoted himſelf to death for his country, 1091. After him the title of king was aboliſhed; and a chief magiſtrate, called *Archon*, appointed for life. Afterwards, the continuance in this office was limited, firſt to ten years, and then

to

to one year. At laſt nine Archons were choſen, and the chief of the nine was called *the Archon*, and gave his name to the current year.

The kingdom of Thebes was founded by CADMUS from Phœnicia, who built that city, and firſt introduced letters into Greece, b. C. 1493. The adventures of his poſterity, *Laius*, *Jocaſta*, *OEdĭpus*, *Eteocles*, and *Polynices*, afforded ample matter for the fictions of the poets.

The firſt enterpriſe in which the Greeks exerted their united force, was the war againſt Troy, which they took after a ten-years ſiege. For the expedition of Jaſon to Colchis is ſo involved in fable, as indeed all the early tranſactions of the Greeks are, that nothing certain can be affirmed concerning it.

The ſtates of Greece were united together, not only by one common language and religion, but alſo by various games, to which they all reſorted, and during which all hoſtilities were ſuſpended. Theſe were the *Olympic*, the *Iſthmian*, the *Pythian*, and *Nemæan* games. But the chief bond of union was the council of the Amphictyons, by which they were afterwards enabled to ſuſtain the formidable attacks made upon them. This council, however, did not poſſeſs any abſolute power of internal controul. Hence, among the different ſtates, inteſtine contentions were carried on with the greateſt animoſity.

The firſt ſtate which obtained an aſcendency over the reſt, was SPARTA or LACEDÆMON. This was owing to the laws of LYCURGUS, an inſtitution the moſt ſingular that occurs in hiſtory. Sparta had been long governed by the deſcendants of Hercules, under whom, inſtead of one king, two ruled with equal authority. Lycurgus, being inveſted with regal authority in right of his nephew Charilaus, a minor, after travelling through various countries, eſtabliſhed a body of laws, copied chiefly from the laws of *Minos* in Crete, *Strabo*, x. 482. The two kings were continued; but their authority was reſtricted by a ſenate of twenty-eight, nominated for life by the people, and by five *Ephŏri* created annually. He inſtituted an equal diviſion of land, aboliſhed the uſe of gold and ſilver, and ordained that all ſhould eat in public. His chief attention was directed to the education of youth. At ſeven years of age they were taken from their parents, and intruſted to the charge of elderly men of the firſt rank in the city, who, by a rigid diſcipline, might train them to obedience, to love their country, to reſpect the aged, to bear hardſhip, and to ſcorn danger. The Spartans were a nation of ſoldiers. Their chief employ-

ment

ment was hunting and bodily exercise. The ground was cultivated by the *Helotæ*, a kind of slaves, whom they treated with the greatest cruelty; which is the more surprising, as in other respects they were generous and humane *.

The institutions of *Lycurgus* are said to have continued in force above five hundred years. The courage of the Lacedæ-

* The *Helōtæ* or Helots, were different from domestic slaves, of whom there is said to have been a greater number at Lacedæmon than in any other city of Greece, *Thucydid.* viii. 40. The Helots occupied a middle state between slaves and free citizens. Being the property of the public, they could not be sold nor made free but by public authority, *Strab.* viii. 365.; *Pausan.* iii. 20. They not only cultivated the ground, but served in the fleet and in the army. In the army every *Oplitēs* or heavy armed soldier was accompanied by one or more of them, *Ib.* iv. 8. Sometimes by seven. Thus at the battle of Platæa there were 5000 Spartans, and 35,000 Helots, *Herodot.* ix. 10. and 28. The Helots, from their number and courage, were a continual source of apprehension to the citizens, especially in times of public danger. In the Peloponnesian war 2000 of the bravest of them were, by the basest treachery, destroyed at once. Freedom having been publicly promised to such as had distinguished themselves most by their valour, these 2000 claimed the proffered reward; and the justice of their pretensions being admitted, they were led in solemn procession round the temples, with chaplets of flowers on their heads, which was the ceremony usually observed when they were made free. They soon after disappeared, nor was it known in what manner they perished, *Thucydid.* iv. 80.; *Plutarch. in Lycurg.* Diodorus says, that their masters were charged to put them to death privately at their houses, xii. 67. The Spartans affixed no criminality to such cunning. To train their youth to the stratagems of war, they were encouraged to commit petty thefts, provided they did it without being discovered; but if they allowed themselves to be detected, they were severely punished. Hence, to prevent detection, a boy who had stolen a young fox, and hid him under his garment, suffered the animal to tear out his very bowels, so that he died on the spot. Plutarch, who relates this fact, says, that he himself had seen boys scourged to death at the altar of Diana, without uttering a groan; *in vita Lycurgi.* This scourging, boys were obliged to submit to, at a sacred solemnity, in presence of their friends and relations, not by way of punishment, but to enure them to bear pain; and it was sometimes applied so severely as to prove fatal, *Cic. Tusc.* ii. 13. and 14.; *Senec. de provid.* 4.; *Lactant. in Stat. Theb.* viii. 437. Cicero mentions his having seen similar instances of their hardiness, while they were engaged in their exercises, *Tusc.* 5. v. 27. —To accustom young men to the arts of war, some of the stoutest among them were sent to the country, armed only with daggers, and carrying with them a little necessary provision. During the day-time they lay in *ambuscade*, concealed among the bushes; whence that custom was called CRYPTIA; and in the night-time they sallied forth, and slew such of the Helots as they found in their way. Plutarch thinks this practice was not instituted by Lycurgus, but took place afterwards; as well as other instances of cruelty exercised towards the Helots. They were sometimes forced to drink to excess, and in that state introduced into the public halls, that by seeing the baseness of drunkenness, young men might be deterred from it, *Ib.* The Helots were made to sing low and vulgar songs, and forbidden to repeat any of a liberal kind; as those of *Alcman* and *Terpander*. This harsh treatment of the Helots gave occasion to the saying, "That at Sparta a free man was the freest of all men, and a slave the greatest of slaves," *Ib.* Hence it is not to be wondered at, that the Helots were always disposed to take part against their oppressors, *Thucydid.* i. 101. iv. 80.

monians

monians was ſoon put to the teſt by a long war, in which they were engaged with the Meſſenians, who, after a deſperate ſtruggle, were in the end completely ſubdued, b. C. 664 *.

* There were three different wars, each of conſiderable length, betwixt the Lacedæmonians and Meſſenians. The firſt took place ſoon after the time of Lycurgus. It was occaſioned by an injury offered to ſome Spartan virgins by a body of Meſſenian young men, at the temple of Diana, which ſtood on the confines of both countries. *Teleclus*, one of the Spartan kings, who happened to be preſent, attempting to prevent this outrage, was ſlain. The Meſſenians alledged that theſe ſuppoſed virgins were young men in diſguiſe, with daggers under their clothes, placed there with an intention to ſurpriſe them. Other cauſes of hoſtility concurring, a bloody war commenced, which was carried on for above twenty years with the greateſt animoſity. The Spartans bound themſelves by an oath not to return till they reduced Meſsēnē; but after an abſence of ten years, fearing the conſequences of a want of progeny, they ſent home ſuch young men as had joined the army after the oath had been taken. Their offspring were called PARTHENIÆ, *v. ii.* Meſſenē, was at laſt taken by ſtratagem, and the hardeſt conditions impoſed on the inhabitants. The Parthenians finding themſelves treated with contempt by the Spartans after their return from the Meſſenian war, formed a conſpiracy with the Helots, for their deſtruction. But the plot being diſcovered, they were expelled from Lacedæmon; and having ſailed into Italy under PHALANTHUS, ſettled at Tarentum, *Pauſan.* iv. 14. *See p.* 166.

After a rigorous ſubjection of thirty-nine years, *Pauſan.* iv. 15. (Juſtin ſays eighty years, iv. 5.) the Meſſenians reſumed the war under ARISTOMENES; a man of ſurpriſing courage and abilities. The Spartans being defeated after an obſtinate engagement, ſent to conſult the oracle of Delphi about the event of the war. They were directed to ſeek a general from the Athenians. That ſtate, as Juſtin ſays, through contempt, ſent them TYRTÆUS, a poet and a ſchoolmaſter, who was lame of a foot, *Pauſan.* iv. 15.; *Strab.* viii. 292. The Spartans, although by no means pleaſed with their new general, yet, from veneration for the oracle, obeyed his commands. Their ſucceſs did not anſwer their expectations. Being routed in three different actions, they were now reduced almoſt to deſpair, and had thoughts of concluding a peace upon any terms. But Tyrtæus ſo animated them by his verſes in praiſe of military glory, *Horat. art. p.* 402.; *Juſtin.* iv. 5. that they determined to try another battle, in which they gained a complete victory; chiefly by the treachery of ARISTOCRĀTES, king of the Arcadians, who were joined in confederacy with the Meſsēnians. Ariſtomēnes, after performing prodigies of valour, was ſome time after made priſoner, with fifty of his companions. Being thrown into a deep cavern, the uſual puniſhment of the meaneſt malefactors at Sparta, they were all killed by the fall, except Ariſtomenes; who, after remaining three days among the dead carcaſes, made his eſcape in the moſt wonderful manner; and afterwards getting poſſeſſion of the town of *Era*, defended it againſt the Lacedæmonians near eleven years. At laſt, however, by a ſtrange accident it fell into their hands, and the Meſſenians who defended it retired into Sicily, where they ſettled at Meſsāna, *Pauſan* iv. 23.; See p. 257. Ariſtomenes remained in Greece, where he married all his daughters to perſons of the firſt rank, except the youngeſt, who married a prince of Rhodes. Ariſtomenes accompanied her to that iſland, where he died. He had formed a plan, in conjunction with the Arcadians, of ſurpriſing Sparta, but was again betrayed by Ariſtocrates, the Arcadian king, on which account that prince was ſtoned to death by his ſubjects, *Pauſan.* iv. 23.——The Meſſenians were reduced nearly to the ſame ſtate of ſervitude with the Helots; whence they were all called MESSENII, *Thucydid.* i. 101. and Sparta having gained ſo great an acceſſion of territory, ſoon began to aſſume the pre-eminence among the other ſtates of Greece.

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The Athenians, agitated by discord under their Archons, and seeing the good effects of the institutions of Lycurgus, pitched upon DRACO, a man of wisdom and integrity, to draw up a body of laws for them, b. C. 623. The laws of Draco punished all crimes equally with death; hence they were said to be written with blood. Their excessive severity made them soon be abolished. SOLON was next chosen as legislator, 594.; and his laws remained in force while Athens continued a free state. The chief power was lodged in the hands of the people, which, as it was not properly balanced, they often abused. The most illustrious citizens, upon mere suspicion, were banished for ten years, by what was called the *Ostracism**; a form of punishment not intended as a disgrace, but by way of precaution, to dispel the jealousy of the people.

The laws of Solon were as remarkable for their lenity, as those of Lycurgus were for their rigour. There was an asylum even for slaves; and when animals were exhausted with labour, they were sometimes supported in a public inclosure, *Plutarch. in vita Catonis Censoris.*

Solon was one of the seven wise men of Greece. The other six were, *Thales* of *Miletus*, *Bias* of *Priene*, *Chilo* of *Sparta*, *Pittacus* of *Mitylene*, *Cleobulus* of *Rhodes*, and *Periander* of

Some time after the expulsion of Xerxes and his army from Greece, a great part of Lacedæmon was overwhelmed by an earthquake, in which above twenty thousand of the inhabitants are said to have perished, *Diodor.* xi. 63. Ælian says, there were only five houses left, vi. 7. The Messenians and Helots thinking this a favourable opportunity for regaining their liberty, took up arms, and marched to Sparta to crush their oppressors. But Archidamus, the Spartan king, apprehending what happened, having collected and armed those citizens who remained, repulsed the aggressors. They having seized on *Ithome*, a strong fort in Messenia, made frequent inroads from thence into Laconia. The Lacedæmonians in their distress sought assistance from the Athenians, which, after some opposition, was by the advice of Cimon granted them. Cimon marched with a large body of men into Laconia. Some other Grecian states, prompted by the example of the Athenians, also sent auxiliaries. But the Spartans suspecting the Athenians of being too much inclined to the interest of the Messenians, sent back their forces; which greatly exasperated the Athenians, *Ib.* 64.; *Justin.* iv. 6.; *Plutarch. in Cimone.* This, joined with other causes, gave occasion to the long and bloody war which afterwards took place between these two states, and finally terminated in their mutual destruction. The Messenians and Helots defended themselves in Ithome for about ten years. At last they were obliged to surrender, on condition of leaving Peloponnesus altogether. The Athenians received them with their wives and children, rather, as Thucydides says, from enmity against the Lacedæmonians, than from motives of compassion; and granted them a settlement at Naupactus, which city, the Athenians had lately taken from the Locri Ozolæ, *Thucyd.* i. 103. In the Peloponnesian war the Athenians having possessed themselves of Pylos, transplanted the Messenians to that place, as being in their native country; from whence they greatly infested the Lacedæmonian territory by their depredations, *Ib.* iv. 41.

* It was so called, because the people gave their votes by writing the name of the person on shells or small pieces of brick, (ὀστρακα, *testæ* vel *testulæ*.)

Corinth.

Corinth. Contemporary with whom were, *Æſop* the author of fables, and *Anacharſis* the Scythian philoſopher; the poets, *Archilŏchus* of *Paros*, *Steſichŏrus* of *Himera*, *Simonides* of *Ceos*, *Hippōnax* of *Ephĕſus*, *Ariſtæus* of *Proconnēſus*, *Orpheus* of *Croton*, *Sappho* and *Alcæus* of *Leſbos;* and ſomewhat later, *Anacreon* of *Teos* in Ionia, *Pythagoras*, and *Theſpis* the inventor of tragedies at Athens.

Before the death of Solon, PISISTRATUS, his relation, an artful man, by patroniſing the poor, had the addreſs to make himſelf maſter of the government of Athens, b. C. 560, which he held for thirty years, and tranſmitted it to his ſons Hippias and Hipparchus. But tyranny was aboliſhed by means of two friends, *Harmodius* and *Ariſtogīton*, and the family of Alcmæon, aided by the Lacedæmonians. — Hipparchus was ſlain, and Hippias fled to DARIUS king of Perſia, b. C. 510. which gave occaſion to his war with Greece.

The Grecian cities in Ionia, which had been ſubject to Perſia, were at this time induced to revolt, by Ariſtagŏras, deputy to Hyſtiæus the Perſian governor of Miletus. Having obtained aſſiſtance from the Athenians, they burnt Sardis. To revenge which Darius, having cruſhed the Ionians, ſent an army of one hundred thouſand foot and ten thouſand horſe againſt Athens, under Datis and Artaphernes, attended by Hippias. But they were defeated by Miltiades in the battle of Marathon, with only ten thouſand Athenians, b. C. 490. Hippias was among the ſlain. Darius reſolved to make war on Greece in perſon, but was prevented by death.

XERXES, his ſon, having made a bridge of boats over the Helleſpont, and cut through mount Athos, led into Greece a prodigious army of about two millions of men, according to ſome, five millions, attended by a fleet of one thouſand two hundred ſail, beſides leſſer veſſels, containing about ſix hundred thouſand men. But this mighty hoſt was oppoſed at Thermopylæ, by LEONIDAS king of Sparta, with only three hundred men, who nobly devoted themſelves for their country, after killing twenty thouſand of the enemy, a. C. 480. *See p.* 311. The Perſian fleet was ſoon after defeated by the Greeks near Salamis, with about only three hundred ſail, chiefly by the conduct of THEMISTOCLES, the Athenian, who had perſuaded his countrymen to abandon their city, and commit themſelves to their wooden walls or ſhips. — Xerxes, who had been witneſs of the battle from a lofty throne erected on ſhore, terrified at the event, fled towards the Helleſpont, which he croſſed in a fiſhing-boat; leaving the care of his army to *Mardo-*

nius, who ſome time after was defeated and ſlain by *Pauſanias* king of Sparta, and ARISTIDES, the Athenian, at Platæa. On the evening of the ſame day, the combined fleet of the Lacedæmonians and Athenians under Leotychides and Xantippus, landing their men, burnt the Perſian fleet at Mycălè in Ionia, cutting to pieces forty thouſand of the enemy who guarded it, together with their general Tigranes. — After this no Perſian army ever croſſed the Helleſpont. The Perſian monarchs henceforth employed a more ſucceſsful method againſt Greece, by their emiſſaries and bribery ſetting the different ſtates againſt one another.

By the art of *Themiſtocles*, by the moderation of *Ariſtides*, deſervedly ſirnamed the *Juſt*, and by the generoſity and abilities of CIMON, the ſon of Miltiades, the Athenians obtained the aſcendency over the Lacedæmonians among the confederated ſtates of Greece. Cimon being placed at the head of affairs at Athens, proſecuted the war againſt the Perſians with great ſucceſs. He gained three victories over them in one day. Having deſtroyed their fleet at the mouth of the river Eurymĕdon, he diſembarked his troops, and defeated their army by land, and the ſame evening overpowered a fleet of Phœnicians, which was coming to their aſſiſtance. At laſt a peace was concluded, by which liberty was granted to all the Grecian ſtates in Aſia and the iſlands, in the reign of Artaxerxes, b. C. 470.

About this time flouriſhed *Herodŏtus* the hiſtorian; the poets *Pindar* and *Æſchўlus*; the philoſophers *Anaxagŏras*, *Empedocles*, and *Democritus*.

At Athens, after the death of Cimon, PERICLES, the ſon of Xantippus, who commanded at the battle of Mycălè, by his eloquence and popular arts, procured the chief direction of affairs, which he retained for forty years. He adorned the city with buildings, and gratified the taſte of the citizens for every thing that was ſplendid and elegant. By theſe expences, he exhauſted the public revenues, corrupted the morals of the people, and alienated the allies by rigorous exactions. At laſt the jealouſy which Sparta had long entertained againſt Athens broke out into an open war, b. C. 431, which was called the PELOPONNESIAN WAR, and laſted twenty-ſeven years. It was carried on with the greateſt animoſity on both ſides. The hiſtory of it is written by *Thucydides*, who then had a ſhare in the management of public affairs.

The Lacedæmonians led an army into Attica, and ravaged the country. The numbers which flocked into the city produced a plague, of which many died, and among the reſt Pericles.

cles. The famous physician HIPPOCRATES on this occasion exerted his skill. — The Lacedæmonians next besieged Platæa, which they took after a desperate resistance, and put the inhabitants to the sword.

The Athenians recovering from their distresses, made various attacks on the territories of the Lacedæmonians and their allies with great success. At the instigation of ALCIBIADES, a man remarkable for his virtues and his vices, they sent an army into Sicily against Syracuse; where, after various turns of fortune, their fleet was totally destroyed by the Syracusans, aided by the Spartans, and their land-forces either cut to pieces or made captives. Their generals *Nicias* and *Demosthenes* were put to death. Here the glory of Athens fell. Soon after another fleet of theirs was destroyed at *Ægos Potămos*, by *Lysander*, general of the Lacedæmonians, who took Athens after a six-months siege, and set over it thirty men, called TYRANTS, who unjustly put many of the citizens to death. According to Xenophon, more perished in eight months by their cruelty, than had fallen in the war for several years. They were expelled by the conduct and courage of THRASYBULUS, who was secretly aided by the Thebans. Attempting afterwards to recover their authority by the assistance of Sparta, they were put to the sword. To calm the minds of the citizens, Thrasybulus proposed an *amnesty*, or act of oblivion, for all that was past. The seeds of rancour however still remained; and, amidst these popular dissensions, Socrates, the most illustrious of the ancient philosophers, fell a sacrifice to the malice of his enemies, aged 70. b. C. 400.

SOCRATES had devoted himself to the education of youth for forty years. His exemplary virtue, his superior talents, and the attachment of his scholars, excited the hatred of the *Sophists*, or pretenders to science, and of their adherents. They first employed *Aristophănes*, the writer of comedies, to expose his character to ridicule on the stage; which he did in an illiberal satire, called the *Clouds*. They now brought him to a formal trial. They charged him with corrupting the youth, and introducing new deities. Socrates made a noble defence; but the faction of his enemies prevailed. He was sentenced to drink hemlock, the usual mode of putting condemned citizens to death at Athens. During his imprisonment, which lasted thirty days, he behaved with amazing tranquillity of mind, entertaining his friends who came to visit him, with lectures on philosophy. He might have made his escape, but from regard to the laws of his country, he would not. He drank off the fatal cup without emotion.

It was not till some time after the death of this truly great man that the Athenians became sensible of their error. They were penetrated with shame and remorse for their injustice. They condemned Anytus and Melitus, his principal accusers, to suffer capital punishment, disgraced all those who had any hand in his death, and decreed the highest honours to his memory.

Contemporary with Socrates were the tragic poets *Sophocles* and *Euripides: Lysias*, the orator; *Phidias* and *Scopas*, architects and statuaries.

The most famous of the scholars of Socrates were PLATO and XENOPHON, who have both given us some account of his life. Xenophon was no less conspicuous for his military skill, than for his learning. CYRUS, having rebelled against his brother *Artaxerxes*, king of Persia, engaged a considerable body of Greeks in his service, whom he led all the way from Sardis to the plains of *Cunaxa* near Babylon. By their assistance the king's army was defeated; but Cyrus being slain in the moment of victory, and the rest of his troops joining the king, the Greeks were left alone. Their commanders, *Clearchus*, *Menon*, *Proxĕnus*, *Agias*, and *Socrates*, with several inferior officers, being induced to go to the Persian camp under pretence of a conference, were all treacherously put to death. The Greeks giving up all for lost, were roused from their despondency by Xenophon, then a volunteer in the army. By his advice, they chose new commanders, and himself among the rest; under whose conduct they forced their way through the enemy's country for upwards of two thousand miles; and after surmounting incredible difficulties and dangers, at last arrived safe at the Euxine sea. This is called the *Retreat of the ten thousand*, one of the most memorable transactions in history *.

AGESILAUS, king of Sparta, being sent into Asia with an army, took several cities in Phrygia, beat *Tissaphernes*, the Persian general, near the river *Pactōlus*, and spread terror through the whole empire: but in the midst of his successes he was recalled by the *Ephori*, to defend his country against a confederacy formed against it, through the influence of Persian gold, by the other states of Greece, who, under the conduct of CONON and IPHICRĀTES, the Athenian generals, had gained considerable advantages over the Lacedæmonians. This was called the *Corinthian* war; and was terminated by a shameful peace which the Spartans made with the king of Persia, called

* Xenophon in his old age usually resided at *Scillus, (-untis)*, a small town in Elis, about twenty stadia, or two miles and a half from Olympia; where he composed most of his works; *Expedit. Cyr.* v.; *Diogen. Laert.* ii. 52.

the

the *peace of Antalcides*, from the perſon who concluded it, whereby the Grecian cities in Aſia were again ſubjected to the empire of Perſia, b. C. 387. Thus, by the diſſenſions of the Greeks, were annihilated all the advantages of many glorious victories.

Some time after this the Lacedæmonians, taking advantage of ſome diviſions at Thebes, ſeized upon the citadel of that city, called *Cadmæa*, and held it for four years. It was recovered by the brave conduct of PELOPIDAS, aſſiſted by the Athenians, b. C. 377.

EPAMINONDAS, the moſt accompliſhed of the Greeks, being joined with Pelopidas in the command of the Theban army, defeated the Lacedæmonians under Cleombrŏtus their king, in the memorable battle of LEUCTRA, b. C. 370. After which they led their forces into Peloponneſus, to the very city of Sparta, which was defended by *Ageſilaus*. In a ſubſequent campaign, *Epaminondas* a ſecond time overcame the Lacedæmonians, who were now joined by the Athenians and other allies, in the battle of *Mantinea*; but being mortally wounded by a javelin, the head of which remained in his body, he was carried off the field, and ſurvived, till being aſſured that his men had gained the victory, and ſeeing his ſhield ſafe, he drew the head of the javelin out of his body, and expired. As the glory of Thebes had riſen with Epaminondas, ſo it alſo fell with him, b. C. 363. A peace was ſoon after concluded between the ſtates of Greece, which laſted for ſeveral years.

The Greeks were now greatly degenerated from the virtue of their anceſtors. An univerſal ſpirit of party, the luſt of power, and regard to private intereſt, had extinguiſhed patriotiſm and every noble ſentiment. Sparta was corrupted by the introduction of riches by *Lyſander*; and Athens, miſled by her orators, became daily weaker and weaker.

PHILIP, king of Macedon, at this time began to diſplay his great abilities. He had been educated under Epaminondas at Thebes, having been carried thither as an hoſtage, at ten years of age, with ſeveral others, by Pelopidas; when he, as arbitrator, ſettled a difference concerning the crown between *Amyntas* the father of Philip, and *Perdiccas* his uncle, in favour of the latter. Philip being informed of his uncle's death, ſecretly fled from Thebes. Being raiſed to the throne at twenty-four years of age, in preference to his nephew, the lawful heir, he firſt ſubdued the Illyrians and other neighbours, and then began to turn his views towards Greece. By wonderful art, diſſimulation, and bribery, he embroiled the different ſtates with one

one another, and then attacking with open force the Athenians and Thebans, his moſt violent opponents, who were incited by the eloquence of DEMOSTHENES, he completely defeated them in the famous battle of CHERONÆA, which may be conſidered as the final period of the liberties of Greece, b. C. 337. Soon after, he was appointed general of the Greeks againſt the Perſians, by the council of the Amphictyons, into which he had procured himſelf to be admitted. But while he was preparing for this expedition, he was murdered by a young man, named *Pauſanias*, in revenge of a private affront he had received from one of the king's relations, for which Philip had declined giving him ſatisfaction, b. C. 336.

ALEXANDER the Great, his ſon, ſucceeded at twenty years of age. He had ſtudied under ARISTOTLE, the moſt famous philoſopher of his time. Upon his acceſſion to the throne, the conquered ſtates revolted. But Alexander, with amazing ability and diſpatch, reduced them. Thebes was taken and deſtroyed. The Athenians, upon making their ſubmiſſion, were pardoned. Alexander then bent his whole attention on the Perſian war. He croſſed the Helleſpont with only thirty thouſand men, and five thouſand horſe. He defeated the Perſians firſt at the river Granīcus, and a ſecond time at Iſſus, under the command of DARIUS CODOMANNUS, their king. That monarch's mother, *Siſygambis*, his wife and ſon, two daughters, and ſeveral other relations, fell into the hands of the conqueror, who treated them with the greateſt generoſity. After this Alexander over-ran Syria. Being refuſed admittance into Tyre, he laid ſiege to it, and took it in ſeven months, by carrying a bank acroſs an arm of the ſea, by which it was joined to the continent. From Tyre Alexander marched to Jeruſalem, where he is ſaid by Joſephus to have granted the Jews particular priviledges. Having taken Gaza, which was nobly defended by Bœtis, he next ſubdued Egypt, and founded the city of Alexandria near one of the mouths of the Nile. From thence he advanced into Lybia, to viſit the Temple of Jupiter Ammon, whoſe ſon he deſired to be accounted. After his return, he ſet out in queſt of Darius. Having croſſed the Euphrates and Tigris, he came up with him near the city Arbēla, at the head of an immenſe army. After a bloody engagement, Alexander, gained a complete victory. Darius was ſoon after murdered by *Beſſus*, governor of Bactriana, to whom he had fled, b. C. 330. In him the Perſian empire ended, after having exiſted, from the time of Cyrus the Great, two hundred and ninety-nine years.

After

After this Alexander, intoxicated by proſperity, gave himſelf up to intemperance and debauchery. He aſſumed the manners and dreſs of the Perſians, ordering himſelf to be worſhipped as a god. He put to death ſeveral of his beſt friends, *Parmenio*, *Clitus*, and *Calliſthenes*. Still however he purſued his conqueſts. Having croſſed the river *Jaxartes*, he defeated an army of the Scythians. He then turned his arms againſt India, and in a great battle defeated PORUS, an illuſtrious prince of that country, on the banks of the Hydaſpes. It was here he loſt his famous horſe *Bucephălus*, and built a city, which he called after his name. He advanced as far as the *Hyphăſus*, conquering a great many nations in his progreſs, and performing incredible exploits. He was reſolved to lead his forces as far as the *Ganges* and beyond it; but they refuſed to follow him. Whereupon he was with reluctance obliged to return. He divided his army into two parts. The one part coaſted it along from the *Indus* to the mouth of the *Euphrates*, and from thence ſailed up to Babylon: the other, under Alexander himſelf, proceeded by land, and encountered the greateſt hardſhips. Upon Alexander's return to Babylon, ambaſſadors from all parts came to do him homage. But his intemperance and immoderate drinking threw him into a fever, of which he died, in the thirty-third year of his age, and twelfth of his reign, b. C. 324, having ordered his body to be conveyed to the temple of Jupiter Ammon.

After the death of Alexander, his generals having met, appointed his brother *Aridæus*, a perſon of a weak underſtanding, and his infant ſon by *Roxana*, to ſucceed. PERDICCAS, to whom Alexander in his laſt moments had given his ring, was made regent. The empire was divided into thirty-three governments, which were diſtributed among the different commanders, each of whom reſolved to make himſelf abſolute, while Perdiccas propoſed ſubduing them all one after another. They ſoon engaged in fierce and bloody wars, in which acts of the moſt horrid perfidy and cruelty were committed. The whole family of Alexander were, at different times, ſacrificed to the ambition of his generals, and few of them died a natural death. Such were the effects of the unjuſt conqueſts of Alexander.

Perdiccas, and EUMENES his friend, the only faithful adherent to the royal family, with ſeveral others, being cut off, ANTIGONUS and his ſon DEMETRIUS, called *Poliorcētes*, or the taker of cities, became the moſt powerful; on which account a combination was formed againſt them by *Ptolemy* governor of *Egypt*,

Egypt, *Seleucus*, of *Babylon*, *Caſſander*, of *Macedonia*, and *Lyſimachus*, of *Thrace*. A great battle was fought near IPSUS in *Phrygia*, in which Antigonus was defeated and ſlain, b. C. 301. The conqueſts of Alexander were ſhared among the victors, who now aſſumed to themſelves the title of kings. Two only however tranſmitted their dominions to their deſcendants, *Ptolemy* and *Seleucus*, who were indeed the moſt deſerving.

During theſe tranſactions, there had been great revolutions in Greece. The Lacedæmonians had taken up arms in the lifetime of Alexander, and were ſubdued by *Antipater*, whom Alexander had left governor of Macedonia in his abſence. The Athenians, upon hearing of Alexander's death, gave vent to immoderate joy. Having engaged ſeveral ſtates to join them, by the perſuaſion of Demoſthenes, they marched againſt Antipater, and having defeated him, under the command of *Soſthenes*, obliged him to ſhut himſelf up in *Lamia*, a city of Theſſaly. But he having received reinforcements, at laſt proved victorious. He demanded that thoſe ſhould be given up to him who were authors of the war. Demoſthenes, that he might not fall into his hands, poiſoned himſelf, *See p.* 287. During the ſtruggles between the generals of Alexander, Athens frequently changed maſters, and as often its form of government. Sometimes ariſtocracy, ſometimes democracy prevailed. The people favoured or condemned their chief citizens according to the caprice of their conquerors.

Under *Polyſperchon*, whom Antipater had appointed to ſucceed him in the regency of Macedonia, in preference to his ſon *Caſſander*, the democratical faction at Athens put to death the virtuous PHOCION, at an advanced age, a favourer of oligarchy, who had often commanded the armies of the republic with ſucceſs.

Caſſander having become maſter of Athens, appointed DEMETRIUS PHALEREUS to govern it, which he did with great juſtice and moderation for ten years. The Athenians, out of gratitude for his merits, erected to him three hundred and ſixty ſtatues, the number of days at that time in the year, according to the Greeks. But Demetrius, the ſon of Antigonus, having expelled the Macedonian garriſon from the city, reſtored the popular government. Phalereus retired into Egypt, where he got the charge of a ſplendid library which Ptolemy was then collecting at Alexandria. All his ſtatues were now thrown down, and ſentence of death pronounced againſt him. The Athenians paid almoſt divine honours to their preſent maſter. But after the fatal battle of Ipſus, they refuſed

refuſed him admiſſion into their city. Demetrius, however, having retrieved his affairs, forced them to ſurrender, and ſtill treated them with clemency. He was making rapid progreſs in the reduction of the reſt of Greece, when he was called off by the information that Ptolemy and Lyſimachus had ſtript him of his remaining poſſeſſions in Aſia. Next year, however, upon the death of Caſſander, he found means, by the murder of Caſſander's ſon, to procure the crown of Macedonia, which he held for ſeven years. Ambitious to regain his father's dominions, he made great preparations for invading Aſia. But being deſerted by his troops, who, offended at his haughtineſs, proclaimed Pyrrhus king of Epire, he fled into Greece in the diſguiſe of a common ſoldier. There having collected what forces he could raiſe, and leaving ſuch places as continued faithful to him to his ſon Antigonus, he embarked for Aſia with about eleven thouſand men. But being unſucceſsful in all his attempts, he was at laſt obliged, from mere want, to ſurrender himſelf to Seleucus. He died about three years after in captivity, by his intemperance in eating and drinking; —a ſtriking example of the uncertainty of fortune.

PYRRHUS was ſoon obliged to relinquiſh Macedonia by Lyſimachus; who, engaging in war with Seleucus, was defeated and ſlain, b. C. 281. Seleucus, now the only ſurviving general of Alexander, was ſoon after aſſaſſinated in Macedonia by Ptolemy Ceraunus, brother to the king of Egypt, on whom he had conferred the greateſt favours. Ceraunus, now made king of Macedonia, and alſo of Thrace, by the deſtruction of the family of Lyſimachus, did not long enjoy the reward of his crimes. He was defeated and ſlain by the Gauls under BRENNUS, who at that time made an irruption into thoſe countries. The Gauls, diſperſed up and down after their victory, were unexpectedly attacked by a body of troops ſuddenly collected by Soſthenes, a private individual, and many of them cut to pieces. But Brennus, in a ſhort time being ſtrengthened by new reinforcements, overpowered Soſthenes. Advancing from thence to pillage the temple of Delphi, he is ſaid to have periſhed, with a great part of his troops, in a ſtorm. Such as ſurvived were cut off by the inhabitants of the country. Much about this time another body of Gauls, ſettled in Aſia, and gave name to the province of Galatia.

After the death of Soſthenes, Antigonus Gonatas, the ſon of Demetrius, obtained the kingdom of Macedonia, b. C. 276, but was diſpoſſeſſed of it by Pyrrhus, after returning from his wars in Italy. Pyrrhus being ſlain at the ſiege of Argos,

by a tyle thrown by a woman from the top of a houſe, Antigonus again recovered the crown, and after enjoying it thirty-four years, left it to his ſon Demetrius.

The Lacedæmonians and Athenians, alarmed at the power of Antigonus, entered into a war againſt him; but without ſucceſs. The Athenians were again obliged to admit a garriſon into Munichia. But while theſe two ſtates were ſo miſerably ſunk from the luſtre of their anceſtors, the ſpirit of liberty was again revived by a few inconſiderable cities in Peleponneſus, *Patræ*, *Dyma*, *Pharæ*, *Leontium*, *Pallēne*, &c. Theſe had for a long time been united together by a confederacy, called *the Achæan League*, upon terms of perfect equality and freedom; but had never before made any figure. The abilities of a ſingle man, at this time, raiſed them to eminence. ARATUS of Sicyon, having expelled the tyrant Nicocles from that place, engaged his countrymen to join the Achæan league, b. C. 252. Being made prætor of the Achæans, he, with wonderful intrepidity and conduct, took the citadel of Corinth from the Macedonians by ſurpriſe, and induced that city, with ſeveral others, likewiſe to accede to the league. His great ambition was, to unite all the cities of Peloponneſus in one republic; but he met with unſurmountable obſtacles in executing this deſign. AGIS king of Sparta, grieved at the corrupt morals of his city, and animated with an enthuſiaſtic love of virtue, endeavoured to revive the ancient inſtitutions of Lycurgus; but failing in the attempt, was condemned and executed by the influence of his colleague Leonidas, who died ſoon after, b. C. 244. Cleomēnes, the ſon of Leonidas, ſucceeding, accompliſhed the reformation which his father had oppoſed. He engaged in war with the Achæans, and gained conſiderable advantages over them. Whereupon they aſked aſſiſtance from Antigonus Doſon, who reigned in Macedonia during the minority of his nephew Philip, the ſon of Demetrius. Cleomēnes was defeated, and obliged to fly into Egypt, where he afterwards met with a miſerable fate. Antigonus uſing his victory with great lenity, left the Spartans the full enjoyment of their liberty. But henceforth that city ſunk into oblivion. It at laſt fell under the power of tyrants, firſt of Machanidas, and after him of Nabis.

The Achæan league continued to flouriſh by the prudent conduct of Aratus. But being attacked and defeated by Scopas at the head of the Ætolians, a fierce people, who now began to diſtinguiſh themſelves, they called in Philip king of Macedon, at that time a young man, to their aſſiſtance, who by his ſucceſſes obtained great influence in Peloponneſus. He was at

firſt

firſt directed by the counſels of Aratus; but being offended at the freedom of his remonſtrances on ſome parts of his conduct, and incited by the wicked ſuggeſtions of his flatterers, he cauſed him to be poiſoned, while prætor the ſeventeenth time, together with his ſon; by which means he afterwards loſt the aſſiſtance of the Achæans in his wars with the Romans. After the death of Aratus, the Achæan league was ſupported by PHILOPŒMEN, called, on account of his ſingular virtues, *the laſt of the Greeks*. He, attempting to reduce Meſſene by ſurpriſe, which had revolted from the league, was taken priſoner, and put to death by poiſon, b. C. 183. The Achæans afterwards revenged this outrage with great ſeverity.

After the reduction of Macedonia, the Romans, laying aſide their former affected moderation, treated the ſtates of Greece with leſs deference. They interpoſed their authority in all diſputes, and aſſumed the ſame ſuperiority over them as if they were already conquered. The Achæans having made war on the Lacedæmonians, at that time in alliance with Rome, were required in a commanding tone, to deſiſt from hoſtilities. Provoked at this haughtineſs, and ſtimulated by *Diæus* and *Critolaus*, two ſeditious magiſtrates, they had the imprudence, by inſulting the Roman deputies, to bring on themſelves the whole weight of the Roman power, under which they were finally cruſhed, and together with them the whole of Greece.

Athens, however, although ſubdued, continued to maintain the moſt flattering of all empires, that of genius and taſte. It was the ſchool to which the moſt illuſtrious citizens of Rome repaired, to learn the arts of elegance and refinement. The democratical government was ſtill preſerved, and the people permitted to enjoy almoſt all their former privileges. In the war againſt Mithridates, Athens was conſtrained to ſide with that monarch, by Archelaus his general, and Ariſtion, a native of the place. Sylla having taken the city by aſſault, gave it up to be plundered by his ſoldiers, b. C. 86. The tyrant Ariſtion and many others were put to death. The Athenians, however, were ſtill left in the enjoyment of their democracy. Upon the invaſion of the northern nations, Greece was over-run by Alaric king of the Goths. Athens capitulated; and by paying a ranſom, was preſerved, A. D. 396.

HISTORY OF THE ROMAN EMPIRE IN THE EAST, OR OF THE GREEK EMPIRE.

THE *Eaſtern empire*, called alſo the *Greek* or *Conſtantinopolitan empire*, was ſaved by the ſettlement of the barbarous nations in the Weſt, where they ſeem to have ſpent their force. Satisfied with their acquiſitions, or divided among themſelves, they thought no more of new conqueſts. The great policy of the Greek emperors was to foment their diviſions.

The hiſtory of the Greek empire is ſeldom intereſting. It preſents a ſad picture of diſorder and weakneſs, attended with all the calamities which ariſe from luxury, ſuperſtition, fanaticiſm and cruelty. The imperial dignity was neither hereditary nor elective. It was uſually procured by guilt, and often led to an untimely death. The emperors, immerſed in pleaſure, and taken up about theological controverſies, or the diſputes of the circus, paid little attention to the affairs of government.

ZENO, who ſent Theodoric into Italy, againſt Odoacer, is ſaid to have been buried alive, in a fit of intoxication, by the orders of the empreſs Ariadne, A. D. 491. by whoſe influence ANASTASIUS, one of the loweſt officers about court, ſucceeded, and reigned twenty-ſeven years.

JUSTIN, his ſucceſſor, was the ſon of a Thracian ſhepherd, and could neither read nor write. He reigned nine years.

JUSTINIAN, 527, the nephew and ſucceſſor of Juſtin, recovered Africa from the Vandals, and moſt of Italy from the Goths, by means of his general Beliſarius, whoſe great abilities might have reſtored the empire; but he was treated with baſe ingratitude by Juſtinian. Still however his allegiance continued inviolable *. Narſes, who completed the conqueſt of Italy, met with the ſame return from the ſon of Juſtinian; but he, in revenge, when recalled from his government, is ſaid to have invited the Lombards to take poſſeſſion of that country.

Juſtinian reduced the Roman laws into a regular form, by the aſſiſtance of Tribonian, and ſome other lawyers. This code of laws, called the *Corpus Juris*, is divided into three parts, which were publiſhed at different times, the *Inſtitutions*, *Digeſta* or *Pandects*, and *Novellæ*.

Under this emperor the manufacture of ſilk was firſt introduced into Europe from Perſia by two monks.

* The circumſtance of Beliſarius being deprived of his ſight, and forced to beg by the high way, (DATE OBOLUM BELISARIO), is thought to be fabricated. *See Gibbon's Decline of the Roman Empire.*

JUSTIN

JUSTIN II. 565, unable to oppoſe the Perſians under Choſroes, choſe TIBERIUS, a man of merit, and at firſt only a ſoldier of fortune, as his aſſociate in the empire, who named MAURITIUS as his ſucceſſor. He was dethroned, and cruelly murdered, with his wife and five ſons, by PHOCAS, who was originally a common ſoldier, and raiſed to the empire by an army of rebels, A. D. 602. This odious tyrant acknowledged the ſupremacy of the Roman pontiff, as univerſal biſhop, and gave up to Pope Boniface III. the famous temple called *Pantheon*, to be converted into a church, which was conſecrated to the Virgin Mary and all ſaints. Phocas was ignominiouſly ſlain by his ſucceſſor Heraclius, formerly præfect of Africa, A. D. 610.

HERACLIUS, having terminated the Perſian war with ſucceſs, and recovered the croſs of our Saviour, ſunk into indolence; and, regardleſs of the ſtate, devoted his chief attention to the controverſies of the church.

In the reign of Heraclius, MAHOMET began to publiſh his new religion, at Mecca in Arabia, his native city. The book which contains it is called the *Koran* or *Alcoran*, which Mahomet pretended he received, chapter by chapter, from the angel Gabriel. It was at firſt written on the plate-bones of camels by his amanuenſis; for he himſelf could neither write nor read. He is ſaid to have compoſed it by the aſſiſtance of a Jew, and of one Sergius a monk. The magiſtrates of Mecca, convinced of his impoſture, and ſuſpecting he had a deſign on the government, propoſed apprehending him; but he having got notice of their intention, fled to Medina, A. D. 622. This forms the famous æra of the Mahometans, called the *Hegira*, or flight, from which they compute their time by lunar years. At Medina Mahomet met with a more favourable reception, being joined by a number of proſelytes, whom he called *Muſſulmans*, or faithful, and made all of them ſoldiers. He ſoon acquired ſufficient force to reduce the city of Mecca; and in a ſhort time after became maſter of all Arabia, chiefly by the aſtoniſhing valour of his general Kaled. Mahomet died A. D. 632. His ſucceſſors, who were called *Caliphs*, extended their conqueſts with incredible rapidity. In a few years, they overran Paleſtine, Syria, Meſopotamia, and Perſia: they conquered Ægypt, and all Africa, to the ſtraits of Hercules.

The ſucceſſors of Mahomet were Abubeker, who reigned two years, Omar twelve, Oſman ten, Hali three, Mahias, &c.

The Emperor Heraclius died A. D. 641, and was ſucceeded by his ſon CONSTANTINE III. who reigned but four months, being poiſoned by the Empreſs Martina, his mother-in-law, to make

make room for her own ſon HERACLEONAS; but ſix months after, he was depoſed, his noſe cut off, his mother's tongue cut out, and both baniſhed. The ſenate elected CONSTANS, the ſon of Conſtantine, to the empire. He having gone to Rome, plundered it of ſome of its moſt valuable ornaments. In the reign of his ſon CONSTANTINE IV. ſirnamed *Pogonātus* from his early beard, the Saracens, under Mahias, laid ſiege to Conſtantinople; but ſeveral of their ſhips being deſtroyed by a fire-work, called *Greek fire*, from its being invented by Callinīcus, a Greek of Heliopolis in Syria, which water could not extinguiſh, they were obliged to raiſe it with great loſs, A. D. 673. In the reign of LEO the Iſaurian, they beſieged it again under Zuliman for a whole year, but without ſucceſs, and with ſtill greater loſs, A. D. 708. This Leo was called *Iconomāchus*, becauſe he ordered all the images in Chriſtian churches to be pulled down as a relict of Paganiſm, which gave riſe to the moſt dangerous diſturbances. He was oppoſed in that matter by Germanus, patriarch of Conſtantinople, and Gregory III. pope of Rome, the former of whom was baniſhed; and the latter, dreading the emperor's reſentment, called in the aſſiſtance of Charles Martel, king of France. Thoſe who favoured the deſtruction of images, were called *Iconoclaſts*. The worſhip of images was reſtored by IRENE, who having poiſoned her huſband Leo IV. reigned for ſome time as regent, and then in junction with her ſon CONSTANTINE *Porphyrogenītus*, who wiſhing to reign alone, ſhe put out his eyes, a puniſhment common at that time, which occaſioned his death. A. D. 797. Charles the Great is ſaid to have propoſed aſking Irēne in marriage; but in the mean time ſhe was depoſed, and ſhut up in a monaſtery, by NICEFORUS, a nobleman of Conſtantinople, who ſucceeded her, 802. He acknowledged Charles the Great as emperor of the weſt. He was ſlain in a battle with the Bulgarians, who continued long to be dangerous enemies to the empire. They were at laſt ſubdued, together with the Abari and Ruſſians, firſt by JOHN ZIMISCES, A. D. 971, and afterwards by his ſucceſſor BASILIUS.

The death of this emperor, which happened A. D. 1025, in the 50th year of his reign, was followed by a complication of ſuch horrid crimes, perpetrated by the influence of his niece ZOE, as can hardly be equalled in hiſtory.

About the year 1054 was completed the famous ſchiſm or ſeparation of the Greeks from the Latin church, which had been begun by Photius patriarch of Conſtantinople under LEO, called the *Philoſopher*, 858.

HIS-

HISTORY OF THE GREEK EMPIRE, AND OF THE TURKS.

WHILE the Greek empire exhibited ſuch a ſcene of anarchy and wretchedneſs, the TURKS, or *Turcomans*, over-ran a great part of Aſia. This people are thought to be of Scythian or Tartar extraction, their name ſignifying *Wanderers*. In the year 844, they had ſettled in Armenia, hence called Turcomania. About the year 1043, a body of them under Tangrolopix, being employed by the Sultan of Perſia againſt the Caliph of Bagdat, gained for him a ſignal victory; but pretending to be diſſatisfied with their hire, they turned their arms againſt their ally; defeated and ſlew him in battle. Tangrolopix, embracing the Mahometan religion, became Sultan of Perſia. He next reduced Bagdat, and overturned the empire of the Caliphs; ſtill however leaving them their ſpiritual authority, as ſupreme pontiffs of the Mahometan religion, 1055. Another body of Turks made themſelves maſters of Paleſtine; and laid the Chriſtian pilgrims who viſited the ſepulchre of our Saviour under ſuch heavy contributions, and treated them in other reſpects ſo harſhly, as gave riſe to the Cruſades.

ALEXIUS COMNENUS was emperor of Conſtantinople when the firſt cruſade was undertaken. He died after a reign of thirty-eight years, A. D. 1118.

JOHN COMNENUS, his ſon, was a virtuous prince, a rare appearance in the hiſtory of the Greek empire, and therefore called *Kalo-Joannes*.

MANUEL, the ſon of John, is ſaid to have betrayed the Cruſaders, under Conrad, emperor of Germany, which proved their deſtruction, A. D. 1148. His ſon ALEXIUS was murdered by his couſin ANDRONICUS, who ſucceeding to the empire, ordered a general maſſacre of the Latins at Conſtantinople. He himſelf was ſoon after torn to pieces in a popular tumult, 1190.

Conſtantinople was diſtracted by cruel diſſentions, till it was taken by the Cruſaders and Venetians, 1204. The Venetians, for their ſervices, got the Morea, Candia, and ſeveral other places.

BALDWIN Earl of Flanders was made emperor; but the year following he was defeated and ſlain by the Bulgarians. Four Latin emperors reigned ſucceſſively after Baldwin, who being mere ſoldiers, and deſpiſing commerce, did great hurt to the

the empire. Conſtantinople, notwithſtanding all its misfortunes, ſtill continued, by its trade and opulence, to be one of the moſt flouriſhing cities in the world.

Two branches of the family of the Comneni eſtabliſhed independent governments, the one at Trebizond, and the other at Nice; and gave their petty ſtates the name of empires.

MICHAEL PALÆOLOGUS, emperor of Nice, retook Conſtantinople from the Latins, A. D. 1261; but Trebizond remained a diſtinct ſtate.

During theſe revolutions in the Greek empire, the dominion of the Turks and Saracens in Aſia was overturned by GENGIS-KAN, chief of the Mongol or Mogul Tartars, who was perhaps the greateſt conqueror that ever exiſted in the world. He over-ran Ruſſia, Tartary, a great part of China, and Indoſtan, in ſhort almoſt all Aſia. He died at an advanced age, A. D. 1226.

A number of Turks, to ſcreen themſelves from the yoke of the Tartars, had taken refuge in the mountains of Bithynia. OTHMAN or OTTOMAN, their chief, from whom the Turks take the name of OTTOMANS, and from whom their Sultans or Emperors are deſcended, by his courage and addreſs made conſiderable conqueſts in Aſia Minor about the year 1298.

ORCAN his ſon, took Pruſa, and made it the capital of his government, 1327. He firſt invaded Europe, and took Gallipoli.

AMURATH, his ſon, having reduced the Thracian Cherſoneſus, Servia, Bulgaria, and the city of Adrianople, obliged by the terror of his arms, JOHN PALEOLOGUS, the Greek emperor, to pay him a tribute. This Sultan firſt inſtituted the *Janiſſaries*, or new ſoldiers, a body of troops which ever ſince has been ſo remarkable.

BAJAZET, ſirnamed *Ilderim*, or the Thunderer, was ſtill more formidable as a conqueror than his father. The princes of Europe were alarmed at his progreſs. Sigiſmund king of Hungary, afterwards emperor of Germany, joined by the flower of the French nobility and other auxiliaries, marched againſt him. A battle was fought near Nicopolis, in which the Chriſtians, after diſplaying prodigies of valour, were completely defeated by the art of Bajazet, who drew them into an ambuſcade. A great many were made priſoners, moſt of whom were cruely maſſacred; an act of inhumanity of which the Chriſtians had formerly ſet the example. Bajazet next laid ſiege to Conſtantinople; but MANUEL PALEOLOGUS, the ſon of John, purchaſed a peace by agreeing to pay an additional tribute.

tribute. In the mean time TAMERLANE, a native of Samarcand in Uſbeck Tartary, ſaid to be deſcended from Zingis-kan by his mother, having ſubdued Perſia, India, and Syria, upon the earneſt application of thoſe princes, both Chriſtian and Mahomedan, whom Bajazet had made his enemies, led an immenſe army into Aſia Minor. Bajazet met him near Ancyra *(Angouri)* in Phrygia, where, after one of the moſt bloody battles recorded in hiſtory, in which three hundred and forty thouſand men are ſaid to have fallen on both ſides, Bajazet was entirely defeated, and taken priſoner, A. D. 1402. According to the Oriental hiſtorians, he was generouſly treated by the conqueror; inſtead of being confined in an iron cage, and trampled under foot, as is commonly aſſerted.

Tamerlane having turned his arms to another quarter, the Turks recovered their poſſeſſions; but were for ſome time diſtracted by the bloody conteſts which aroſe among Bajazet's ſons. Mahomet, the youngeſt, having become ſole ſovereign, ſubdued Wallachia and Tranſylvania; and afterwards reigned in peace till his death, A. D. 1422.

AMURATH II. his ſon, having ſubdued Theſſaly and Macedonia, laid ſiege to Conſtantinople; but was obliged to quit it, in order to quell the revolt of his brother Muſtapha; after which he made war on Hungary, and laid ſiege to Belgrade. It was ſaved by John Hununiades, a brave man, governor of Tranſylvania, who defeated Amurath in ſeveral engagements, and obliged him to ſue for peace; whereupon he reſigned the ſceptre to his ſon Mahomet. The Chriſtians, by violating the treaty, drew him from his retreat, his ſon being yet too young to command the army. He marched againſt the enemy, and defeated them at Varna in Bulgaria, where Ladiſlaus king of Poland, and Cardinal Julian, the Pope's legate in Germany, the authors of the war, were ſlain, A. D. 1444. Amurath again abdicated the empire; and a ſecond time was obliged to quit his retirement, by the exploits of George Caſtriot, ſirnamed SCANDERBEG *(Lord Alexander)*, a prince of Albania; who having been educated as a hoſtage, at the Ottoman court, made his eſcape from thence, and took by ſtratagem Croia, the capital of that province. Having raiſed his countrymen, he conducted his affairs with ſuch extraordinary valour and abilities, that Amurath could never overpower him. This Sultan died A. D. 1451.

MAHOMET II. called the *Great*, laid ſiege to Conſtantinople in the year 1453; and having made himſelf maſter of the port, by an expedient almoſt incredible, by tranſporting part of his

fleet over land for the ſpace of two leagues, which he did in one night, by ſliding the veſſels on a wooden platform covered with greaſe, he took the city by aſſault. CONSTANTINE PALEOLOGUS, the laſt Greek emperor, fell, fighting bravely, on the breach. The conqueſt of Conſtantinople was followed by the ſubmiſſion of all the countries which belonged to it. Mahomet aſſumed the title of Emperor. He ſoon after reduced the city of Trebizond, which had remained a diſtinct ſtate ſince the taking of Conſtantinople by the Latins, and ſubjected to his power all the petty Mahometan princes in that part of Aſia. After the death of Scanderbeg, he became maſter of Albania, and meditated the conqueſt of Italy. All Europe was ſtruck with conſternation, as in the time of the Arabians; but this mighty conqueror died, A. D. 1481, being only fifty-one years old.

The Turks continued to extend their conqueſts under a ſucceſſion of illuſtrious princes; BAJAZET II. who died 1512; SELIM, 1520; but chiefly under SOLYMAN II. ſirnamed the *Magnificent*, who was illuſtrious as a lawgiver, and died A. D. 1566. Some additions were alſo made under SELIM II. AMURATH III. and MAHOMET III. who died 1595. Since that time the Turkiſh empire has been on the decline.

SPAIN.

SPAIN is ſituate between 36 and 44° north lat. 10 and 3° eaſt long.; about 700 miles long, and 500 miles broad; ſurrounded on all ſides by the Atlantic and Mediterranean, except where it is ſeparated from France by the Pyrenees. It is in general a mountainous country, but of a fertile ſoil, abounding in paſture, and famous for its breed of ſheep.

Hiſpania was called by the poets *Iberia* and *Heſperia*, or *Heſperia Ultima*. It was little known by the Romans, till their wars with the Carthaginians. They divided it into two provinces, called *Hiſpania Citerior* and *Ulterior*, or the two Spains, governed by two prætors. The whole country was ſubdivided into a certain number of *conventus*, or diſtricts, in each of which aſſizes were held for the adminiſtration of juſtice. Auguſtus divided it into three parts, *Tarraconenſis*, *Bætica*, and *Luſitania*.

TARRACONENSIS was equal in extent to the other two, comprehending all the north of Spain from the Pyrennees to the

the month of the Durius. Its chief cities on the Mediterranean were, *Rhoda*, Roſes; *Emporiæ*, Ampurias; *Barcĭno*, Barcelona; TARRACO, Taragona; *Saguntum* or *-us*, the beſieging of which by Hannibal gave occaſion to the ſecond Punic war; *Valentia*; *Sucro*, at the mouth of a river of the ſame name, now Xucar; *Nova Carthago*, Carthagena. The chief people in this part of Spain were the *Celtibēri*. North-eaſt from Tarraco ſtood *Ilerda*, Lerida, the capital of the *Ilergĕtes*, near the *Sicŏris*, the Sege, which runs into the *Ibērus* on the north, where Cæſar reduced Afranius and Petreius, the lieutenants of Pompey; *Segovia*, near the ſource of the *Tagus*, famous for the noble remains of an aquæduct, ſuppoſed to be built by Trajan. On the Tagus, *Toletum*, Toledo; NUMANTIA, near the ſource of the *Durius*; the inhabitants (*Numantini*), made a deſperate reſiſtance againſt the Romans, and with a ſmall number of men defeated ſeveral armies ſent againſt them, *Flor.* ii. 18. The city was at laſt taken by Scipio Africanus, the younger, who deſtroyed Carthage, *Salluſt. Jug.* 8.; *Strab.* iii. 162. North of this were the *Vaſcŏnes*, whoſe capital, *Calagurris*, underwent a horrid famine in the war againſt Sertorius, *Juvenal.* xv. 95. the CONCĂNI, famous for their ſavage manners, and drinking the blood of horſes, *Horat. od.* iii. 4. 34. *Sil.* iii. 361. and the *Cantabri*, the laſt nation in Spain which was ſubdued by the Romans, under Auguſtus. From them the Bay of Biſcay was called *oceanus Cantabricus*. At the mouth of the Durius ſtood *Calle*, on a riſing ground, now *Oporto*, or *Port a Port*; whence is derived the name of *Portugal*, as it were *a portu Calle*. North of this dwelt the *Callæci*, along the *Minius*, Minho, whence the country is now called *Gallicia*; eaſt from whom dwelt the *Aſtŭres*, the country *Aſturia*, chief town *Aſturica Auguſta*, Aſtorga, where was held the *conventus juridicus*, or aſſizes of the *Aſtŭres*.

In BŒTICA the moſt remarkable places were, CORDŬBA, Cordova, the birth-place of the two Senecas, and of Lucan; where there ſtill remains a noble moſque, built by Almanzer, about ſix hundred feet long, two hundred and fifty feet broad, ſupported by three hundred and ſixty-five pillars of alabaſter, jaſper, and black marble, now converted into a cathedral. *Hiſpălis*, Seville; *Italĭca*, the native city of Trajan, Adrian, and the poet Silius Italicus; *Cuſtulo*, the birth-place of *Imilce*, the wife of Hannibal, *Liv.* xxiv. 41. called *Parnaſſia* and *Cajatalia*, becauſe it is ſaid to have been founded by a colony from Phocis, *Sil.* iii. 47. 391; all which towns were ſituate on the *Bætis*, called by the Moors Guadi-al-Kiber, or the great river;

at the mouth of which is the iſland GADES, Cadiz, peopled by a colony from Tyre, *Strab.* iii. *p.* 169. &c. now the great emporium of Spaniſh commerce. On the ſtraits, *Carteia*, called alſo *Heraclea*, near Mount *Calpe*, now the rock of Gibraltar, belonging to Britain, oppoſite to *Abyla* on the African ſide; which two mountains were called *Columnæ Herculis*, the pillars of Hercules. North of this, not far from the ſea, ſtood *Munda*, where Cæſar fought his laſt battle, againſt the ſons of Pompey and Labienus; *Malaca*, Malaga. The chief people in this diviſion were the *Turdetani*.

In LUSITANIA, now Portugal, there were few places remarkable. On the *Anas*, *Auguſta Emerita*, Merida; on the north ſide of the frith of the Tagus, *Oliſippo*, LISBON, &c. The principal ſtates in this diviſion were the *Luſitani* * and *Vettones*.

* The *Luſitani*, and ſuch as poſſeſſed the weſt and northern parts of Spain, are ſaid to have been rude and ſavage in their manners. Being without commerce, they made no uſe of money, but bartered one commodity for another, or for pieces of uncoined ſilver. The men wore black cloaths, as the Spaniards commonly do ſtill, and the women coloured cloaths. They had very little wine; but generally uſed a beverage made of barley, called ZYTHON. Thoſe condemned of capital crimes were thrown from ſome rock; parricides were carried beyond the confines of their country, and ſtoned to death. The ſick were expoſed, after the manner of the Ægyptians, in the public ways, that ſuch as paſſed might give their advice, *Strab.* iii. 155.

The firſt inhabitants of Spain, as of Gaul, Germany, and Britain, are thought to have been the *Celtæ*. The Phœnicians afterwards poſſeſſed ſeveral places on the ſea-coaſt. The Carthaginians, attracted by the gold and ſilver mines with which this country abounded, *Strab.* iii. 150. &c. *Diodor.* v. 35. &c. conquered the greateſt part of it, chiefly under *Hamilcar*, ſirnamed *Barcas* or *Barca*, the father of *Hannibal*, *Polyb.* ii. 1.; *Dicdor.* xxv. 2. They were ſoon after expelled by the Romans, who retained the dominion of it during the exiſtence of their empire in the weſt. Spain was the firſt province which the Romans poſſeſſed on the continent, and the laſt that was completely ſubdued. The Cantabrians remained unconquered till the time of Auguſtus, to whoſe victorious arms they were obliged to ſubmit, *Liv.* xxviii. 12. Tiberius held it in ſubjection by three legions, *Tacit. Annal.* iv. 5.; *Strab.* iii. 156. The inhabitants of hither Spain, when ſubdued by Cato, were ſo affected at being diſarmed, that many of them laid violent hands on themſelves, *Liv.* xxxiv. 17.

Under the government of Rome the Spaniards appear to have greatly cultivated both learning and commerce. *Quinctilian*, *Seneca*, *Martial*, *Silius*, *Lucan*, *Pomponius Mela*, and others, were natives of this country. Strabo ſpeaks of their exporting large quantities of corn, wine, and oil, the laſt of an excellent quality; alſo wax, honey, pitch, vermilion, &c. But their chief commodity was wool. So great attention was paid to the breed of ſheep, that a ram is ſaid to have ſold for a talent, i. e. near L. 200 Sterling, *Strab.* iii. 144. There is ſaid to have been more gold and ſilver, braſs and iron, in Spain, than in any part of the then known world, *Ib.* 146. whence Silius calls it *aurifera terra*, iii. 401. and Horace uſes the *maſter of a Spaniſh trading veſſel*, as a ſynonymous term for a perſon of great riches, *od.* iii. 6. 31. The gold and ſilver mines of Spain failed in proceſs of time; but what is ſingular, that loſs has been more than compenſated to the people of this country by much richer mines, which they have acquired in the new world.

The

The chief promontories of Spain are, *Promontorium Sacrum*, ST VINCENT, where the land projects in the form of a wedge, hence called *Cuneus; Prom. Celticum*, *Nerium*, or *Artabrum*, CAPE FINISTERRE.

The islands belonging to Spain were, the *Baleares*, *Major* and *Minor*, opposite to the mouth of the *Iberus*, called by the Greeks *Balearides*, now MAJORCA and MINORCA. They were named *Baleares*, from the dexterity of the inhabitants at slinging *. *Pityusæ Insulæ*, opposite to the mouth of the Sucro; *Ebusus*, now IVICA, famous for breeding cattle; and *Ophiusa*, so called from being infested with serpents, now *Formentera*.

Modern Divisions of SPAIN.

Divisions.	*Provinces.*	*Chief Towns.*
Northern.	Gallicia.	Compostella, Mondonedo, Ferrol, Corunna, Vigo.
	Asturia.	Oviedo, Santillana.
	Biscay.	Bilboa, Tholosa, St Sebastian, Andero.
Eastern.	Navarre.	Pampeluna, Olita, Tudela, Sanguesa.
	Arragon.	Saragossa, Jacca, Taracona, Huesca.
	Catalonia.	Barcelona, Lerida, Tortosa, Tarragona, Roses.
	Valentia.	Valentia, Villa Hermosa, Altea, Alicant.
Southern.	Murcia.	Murcia, Lorca, Carthagena.
	Granada.	Granada, Malaga, Almeira, Guadix.
	Andalusia.	Seville, Corduba, Medina, Sidonia, Xerez, Cadiz, St Lucar, Gibraltar.
Middle.	New Castile.	MADRID, {Lat. 40-30 / W. lon. 4-15} Escurial, Toledo, Almanza.
	Old Castlle.	Burgos, Valadolid, Segovia, Avila.
	Leon.	Leon, Astorgo, Salamanca, Alva, Cividad, Rodrigo.
	Estremadura.	Merida, Placentia, Alcantara.

HISTORICAL ACCOUNT OF SPAIN.

UPON the overthrow of the Roman empire in the West, Spain was first conquered by the Vandals, A. D. 411. They were expelled by the Goths, and Visigoths, or West Goths, who held it till the year 712; when the Saracens or Moors, by the invitation of two exiled princes, as it is said, and of Oppas, archbishop of Seville, their uncle, invaded it in the reign of RODERICK, whom they vanquished in battle

* The boys of these islands are said to have been trained to this art by their mothers, who used to suspend the breakfast of their sons on the top of a pole, and to let them remain fasting till they struck it down with a stone from a sling, *Diodor.* v. 18.

near

near XEREZ, and in eight months made themſelves maſters of almoſt the whole country. Under ABDERAMAN, the emir or governor of Spain, they attempted to conquer France; but were defeated in a bloody battle, near Tours, by *Charles Martel*, in which Abderaman was ſlain, and according to the exaggerated accounts of thoſe times, upwards of three hundred thouſand men, A. D. 732.

The Saracens brought along with them into Spain, that taſte for the arts, that love of elegance and ſplendor, which began to be cultivated by their brethren in the eaſt.

Upon a revolution in the califate at Damaſcus, 750, Prince Abderaman or ALMANZOR, having eſcaped from the maſſacre of his family into Spain, laid the foundations of an independent kingdom in that country. He fixed his reſidence at Cordova, where the arts and ſciences were ſtudied, when the other nations of Europe were degraded by ignorance and barbarity. But his death, which happened 788, was followed by cruel diſcord and war among his children.

In the mean time, ſuch of the old inhabitants as would not ſubmit to the government of the Moors, had taken refuge in the mountains of Aſturias; where, under PELAGIO, a hero of the blood royal, they defended themſelves by their valour, and in proceſs of time gathered ſtrength. ALPHONZO, the ſon-in-law of Pelagio, taking advantage of the civil wars in which the Moors were engaged, attacked them in ſeveral places with ſucceſs, and made conſiderable conqueſts. The conteſt between the Chriſtians and Moors was maintained for near eight centuries, during which, according to the pompous relation of the Spaniſh hiſtorians, three thouſand ſeven hundred battles were fought. The poſſeſſions of both were ſplit into a number of independent ſtates. Almoſt every great town of the Moors had its ſeparate ſovereign, Toledo, Valentia, Seville, &c. which diſunion rendered them more eaſy to be conquered.

The chief kingdoms of the Chriſtians were thoſe of Leon and Aſturias, Navarre, Caſtile, Arragon, and Portugal, which were eſtabliſhed at different times. At length FERDINAND, King of Arragon, having united all the kingdoms of Spain, except Portugal, by his marriage with ISABELLA, Queen of Caſtile, took Granada, the laſt city which the Moors retained in Spain, 1492, and expelled them from the kingdom, to the number of one hundred and ſeventy thouſand families; on which account he obtained from the Pope the title of *Catholic*. The expulſion of ſo many induſtrious inhabitants, moſtly artiſts and manufacturers,

manufacturers, proved very hurtful to the country; and the influx of wealth after the diſcovery of the new world, which was made much about this time, by COLUMBUS, added to that calamity, by rendering the Spaniards extremely indolent. The evil was ſtill farther aggravated, by the introduction of that horrid court, the Inquiſition, to prevent the return of the Moors and Jews. Iſabella died, 1504, and Ferdinand, 1516.

CHARLES V. of Germany, or I. of Spain, of the houſe of Auſtria, grandſon to Ferdinand and Iſabella, by their daughter Joanna, ſucceeded, by inheritance, to the greateſt dominions that any prince in Europe had poſſeſſed ſince Charles the Great: Spain, the beſt part of Italy, the Netherlands, ſome provinces in Africa, and the new acquiſitions in America; to all which was afterwards added, the dignity of Emperor of Germany, to which he ſucceeded upon the death of his grandfather Maximilian, 1519. During his minority Spain was governed by Cardinal XIMENES, a perſon of a ſingular character, but of great abilities, who cruſhed the liberties of that country, by aboliſhing their free aſſemblies called *Cortes*. The ambition of Charles involved the moſt part of Europe in diſturbance during his long reign. At laſt, being finally unſucceſsful, he reſigned his hereditary dominions to his ſon Philip, at Bruſſels, October 25. 1555; and after endeavouring in vain to get him elected Emperor, he reſigned the Imperial crown to his brother Ferdinand, King of Hungary, Auguſt 27. 1556, after which he retired to a monaſtery in Spain, near Placentia, in Eſtremadura, where he lived, regardleſs of worldly affairs, till his death, 1558, aged fifty-eight.

PHILIP II. proſecuted the ſame ambitious views that his father had done, and with ſtill leſs ſucceſs. His tyranny in the Low Countries, and his cruel bigotry in the cauſe of Popery, occaſioned the revolt and loſs of the United Provinces.

So long a continuation of war exhauſted Spain; and the deſcendants of Philip proving weak princes, this kingdom long continued in a feeble ſtate.

The Auſtrian line failing in the perſon of Charles II. who died without iſſue, 1700, a long and bloody war was carried on between the powers of Europe about the ſucceſſion. It was at laſt determined in favour of Philip, Duke of Anjou, grandſon to Lewis XIV. of France, by the treaty of Utrecht, 1713. The preſent king of Spain CHARLES III. is his ſon, who ſucceeded his brother Ferdinand, 1759.

The kings of Spain are inaugurated by the delivery of a ſword, without being crowned. Their ſignature is, *I the King*, without

without mentioning the name. Their uſual place of reſidence is the *Eſcurial*, fifteen miles from Madrid, the largeſt palace in Europe. It has about eleven thouſand windows. It was built by Philip II. and dedicated to St Laurence, to commemorate a great victory which his troops gained over the French, at St Quinton, on St Laurence's day, 1563; and becauſe that ſaint is ſaid to have ſuffered martyrdom by being broiled on a grid-iron, the palace was built in that form, and the ſame figure obſerved in its principal ornaments; which conceit has ſpoiled its appearance. It is ſaid to have coſt above three millions Sterling.

The King's eldeſt ſon is ſtyled *Prince of Aſturias*; the younger ſons, *Infants*; and the daughters, *Infantas*.

Although the king of Spain be an abſolute prince, he treats the grandees with great diſtinction. They have the privilege of appearing covered in his preſence.

The Spaniards are grave and ſtately in their deportment, but honourable, generous, and humane. They are very zealous Catholics; and no other religion is tolerated. The Inquiſition uſed to reign here in all its terrors, the ſentence of which was called *Auto de Fe*, or The Act of Faith; but of late it has been ſomewhat moderated. There are eight archbiſhops, and forty biſhops. The Archbiſhop of Toledo is ſtyled *Primate of Spain*, and has an annual revenue of above a hundred thouſand pounds Sterling. There are in Spain two thouſand one hundred and forty convents and nunneries, containing at leaſt fifty thouſand monks and nuns.

Arts and ſciences are not much cultivated in this country, although they have twenty-two univerſities.

PORTUGAL.

PORTUGAL is bounded by Spain on the north and eaſt, and on the ſouth and weſt by the Atlantic; about 300 miles in length, and 100 in breadth; lying between 37 & 42° north lat. and 7 & 10° weſt long. It is in general as mountainous as Spain, and thoſe mountains are uſually barren rocks. The moſt remarkable of theſe is Cape Roca, or the Rock of Liſbon, at the north entrance of the Tagus, twenty-two miles weſt of Liſbon.

Divi-

Diviſions of PORTUGAL.

Provinces.	*Chief Towns.*
Entre Minho-Douro.	Oporto, Braga, Viana.
Tralos Montes.	Miranda, Braganza, Villa-real, Caſtel Rodrigo.
Beira.	Coimbra, Lamega, Guarda.
Eſtremadura	LISBON, Lat. 38. 42. W. lon. 8 53. St Ubes, Leira.
Alentejo, or Entre-Tayo-Guadiana.	Evora, Elvas, Beja,
Algarva.	Tavira, Faro, Lagos.

PORTUGAL was anciently a province of Spain, and underwent the ſame revolutions with it. The kingdom of Portugal was founded by HENRY of Burgundy, who married one of the daughters of Alphonſo king of Caſtile, by whom he had been created Count of Portugal, 1088. The Portugueſe had the honour of leading the way to all the diſcoveries which were made in the 15th and 16th centuries. DON HENRY, ſon of John II. by his genius excited a thirſt for navigation among his countrymen. They turned their attention to the weſtern coaſts of Africa; and in 1420 diſcovered the iſland of Madeira, where they planted ſugar-canes, a production of the Indies, which had been brought by the Arabians into Sicily and the iſle of Cyprus; and was afterwards tranſplanted into America. After the death of Henry, 1461, the Portugueſe ſtill puſhed on their enterpriſes. In the year 1497, EMANUEL I. ſent VASQUEZ GAMA to the Indies, with a crew only of 160 men, including ſoldiers as well as ſeamen. Gama ſurmounted all the dangers of the ocean, turned the ſouthmoſt point of Africa, which he called *the Cape of Good Hope*, landed in ſeveral parts of India, and returned to Portugal in two years. His diſcoveries and thoſe of Columbus have entirely changed the face of Europe. ALPHONSO ALBUQUERQUE, who ſucceeded De Gama, carried the fame of his name to the remoteſt parts of the eaſt. Sebaſtian king of Portugal being cut off in a raſh expedition againſt the Moors in Africa, 1479, and leaving no children, Philip II. king of Spain annexed Portugal to his own dominions by force of arms. This put a ſtop to all the further diſcoveries of the Portugueſe; and the Dutch afterwards became maſters of ſome of their moſt valuable acquiſitions. Portugal continued ſubject to the yoke of Spain till the year 1640, when the DUKE of BRAGANZA, whoſe family Philip had unjuſtly deprived of the ſucceſſion to the crown, by a well-conducted conſpiracy, and without any

bloodſhed, except that of a tyrannical miniſter, VASCANCELLOS, and his ſecretary, was placed on the throne, by the name of John IV. The preſent Queen of Portugal is ISABELLA, married, by a diſpenſation from the Pope, to her uncle Don Pedro.

The Portugueſe retain nothing of that ſpirit of enterpriſe for which their anceſtors were diſtinguiſhed. They are repreſented in general as an indolent, ſuperſtitious people, without taſte for ſcience or literature. The court of Inquiſition, which uſed to rage here with the ſame cruelty as in Spain, is now taken out of the hands of eccleſiaſtics, and converted into a ſtate-engine of deſpotiſm.

LISBON is the greateſt port in Europe, except London and Amſterdam. It is ſuppoſed to contain about two hundred thouſand inhabitants. In the year 1755, Nov. 1. this city was deſtroyed by an earthquake, which was followed by a dreadful conflagration. At the ſame time alſo ST UBES, not far from Liſbon, was overwhelmed by the ſame calamity.

BRITAIN.

BRITANNIA, called alſo *Albion*, from the white rocks on its coaſt, extends near 700 miles in length, and 300 miles in its greateſt breadth; between 50 & 60° north lat. The Romans conſidered it as a diſtinct world by itſelf, *Et penitus toto diviſos orbe Britannos*, Virg. ecl. i. 67. They divided it into two parts, *Romana* and *Barbara*, of different extent at different times, according to the progreſs of their conqueſts. *Britannia Romana* was divided into *Superior*, anſwering to Wales, and *Inferior*, comprehending the reſt of it: likewiſe into *Britannia prima*, *ſecunda*; *Valentia*; *Maxima Cæſarienſis*, and *Flavia Cæſarienſis*; but the limits of theſe are not known.

The principal rivers of Britain are, *Tamĕſis*, Thames; *Sabrina*, the Severn; *Abus*, the Humber, compoſed of the Ouſe, Trent, and other branches; *Vedra*, the Were or Tees, rather the former; *Tina*, the Tyne, *Ituna*, the Eden, running into the *Æſtuarium Itunæ*, the Solway frith; *Tuaeſis*, or *Tueſis*, the Tweed; *Bodotria*, or *Boderia*, the Forth; *Glota*, the Clyde; *Taus*, the Tay; *Devana*, the Dee, &c.

The weſt part of the iſland is in general mountainous. The only mountain, however, which the Romans have diſtinguiſhed by a name, is *Mons Grampius*, the Grampian mountain, called alſo *Croſs-benn*, or the croſs mountain, which, beginning near

near the mouth of the Dee, not far from Aberdeen, runs weſtward to Cowal in Argyleſhire, almoſt the whole breadth of the iſland.

The chief ſtates were, *Cantii*, inhabiting Kent; *Trinobantes*, Middleſex; *Belgæ*, or *Regni*, Hampſhire, Wiltſhire, Somerſetſhire; *Durotriges*, Dorſetſhire; *Damnonii*, Devonſhire and Cornwall; *Atrebates*, Berkſhire; *Silures*, South Wales; *Ordovices*, North Wales; *Iceni*, Eſſex, Suffolk, Norfolk, &c.; *Brigantes*, Yorkſhire; and ſeveral others.

Britannia Barbara, called alſo *Caledonia*, was never ſubdued by the Romans, who did not penetrate farther than the *montes Grampii*. It was inhabited by the *Caledonians* and *Picts*, ſo called, becauſe they painted their bodies; which practice indeed was common to all the Britons, as to other barbarous nations. *Scoti*, the Scots, are only mentioned by later writers, after the time of Theodoſius; and generally ſuppoſed to have come from Ireland: but by ſome they are reckoned to be a colony of Saxons.

The ſouth-eaſt part of Britain is thought to have been peopled from Gaul. Tacitus imagines the Caledonians, from their ſize and colour of their hair, to have been of German extraction. The *Silures*, or Welſh, for ſimilar reaſons, are believed to have come from Spain.

The Britons had ſcarcely any towns of note when invaded by the Romans. The termination *Cheſter*, which is common to ſo many towns in England, is thought to be derived from the Latin *caſtra*, they having been places of Roman encampments. LONDINIUM, London, was early remarkable for the great reſort of merchants. *Camalodunum*, Malden, or according to others, Colcheſter, was the firſt Roman colony in Britain. The port moſt frequented under the Emperors, was, *Rutupiæ*, Richborough, in Kent, The *Portus Dubris*, or *-æ*, Dover, was afterwards more famous: and *Lemanis*, Lime, near which Cæſar is ſuppoſed to have firſt landed. Other remarkable places were, *Durovernum*, Canterbury; *Durobrivis*, Rocheſter; *Venta Belgarum*, Wincheſter; *Durnium* or *Durnovaria*, Dorcheſter; *Iſca*, Exeter; *Verulamium*, Verulam, near St Alban's; *Aquæ Solis*, or *Calidæ*, Bath; *Clanum*, Glouceſter; *Deva*, Cheſter, on the River Dee, where the ancient walls and fortifications ſtill remain; *Lindum Colonia*, Lincoln; *Eboracum*, York; *Luguvallum*, Carliſle; *Alata caſtra*, ſuppoſed to be Edinburgh, called anciently *Edenodunum*, from its Celtic appellation, *Dune Aidan*, the eminence or citadel of Aidan, its proprietor; *Burg* is Saxon, anſwering to *dune* in the Celtic: Or

rather according to others, from *Eden*, a Northumbrian king, who either built or poſſeſſed it.

The chief iſlands round Britain are, *Vectis*, Wight; *Caſſiterides*, ſuppoſed to be the Scilly Iſlands, ſo called, from their producing tin, by the Phœnicians and Greeks, who gave this name likewiſe to *promontorium Bolerium*, Landſend, and *Damnonium* or *Ocrinum*, the Lizard point, as alſo to a part of Cornwall; *Mona*, Angleſey, the ſeat of the Druids, and *Mona* or *Monæda*, Man; *Ebūdæ*, or *-des* called alſo by a more modern name *Hebrĭdes*, the weſtern iſles of Scotland; *Orcădes*, the Orkneys, oppoſite to the promontory *Orcas*, Dungſbyhead: to which add the Shetland iſlands, ſuppoſed to be the *Ultima Thule* of the ancients, which they imagined the moſt remote part of the earth towards the north.

Manners and Cuſtoms of the Ancient Britons.

WHEN the Romans invaded Britain, it was divided into a number of ſmall independent ſtates, which facilitated the conqueſt of it. Each ſtate was governed by a king or chief magiſtrate, and under him by ſeveral chieftains, who ruled each his own tribe with a kind of ſubordinate authority *. One of the chief parts of the regal office was to command in war; which theſe ſovereigns always executed in perſon, whether they were kings or queens; for in this reſpect, as in ſucceeding to the crown, there was no diſtinction of ſexes, *(neque enim ſexum in imperiis diſcernunt,)* Tacit. Agric. 16. Theſe kings were frequently at war with one another, *Ib.* But Diodorus Siculus ſays they uſually lived in peace, v. 21.

The authority of the kings of Britain was greatly controuled by the prieſts, called DRUIDS, *(Druidæ,)* who were not only the miniſters of religion, but alſo poſſeſſed the right of making laws, of explaining and executing them. Their power, and conſequently the honour paid them, was incredibly great.

* Thus Cæſar mentions four kings of the *Cantii*, or people of Kent, v. 18. i. 22. The power of theſe kings appears to have been very limited, as of thoſe in Germany, *Tacit. de mor. G.* 7.; and in Gaul, *Cæſar. b. G* v. 23. f. 27. Xiphilin, from Dion Caſſius, ſays, that the Caledonians and *Mæatæ*, in the time of Severus, were mo ly under a popular government, lxxvi. 12. But other authors repreſent the diſferent ſtates of Britain as governed by kings, *Cæſar. b. G.* iv. & v. *paſſim*; *Tacit. Agric.* 12.; *Suet. Cl.* 21.; *Diodor.* v. 21.; *Mel.* iii. 6.; *Strab.* iv. 200.; *Solin.* 31.

They

They were conſidered as the interpreters of the Gods; they were exempted from all taxes and military ſervices; and their perſons were held ſacred and inviolable *.

There were two other claſſes of men highly reſpected both in Gaul and Britain, the one called *Bards*, (BARDI,) who ſang hiſtorical and heroic ſongs in praiſe of brave warriors; and the other, prophets, (VATES,) who foretold future events, from omens and the entrails of victims, *Diodor.* & *Strab.* *ibid.* for the Druids were much addicted to divination, *Cic. Divin.* i. 41. and to gratify that propenſity committed acts of the greateſt cruelty †, *Diodor.* v. 31.

The

* The Druids commonly reſided in thick groves, chiefly of oak; *Lucan.* i. 453. whence Pliny derives their name, (from ἄδρυς, *quercus*), xvi. 44. *f.* 95. They were objects of ſuch veneration, that the rage of hoſtile armies about to engage was not only ſuſpended, but entirely ſuppreſſed, by their interpoſition, *Diodor.* v. 31.; *Strab.* iv. 197. There was a chief Druid choſen by the ſuffrages of the reſt; which was an office of ſo great dignity, that the appointment to it was ſometimes determined by arms. The chief reſidence of the Archdruid of Gaul was at Dreux, in Pais Chartrain *(in finibus Carnutum, quæ regio totius Galliæ media habebatur)*, whither all thoſe who had law-ſuits came to get them determined, *Cæſar.* vi. 13. The Archdruid of Britain reſided, as it is thought, in the iſland of Angleſey (*in Mona*), where the veſtiges of his palace, and of the houſes of the other Druids, who attended him, are ſaid ſtill to be viſible. *Rowland's Mona Antiqua*, *p.* 83. &c.

† The religious principles of the Druids are thought to have been ſimilar to thoſe of the Gymnoſophiſts and Brahmans of India, the *Magi* of Perſia, and the Chaldeans of Aſſyria, and therefore to have been derived from the ſame origin. Cæſar thinks that the doctrine of the Druids was tranſferred from Britain into Gaul; and therefore, in his time, ſuch Gauls as wiſhed to underſtand their doctrines more accurately, repaired to Britain for inſtruction, *Ib.* But Pliny ſuppoſes druidiſm to have croſſed from Britain into Gaul, xxx. 1. ſ. 4. The Druids, like the other prieſts juſt now mentioned, kept ſome of their opinions ſecret, and taught others publicly. *Mel.* iii. 2. The education of youth was one of their moſt important charges. They taught their ſcholars a great number of verſes; and ſome ſpent twenty years in learning them. They thought it unlawful to commit their tenets to writing; although in other public affairs, and in their private accounts, they uſed the Greek letters, *Cæſ. ib.* Whatever opinions the Druids privately entertained, in public they worſhipped a multiplicity of deities, *Cæſar. b. G.* The names of their two chief divinities were *Teutates* and *Heſus*, to whom they offered human victims, *Lucan.* i. 445.; *Lactant. de falſ. relig.* i. 21. It was an article in their creed, that nothing but the life of man could atone for the life of man. On ſolemn occaſions they reared huge images, whoſe members, wrought with oſiers, they filled with living men, and, as Strabo ſays, with other animals, *Strab.* iv. 198. then ſetting fire to the images, they burnt theſe miſerable creatures, as an offering to their cruel divinities. Thieves, and robbers, and other malefactors, were preferred for this purpoſe; but if theſe were wanting, innocent perſons were taken, *Cæſar*, *ibid.* Diodorus ſays, that condemned criminals uſed to be reſerved for five years, and on a certain day burnt all together. Captives in war alſo uſed to be immolated in the ſame manner v. 32.

The Druids performed all their acts of worſhip in the open air; for they thought it derogated from the greatneſs of the gods, to confine them within walls,

The Britains were much more united with reſpect to religious than political matters. The conſtant jealouſy and frequent hoſtility which ſubſiſted between the different ſtates was very unfavourable to external defence. To this want of union Tacitus aſcribes their ſubjection to the Romans, *Agric.* 12. who, according to their uſual art, firſt formed alliances with ſome of the ſtates, and employed their aſſiſtance to cruſh the reſt; *Ib.* 14.; *Annal.* xii. 31. & 32. then quarrelling with their allies, they reduced them alſo: which was ſooner or later the fate of all the allies of Rome *.

When

walls, or to reſemble them to any human form, *Tacit. Mor. G.* 9. Several circles of ſtones are to be ſeen in different parts of Britain and the weſtern iſlands, which ſtill go by the name of *Druid temples*; of which thoſe at *Stonehenge*, about ſix miles from Saliſbury in Wiltſhire, and at *Stennes*, a ſmall lake near Stromneſs in Pomona, one of the Orkney iſlands, are the moſt remarkable.

The moſt ſacred ſolemnities of the Druids were uſually held on the ſixth day of the moon, which was always the firſt day of their months, *Plin.* xvi. *fin.* To be excluded from theſe ſacred rites, *(ſacrificiis interdici)* was eſteemed the moſt grievous puniſhment, which the Druids inflicted on ſuch as they judged proper. Thoſe againſt whom this ſentence of excommunication was pronounced, were conſidered as impious and wicked, and avoided by every one as if infected with a contagious diſeaſe. They were denied the protection of law, and rendered incapable of any honour or truſt, *Cæſar. ib.* The Druids enforced their authority by holding forth to their votaries the rewards and puniſhments of a future ſtate; and thus inſpired them with a contempt of danger and of death. *Mela.* iii. 2. Cæſar and Diodorus ſay, that the Druids taught the Pythagorean doctrine of the tranſmigration of ſouls into other bodies, *Ib.* But Lucan and Marcellinus repreſent them, as teaching that the ſoul after death aſcended into an higher orb, where it enjoyed a more perfect happineſs. Thus Lucan, i. 455. *Umbræ non tacitas Erebi ſedes, Ditiſque profundi Pallida regna petunt; regit idem ſpiritus artus Orbe alio:—Certè populis, quos deſpicit Arctos, Felices errore ſuo quos ille timorum Maximus, haud urget leti metus,—inde ruendi in ferrum mens prona viris*, &c. So Marcellinus, xv. 9.—The Druids alſo taught their diſciples many other things, about aſtrology, aſtronomy, geography, phyſiology, and theology, *Cæſar. ib.*

The great power of the Druids brought upon them the vengeance of the Romans, who in other inſtances were ſeldom intolerant. The pretext for this was the cruelty committed by the Druids in their ſacred rites; but the true reaſon was their influence over the people. The authority of the Druids in Gaul was by various means ſo much reduced in the time of Claudius, that that emperor is ſaid to have deſtroyed them altogether, about. A. D. 45. *Suet. Cl.* 25. and in Britain; SUETONIUS PAULINUS, the governor of that country under Nero, having taken the iſland Angleſey, not only cut down the ſacred groves of the Druids in that place, and overturned their altars, but alſo burnt many of the Druids themſelves in thoſe fires which they had kindled for ſacrificing the Roman captives, if the Britons had gained the victory, *Tacit. Annal.* xiv. 30. So many of the Druids were deſtroyed on this occaſion, and in the ſubſequent revolt under Queen *Boudicea* or Boadicea, that they never afterwards made any figure. Their ſuperſtition however continued, and prevailed even long after the introduction of Chriſtianity.

* Although the Romans, by diſarming the Britons, reduced them to a very defenceleſs ſtate, as appeared when the Roman legions were withdrawn, yet they greatly improved the country by the introduction of arts and civilization.

To

When the Romans firſt invaded Britain, there was hardly in the iſland any thing anſwering to our ideas of a city or town *. The dwellings of the Britons were ſcattered over the country, like thoſe of the ancient Germans, and generally ſituated on the brink of ſome rivulet, for the ſake of water, and on the ſkirt of ſome wood or foreſt, for the convenience of hunting, and paſture for their cattle, *Tacit. mor. G.* 16. For, when invaded by the Romans, moſt of the inhabitants of the interior parts of Britain lived on milk and fleſh, without corn; and had no clothing but ſkins †.

The

To ſecure their conqueſts, and to accuſtom the vanquiſhed to the Roman manners, they planted colonies in different parts, as at *York*, *Lincoln*, and *Cheſter*: The firſt colony planted in Britain was at *CAMELODUNUM*, *Tacit. Annal.* xii. 32. which Camden and Horſely think was the ſame with *Malden* in Eſſex: ſome ſuppoſe it to have been at *Colcheſter*. Other places they made *municipia*, that is, they granted to the inhabitants the privileges of Roman citizens; as to London, and Verulam near St Alban's, which in conſequence of this advantage ſuddenly increaſed in opulence and population; to ſuch a degree, that in the great revolt under Boadicea, in theſe two towns alone no fewer than ſeventy thouſand were ſlain on account of their attachment to the Romans, *Tacit. Annal.* xiv. 33. So great progreſs did the Britons make in agriculture and the other arts under the Romans, that they did not recover the effects of the devaſtation which ſucceeded the departure of the Romans for ſeveral hundred years.

* The Britons called by that name a thick wood fortified by a rampart and ditch to ſecure them againſt the incurſions of an enemy. *Cæſ. b. G.* v. 17. *f.* 21. Having cut down the trees, they formed a circle, where they built cottages for themſelves, and hovels for their cattle, *Strab.* iv. 400. The houſes of the Britons, like thoſe of the ancient Germans, conſiſted only of a few ſtakes driven into the ground, interwoven with wattles, and covered over with the boughs of trees. *Tacit. de mor. G.* 46. According to Diodorus, they were conſtructed of wood, and covered with ſtraw, v. 21. as it is thought, in a circular form, with high tapering roofs, and an opening at top, as thoſe of the Gauls, *Strab.* iv. 197. Hence the firſt ſtone-edifices, of which there are ſtill ſome remains in the weſtern iſles, were built in the form of a circle, and have a large aperture at the top. The inhabitants of *Cantium* had learned from the Gauls to build houſes ſomewhat more ſubſtantial and convenient. *Cæſ. b. G.* v. 10. *f.* 12.

† Tacitus repreſents the ſoil of Britain as fertile in grain, and all kind of fruits, except the olive and vine, and ſuch fruits, as require a warmer ſun. Vegetation, he obſerves, is quick in ſhooting up, but ſlow in coming to maturity; both owing to the great moiſture of the ground and of the atmoſphere. *Agric.* 12.

All the Britons painted their bodies with woad, (*vitrum* vel *glaſtum*,) which gave them a bluiſh appearance, and a more dreadful aſpect in battle.—They wore their hair long, and ſhaved all the other parts of their body, except their head and upper lip. There was a community of wives, eſpecially among brothers, and other near relations. The children were ſuppoſed to belong to thoſe by whom each had been married when a virgin. Dio Caſſius ſays their children alſo were brought up in common, lxii. 6. lxxvi. 12. & 16.—They uſed either braſs or iron rings, adjuſted to a certain weight, for money. Cæſar mentions neither gold nor ſilver in Britain, *B. G.* v. 10. *f.* 12. and Cicero ſays he had been informed, probably by his brother Quintus, that there was none in it, *ep. Fam.* vii. 7.; *Att.* iv. 16. But Strabo ſays it produced both, iv. 199. So

Tacitus

The principal ſtrength of the Britiſh forces conſiſted in infantry; although they alſo had a numerous cavalry; and ſome nations likewiſe fought from chariots *(currus, eſſeda* v. *covini; unde* ESSEDARII *vel* COVINARII, *vocabantur, qui inde pugnabant,)* armed with ſcythes, *Mela.* iii. 6. which they managed with great dexterity. The chieftains managed the reins, while their dependents fought from the chariot *, *Tacit. Agric.* 12. *Diodor.* v. 21.

The

Tacitus, *Agric.* 12. Suetonius imputes Cæſar's invaſion of Britain to his hope of obtaining pearls, *(margaritæ* v. *uniones,)* 57. which Pliny informs us were found on different parts of the coaſt, ix. 35. but, as Tacitus obſerves, of a dark and livid colour, *Agric.* 12. There was plenty of timber of all kinds, except the beech and fir. Moſt of the country indeed was covered with wood.—It was reckoned unlawful to taſte of hare, fowl, *(gallina)* or gooſe; although they bred theſe animals for the ſake of fancy and pleaſure. Dio Caſſius relates, what is hardly credible, that they in like manner abſtained from fiſh, lxxvi. 12. The climate of Britain is ſaid to have been more temperate than that of Gaul. *Cæſar. ib.*

The Britons were remarkable for their ſize, according to Strabo, (who mentions his having ſeen them, iv. 200.) exceeding the talleſt perſons at Rome by half a foot; but ill ſet on their limbs, and clumſy in their make. They had blue or azure-coloured eyes, *(Cærula lumina,)* and yellow hair, *Ib.* as the Germans, *Juvenal:* xiii. 164. but leſs yellow (ἧττον ξανθοτριχες) than the Gauls. *Strab. ib.* The Caledonians had ruddy hair, which, with their large limbs, Tacitus obſerves, indicated a German origin. The ſwarthy or olive-coloured complexion and curled hair of the *Silures*, together with the ſituation of their country, oppoſite to Spain, rendered it probable that they were ſprung from a colony of Iberians.—Similarity of cuſtoms, temper, and language ſhewed that the parts of Britain next to Gaul were peopled from thence. *Tacit. Agric.* 11. The remarkable figure of the Britons, as well as their being a newly conquered enemy, ſeems to have induced the Romans to exhibit them in the ſcenery on the ſtage; *Virg. G.* iii 25. being repreſented on the purple curtains, *(intexti,* interwoven in the cloth,) which on the Roman theatre, contrary to our cuſtom, uſed to be raiſed *(tolli)* from the flooring to the top; where the figures appeared to riſe gradually with the curtain, as it is beautifully deſcribed by Ovid, *Met.* iii. 111. whence the Britons themſelves are ſaid to raiſe theſe curtains, *Virg. ib.* Poſſibly ſome captives or ſlaves of that nation were alſo employed for this purpoſe; for the words of Virgil, in the opinion of Servius, convey both theſe ſenſes. Servius however is miſtaken in aſcribing to Auguſtus the conqueſt of Britain.

* Cæſar, in deſcribing the Britiſh mode of fighting from chariots, *B. G.* iv. 29. *f.* 33. appears to differ ſomewhat from Tacitus. The ancient Britons, except the Druids, were all trained to arms, and even their youthful diverſions were uſually of a martial kind. Solinus informs us, *c.* 22. that when a woman in Britain brought forth a male child, ſhe laid its firſt food upon the huſband's ſword, and with the point gently put it within the infant's mouth, praying to her country deities, that his death might in like manner be in the midſt of arms. But this muſt be underſtood of the dirk or dagger, *Dio.* lxxvi. 12. for the Britons, at leaſt the Caledonians, uſed a broad-ſword without a point, *Tacit. Agric.* 36.; *Veget.* i. 12. Beſides the ſword and dirk, they had alſo a ſpear, with which they ſometimes fought hand to hand, and ſometimes uſed it as a miſſile weapon, with a thong fixed to it for recovering it again; and at the butt end a round ball of braſs, filled with pieces of metal, to make a noiſe when they engaged

The cruel policy of the Romans in diſarming the inhabitants of the conquered provinces, produced a wonderful change of character in the Britons; which the artful conduct of Agricola contributed greatly to accelerate. After building caſtles and forts in proper places through the diſtricts which had ſubmitted, he uſed every poſſible method to habituate the natives to the arts of peace, by exhorting them in private, and aiding them in public, to build temples, courts of juſtice, and commodious dwelling houſes. The children of the chief men he cauſed to be inſtructed in the liberal arts, and is ſaid to have preferred the genius of the Britons to the learning of the Gauls. Thus thoſe who lately diſdained the Roman language, grew fond of its beauties *, *Tacit. Agric.* 21. The Roman habit began to be reſpected, and the *toga* became faſhionable. By degrees they acquired a taſte for thoſe refinements which ſtimulate to vice, *(delinimenta vitiorum,)* porticos, baths, and elegant entertainments; and what conſtituted part of their ſlavery was, through inexperience, termed by them *humanity* or politeneſs, *Tacit. ib.* Thus the Britons, after being ſubjected to the Roman yoke, although greatly increaſed in numbers, and improved in point of domeſtic enjoyment, ſunk in a ſhort time from being one of the braveſt of nations into feebleneſs and

gaged with cavalry, *Dio. ib.* & *Herodian.* iii. 14. & 46. Some inſtead of ſpears were armed with bows and arrows. They had no defenſive armour but ſmall light ſhields or targets, (*breves cetræ,*) made of oſiers or boards covered over with leather, *ib.* & *Tacit. Agric.* 36.

The troops of the ancient Britons were not divided into diſtinct corps, conſiſting each of a certain number of men, and commanded by officers of different ranks, like the Roman legions or our modern regiments; but the warriors of each clan or *gens* formed a ſeparate band, commanded by its own chieftain, (DUX GENTIS,) *Tacit. Ann.* xii. 34. The ſeveral clans of one ſtate were commanded by the ſovereign (*princeps* vel *rex*) of that ſtate. When ſeveral ſtates formed a confederacy, they choſe by common conſent a generaliſſimo of the combined army. Such were *Caſſivellaunus*, or *Caſſibellanus*, againſt Cæſar, *Caſ. b. G.* v. 9. *f.* 11. *Caractacus* againſt Oſtorius, *Tacit. Ann.* xii. 33. *Boadicea* againſt Suetonius, *Ib.* xiv. 31. and *Galgacus* againſt Agricola, *Id. Agric.* 29. Before battle the general uſed to harangue his troops; after which they commonly expreſſed their alacrity by ſongs, yells, and loud ſhouts, *Ib.* 33. Then they ruſhed forward to the attack with great fury, *Tacit. Agric.* 16. ſinging the war ſong, as the Germans, *Id. de mor. G.* 2. But the impetuous courage of the Britons, could not withſtand the ſuperior arms and diſcipline of the Romans. They were all therefore, after a long and obſtinate conteſt, obliged to yield, one ſtate after another, except the Caledonians, who likewiſe, notwithſtanding their ferocity, muſt finally have been ſubdued, had not the death of Severus fortunately preſerved to them their independence.

* Hence Juvenal ſays, *Nunc totus Grajas, noſtraſque habet orbis Athenas,* (i. e. literature, *Cic. Orat.* i. 4.; *Flacc.* 26.) *Gallia cauſidicos docuit facunda Britannos; De conducendo loquitur jam rhetore Thule,* xv. 112.

effeminacy; ſo that when the Romans left them, they were in a manner quite defenceleſs, and thus became an eaſy prey to the firſt invaders.

Modern Diviſions of ENGLAND.

ENGLAND is divided into the kingdom of England, and principality of Wales. England comprehends ſix circuits, beſides Middleſex and Cheſhire, which belong to no circuit; the former being the ſeat of the ſupreme courts of juſtice, and the latter what is called a *county-palatine*, privileged with having its own judges.

Circuits.	*Counties.*	*Chief Towns.*
1. Home Circuit.	1. Eſſex,	Chelmsford, Colcheſter, Harwich.
	2. Hertford,	Hertford, St Alban's, Royſton.
	3. Kent,	Maidſton, Canterbury, Chatham, Rocheſter, Greenwich, Woolwich, Dover, Deal, Hythe, Deptford, Romney, Sandwich.
	4. Surry,	Southwark, Kingſton, Guildford, Croydon, Epſom, Richmond.
	5. Suſſex,	Chicheſter, Lewes, Rye, Haſtings, Eaſtgrimſtead, Winchelſea, Brighthelmſtone.
2. Norfolk Circuit.	1. Bucks, or Buckinghamſhire,	Buckingham, Ayleſbury, Marlow.
	2. Bedford,	Bedford, Woburn, Dunſtable.
	3. Huntingdon,	Huntingdon, St Ive's, Kimbolton.
	4. Cambridge,	Cambridge, Ely, Newmarket.
	5. Suffolk,	Ipſwich, Bury, Leoſtoff.
	6. Norfolk,	Norwich, Lynn, Yarmouth.
3 Oxford Circuit.	1. Oxon, or Oxfordſhire,	Oxford, Whitney, Dorcheſter.
	2. Berkſhire,	Reading, Windſor, Newbury.
	3. Glouceſter,	Glouceſter, Tewkſbury, Cirenceſter.
	4. Worceſter,	Worceſter, Eveſham, Droitwich.
	5. Monmouth,	Monmouth, Chepſtow.
	6. Hereford,	Hereford, Lemſter.
	7. Shropſhire,	Shrewſbury, Ludlow, Wenlock.
	8. Stafford,	Stafford, Litchfield, Newcaſtle under Line.
4. Midland Circuit.	1. Warwick,	Warwick, Coventry, Birmingham.
	2. Leiceſter,	Leiceſter, Loughborough, Harborough, Boſworth.
	3. Derby,	Derby, Cheſterfield.
	4. Nottingham,	Nottingham, Southwell, Newark.
	5. Lincoln,	Lincoln, Stampford, Boſton, Grantham.
	6. Rutland,	Oakham, Uppingham.
	7. Northampton,	Northampton, Peterborough, Daventry.

Circuits.	*Counties.*	*Chief Towns.*
	1. Hampſhire, or Hants,	Wincheſter, Southampton, Portſmouth, Stockbridge, Goſport; Newport, and Cowes, on the Iſle of Wight.
	2. Wiltſhire,	Saliſbury, Marlborough, Wilton.
5. Weſtern Circuit.	3. Dorſet,	Dorcheſter, Shaftſbury, Pool.
	4. Somerſet,	Briſtol, Bath, Taunton, Bridgewater.
	5. Devon,	Exeter, Plymouth, Dartmouth, Taviſtock, Topſham, Start-Point, Torbay.
	6. Cornwall,	Launceſton, Falmouth, Lizard, Land's-End.
	1. York,	York, Leeds, Wakefield, Halifax, Hull, Richmond, Scarborough, Whitby, Boroughbridge, Sheffield, Doncaſter, Sherborn, Northallerton, Burlington.
	2. Durham,	Durham, Stockton, Sunderland, Stanhope.
6. Northern Circuit.	3. Northumberland,	Newcaſtle, Berwick, Tinmouth, Shields, Hexam, Morpeth, Alnwick.
	4. Lancaſter,	Lancaſter, Mancheſter, Preſton, Liverpool, Warrington.
	5. Weſtmoreland,	Appleby, Kendale, Longſdale.
	6. Cumberland,	Carliſle, Penrith, Cockermouth, Whitehaven.
Extra-Circuit Counties.	1. Middleſex,	London, N. lat. 51. 30. Weſtminſter, Uxbridge, Brentford, Barnet, Highgate, Hampſtead, Kenſington, Hackney, Hampton-Court.
	2. Cheſhire,	Cheſter, Nantwich, Macclesfield, Malpas Stockport, Parkgate.

Wales comprehends four circuits.

Circuits.	*Counties.*	*Chief Towns.*
1. North-eaſt Circuit.	1. Flint,	Flint, St Aſaph, Holywell.
	2. Denbigh,	Denbigh, Wrexham, Rothyn.
	3. Montgomery,	Montgomery, Lanvylin.
2. North-weſt Circuit.	1. Angleſea,	Beaumaris, Newburgh, Holyhead.
	2. Carnarvon,	Carnarvon, Bangor, Conway.
	3. Merioneth,	Harley, Bala, Delgelheu.
3. South-eaſt Circuit.	1. Radnor,	Radnor, Preſteau.
	2. Brecknock,	Brecknock, Bealt, Hay.
	3. Glamorgan,	Cardiff, Landaff, Swanſey.
4. South-weſt Circuit.	1. Pembroke,	Pembroke, St David's, Milfordhaven.
	2. Cardigan,	Cardigan, Aberiſtwyth.
	3. Carmarthen,	Carmarthen, Kidwelly.

The chief mountains in England are the hills of Weſtmoreland, the Malvern hills in Worceſter, the Peek in Derby, Snowdon and Plenlimmon in Wales.

The chief ports for the King's ſhips are, Portſmouth, Plymouth, Deptford, and Chatham.

The chief trading towns are, London, Briſtol, Liverpool, and Hull; Birmingham is famous for hard-ware manufactures, buttons, buckles, &c.; Sheffield, for cutlery; Mancheſter, for cottons, checks, dimitties, &c.; Norwich, for drug-

gets and camblets; Colcheſter, for its bays and ſerges, &c.; Cornwall and Devonſhire ſupply tin and lead, &c.

There are five harbours on the coaſt of Suſſex and Kent, namely, Haſtings, Dover, Hythe, Romney, and Sandwich, which are called *Cinque-ports*. Theſe had anciently very conſiderable privileges, on account of their fitting out ſhips for the defence of the coaſt againſt any invader. They are ſtill under the government of the Conſtable of Dover Caſtle. The five cinque-ports, with their three dependents, Rye, Winchelſea, and Seaford, ſend ſixteen members to the Britiſh parliament, who are ſtyled *Barons of the cinque-ports*.

The inhabitants of England and Wales are generally computed at ſeven millions.

The eſtabliſhed religion is the reformed. The *Church of England* is governed by biſhops, whoſe benefices were converted by the Norman Conqueror into temporal baronies; in right of which every biſhop, except the biſhop of Sodor and Man, has a ſeat in the Houſe of Peers. The King is the head of the church; under him there are two archbiſhops, and twenty-four biſhops. The archbiſhops are thoſe of Canterbury and York. The former is the firſt peer of the realm, and takes precedence before all Dukes and officers of ſtate, except the members of the royal family. Beſides his own dioceſe, he has under him the biſhops of London, Winchester, Ely, Lincoln, Rocheſter, Litchfield and Coventry, Hereford, Worceſter, Bath and Wells, Saliſbury, Exeter, Chicheſter, Norwich, Oxford, Glouceſter, Peterborough, Briſtol; and in Wales, St David's, Landaff, St Aſoph, and Bangor.

The Archbiſhop of York takes place of all Dukes not of the blood royal, and of all officers of ſtate, the Lord Chancellor excepted. He has in his province, beſides his own dioceſe, the biſhopricks of Durham, Carliſle, Cheſter, and Sodor and Man.

The eccleſiaſtical government of England is lodged in the convocation, or aſſembly of the clergy. But as ſome clergymen in the reign of Queen Anne, and the beginning of the reign of George II. endeavoured to raiſe its power too high, the king exerted his prerogative of calling the members together, and diſſolving them at pleaſure; and ſince that time they have never met to do buſineſs.

The civil government of England reſides in the King, Lords, and Commons, who, together, form the parliament, or ſovereign council of the nation. The Houſe of Commons conſiſts of five hundred and thirteen Engliſh repreſentatives, and of forty-five Scots, in all five hundred and fifty-eight.

HISTORY OF ENGLAND.

THE firſt certain information we have concerning Britain is from *Julius Cæſar*, who invaded it, b. C. 55. But although he undertook two expeditions againſt it, and fought ſeveral battles with the inhabitants under *Caſſibelaunus*, yet he did not extend his conqueſts far. After his departure, the Britons were not moleſted by the Romans for near a hundred years, till *Claudius* again invaded it in perſon, A. D. 43.— But he did not remain long in the iſland, leaving the conduct of the war to his generals, one of whom was *Veſpaſian*.

Caractacus, king of the *Silures*, being defeated in battle by *Oſtorius*, and taken priſoner, was ſent in chains to Rome, where, by his noble and intrepid behaviour, he procured the favour of *Claudius*, A. D. 52.

The Britons being excited to revolt by *Boadicia*, queen of the *Iceni*, cut off great numbers of the Romans; but ſhe being defeated by *Suetonius* in a great battle, where eighty thouſand Britons are ſaid to have been ſlain, unable to ſurvive the diſaſter, put an end to her days by poiſon, A. D. 61. Many nations of Britain however ſtill remained unſubdued. But AGRICOLA, who was appointed to the government of this province by Veſpaſian, A. D. 78, having by his courage and conduct ſubdued all oppoſition in the ſouthern part of the iſland, and having reconciled the vanquiſhed to the Roman government by the lenity and juſtice of his adminiſtration, in his ſeventh and laſt campaign puſhed his conqueſts as far north as the Grampian hills. Here he was met by an army of Caledonians under *Galgacus*, whom, after a deſperate reſiſtance, he entirely defeated. This battle is ſuppoſed to have been fought at a place called *Fortingall*, about ſixteen miles from Dunkeld.

Agricola, to ſecure his conqueſts againſt the inroads of the Caledonians, built a chain of forts between the frith of Forth and the Clyde, as he is ſuppoſed formerly to have done between the Solway frith and the Tyne.

ADRIAN, in his progreſs of viſiting the provinces of the Roman empire, while in Britain, contracting the frontier, built a rampart or wall of earth, for above ſixty miles, from the

the Solway frith to the Tyne, hence called *Adrian's wall*, A. D. 121.

In the reign of Antoninus Pius, URBICUS having recovered the country north of Adrian's wall, built a ſimilar rampart, lined with forts, from the Forth to the Clyde, called the wall of *Antoninus*, 138, ſometimes termed *Graham's dike*, from the perſon who is ſuppoſed firſt to have paſſed it.

In the reign of SEVERUS, 207, the inroads of the Caledonians became ſo formidable, that the governor of Britain, unable to repel them, wrote to the Emperor for aſſiſtance, who, although old and infirm, undertook this expedition in perſon. Having, with incredible fatigue, and great loſs of men, repreſt the Caledonians, and brought them to ſue for peace, he employed his troops for two years in building a wall of ſolid ſtone, twelve feet high, and eight thick, extending above ſixty-eight miles, along which was a ditch and military way, nearly parallel to Adrian's wall.

The Emperor's chief place of reſidence in Britain was *Eboracum*, York, where he died, A. D. 211, leaving the empire to his two ſons, Caracalla and Geta, who attended him in his expedition, and whoſe undutiful behaviour had ſhortened his days. For upwards of ſeventy years after this we know little of the affairs of Britain. In the reign of Diocleſian and Maximianus, the coaſts of Britain began to be infeſted with a new enemy, the Saxons and Franks from Germany, 284. *Carauſius*, who was ſent againſt them by the emperors, having checked their incurſions, and availing himſelf of circumſtances, threw off his allegiance, and aſſumed the command of Britain, together with the adjoining coaſt of Gaul, which, by means of his fleet, which was joined by many of the Franks and Saxons, he held for ſeveral years. He was treacherouſly murdered by *Alectus*, one of his chief officers, who ſucceeded him in the command for three years. But he was defeated and ſlain by Conſtantius, who with Galerius ſucceeded to the empire upon the reſignation of Diocleſian, 305. Conſtantius died at York 25th July 306, leaving his ſon Conſtantine, afterwards the *Great*, as his ſucceſſor.

Britain for many years after this enjoyed great tranquillity. But in the reign of Valentinian, A. D. 364, the Franks and Saxons renewed their depredations on the ſouthern coaſts, and the Picts and Scots their inroads on the north. Theſe were effectually repreſſed by *Theodoſius*, who was ſent to this command.

In the reign of Honorius, the diſtreſſes of the empire rendered

ed it neceſſary to withdraw the troops from Britain, a. 414, for the defence of Italy. The Scots and Picts now ſpread terror and deſolation every where. The defenceleſs Britons ſent to Rome to implore aſſiſtance. A legion was once and again ſent them, who drove back the invaders to their mountains, and aſſiſted the Britons in repairing the wall of Severus; after which they bid a final adieu to the iſland. The Scots and Picts having broken down the wall of Severus, renewed their attacks with redoubled fury. The helpleſs Britons again had recourſe to Rome, in the following mournful epiſtle, ſtill on record: *To Ætius, thrice conſul, the groans of the Britons. The barbarians drive us to the ſea, the ſea throws us back on the barbarians; ſo that we have only left the hard choice of periſhing by the ſword or by the waves.*—But Ætius could afford them no relief, being fully occupied in oppoſing the arms of Attila. Thus being reduced to deſpair, by the advice of Vortigern, one of their princes, they made application to the Saxons, a nation who inhabited the north of Germany, and were then maſters of what is now called the Engliſh Channel.

The SAXONS under HENGIST and HORSA, of the race of Odin, arrived in Britain A. D. 449, and without difficulty repelled the Scots and Picts. But pleaſed with the fertility of the country, and the mildneſs of the climate, they ſoon began to meditate a ſettlement for themſelves; and being joined by ſucceſſive reinforcements of their countrymen, they turned their arms upon the Britons, whom, after a long and bloody ſtruggle, they deſtroyed, enſlaved, or expelled.—They were chiefly oppoſed by king ARTHUR, who is ſaid to have performed prodigies of valour. Such of the Britons as were ſaved, either took ſhelter in Wales, where they maintained their independence to the days of Edward I.; or retired into *Armorica* in France, from them called *Brittany*.

The Saxons, joined by the ANGLES, divided their conqueſts into ſeven kingdoms, according to the number of their leaders; whence the name of the *Saxon Heptarchy*. The chief of theſe leaders were, HENGIST, who founded the kingdom of Kent, A. D. 457; ELLA, of the ſouth Saxons in Suſſex and Surry, A. D. 491; and CERDIC, of the weſt Saxons, or Weſſex, in Cornwall, Devon, &c. A. D. 512. from whom our preſent royal family are deſcended.

The Saxons are ſaid to have been firſt converted to Chriſtianity by *Auſtin*, a monk ſent by Pope Gregory the Great for that purpoſe, 596. He is accounted the firſt archbiſhop of Canterbury, and died 605. The Saxons became ſo ſuperſtitious, that

that upwards of thirty kings and queens are ſaid to have reſigned their crowns, to enjoy religious ſolitude *.

INA, king of the weſt Saxons, on a viſit to Rome, made the Pope a preſent of a tax, ſince called *Peter-pence*, or *Rome-Scot*, to which the whole kingdom was afterwards ſubjected, 725.

The different kingdoms of the Heptarchy were united into one by EGBERT, who had been educated at the court of Charles the Great, whither he had fled for ſafety, and was called to the throne by the nobility in the 800.—From this time the kingdom was called *England*. It now began to be infeſted by the Danes, who continued their depredations for ſeveral ages, during the reigns of Egbert's ſucceſſors; *Ethelwolf* his ſon, twenty years; *Ethelbald*, three years; *Ethelbert*, ſix years; *Ethelred*, ſix years; all three ſons of *Ethelwolf*.

ALFRED, juſtly ſirnamed the Great, was the fourth ſon of Ethelwolf, and ſucceeded to the crown 872, in the 22d year of his age. He was one of the greateſt princes, both in peace and war, mentioned in hiſtory. By the native force of his own genius he made a progreſs in knowledge, aſtoniſhing for the time in which he lived, when, as himſelf informs us, there were very few laymen who could read Engliſh, and ſcarcely an eccleſiaſtic who underſtood Latin. He had received the firſt rudiments of his education at Rome. He fought many battles againſt the Danes with various ſucceſs, no leſs than ſeven in the ſame year. At one time he was ſo much reduced that he was obliged to diſmiſs his attendants, and in the habit of a peaſant to conceal himſelf in the houſe of a neat-herd. The news of a proſperous event, however, drew him from this retreat.

Some of his men had defeated a party of the Danes. Alfred put himſelf at their head. In order to procure intelligence, he had the addreſs to penetrate into the camp of the enemy under the diſguiſe of a harper. The Engliſh, roufed by the name of their king, whom they had long thought dead, flocked in great numbers to his ſtandard. Alfred delayed not to lead them againſt the Danes, whom he attacked by ſurpriſe, and obtained a complete victory over them. Such as ſurvived, he forced to leave the kingdom, or ſubmit to his government.

Alfred next applied himſelf to make the beſt regulations for the government of his kingdom. He formed a body of laws,

* Strabo obſerves, that men are always led to ſuperſtition by the influence of women, vii. p. 267. He ought to have rather ſaid, by ignorance and falſe religion.

which

which ſerved as the baſis of all ſubſequent improvements in Engliſh juriſprudence. He built ſhips to ſecure the coaſts againſt future invaſions. He erected ſchools for the education of youth, invited learned men into his dominions, and founded the univerſity of Oxford about the year 895.—This truly great king died 901.

EDWARD the Elder, his ſon, ſucceeded him. The Danes again renewed their ravages, which, with a few intervals, they continued during the ſucceeding reigns of *Athelſtan*, 15 years; *Edmund*, 5 years; *Edred*, 10 years; *Edwy*, 4 years; *Edgar*, 17 years. Edgar is ſaid to have demanded from the Welſh 300 wolves heads yearly as a tribute; by which means that animal was entirely extirpated in Britain. *Edward* the *Martyr*, crowned by Dunſtan, the famous monk and archbiſhop of Canterbury, was murdered by the influence of his ſtepmother *Elfrida*, in the 4th year of his reign, to make room for her ſon *Ethelred*, 978. This king, to get rid of the Danes, who, after an interval of 60 years, had renewed their incurſions, agreed to pay them an annual tax, called *Dane-gelt*. But ſeveral bodies of them remaining in the country, and behaving with great inſolence, whence they got the name of *Lord Danes*, meaſures were concerted for a general maſſacre of them. To revenge which, *Swein* their king landed in England with a great army, and after repeated attempts, became maſter of the whole country, 1012. Ethelred fled with his family to Richard Duke of Normandy, whoſe ſiſter *Emma* he had married for his ſecond wife. Upon the death of Swein, which happened ſoon after, CANUTE his ſon was proclaimed by the Danes as ſucceſſor; but the Engliſh recalled *Ethelred*, who died at London 1016. In this reign was firſt enacted the celibacy of the clergy. *Edmund Ironſide*, his ſon, ſucceeded; who being defeated by the Danes, and ſoon after murdered by the treachery of one Cedric, left the undiſturbed poſſeſſion of the kingdom to CANUTE the *Great*, who, to prevent the interpoſition of the Duke of Normandy in favour of his nephews, married *Emma*, their mother. He was ſucceeded by his ſon *Harold*, who reigned 4 years.

Hardicanute, the ſon of Canute by Emma, was next king, for 2 years.

EDWARD, named the *Confeſſor*, the ſon of Ethelred by Emma, was called to the throne from the court of Normandy, 1048. He remitted the tax Dane-gelt, and is ſaid to have been the firſt king who took upon him to cure the king's evil by the touch. He collected the Saxon laws and cuſtoms into a body, which were thence called by his name.

EDWARD dying without children, *Harold*, the ſon of *Goodwin* Earl of Kent, had ſo much influence as to ſecure the crown to himſelf, in prejudice of *Edgar Atheling*, grandſon to Edmund Ironſide, the lawful heir. But *William* Duke of Normandy, claiming a right to the crown from the deſtination of Edward in his laſt-will, brought into England a great army, compoſed not only of his own vaſſals, but alſo of adventurers from the neighbouring countries. A great battle was fought at Haſtings in Suſſex, October 14. 1066, in which Harold being ſlain fighting bravely at the head of his troops, left William maſter of the kingdom. The Norman conqueſt put an end to the dominion of the Anglo-Saxons, after it had laſted 417 years.

WILLIAM I. called the *Conqueror*, was natural ſon to Robert the ſixth Duke of Normandy, by Arlotte, a ſkinner's daughter. He at firſt treated the Engliſh with gentleneſs; but ſome of them making attempts in favour of Edgar Atheling, he employed this pretext for cruſhing the nobility, and dividing their eſtates among his followers. Atheling had fled to Malcolm king of Scotland, who married his ſiſter Margaret; but afterwards making his ſubmiſſion to William, he was received into favour. William obliged the Engliſh to put out their candles and fires every evening at the ſound of a bell, called the *Curfeu*. He ordered a general ſurvey of all the lands in the kingdom to be made and recorded in a book, called *Doomſday* book, the original of which is now kept in the exchequer. He died in 1087, leaving Normandy to his eldeſt ſon *Robert*, whoſe ambition had diſturbed his old age; and England to his ſecond ſon,

WILLIAM II. called *Rufus*, from the colour of his hair, a brave prince, but tyrannical, and no friend to the clergy. He was accidentally killed by one *Tyrrel* while hunting, 1100. This year there happened an inundation of the ſea, which overflowed the lands of Goodwin Earl of Kent, now called *the Goodwin Sands*.

HENRY I. ſirnamed *Beauclerc*, or the fine ſcholar, on account of his learning, the youngeſt ſon of William the Conqueror, obtained the crown in the abſence of his brother Robert, who was then returning from the Holy Land. He married Matilda, the daughter of Malcolm king of Scotland by Margaret; reſtored to the Engliſh the liberty of uſing fire and candle by night, and confirmed the laws of Edward; all which things were very acceptable to the people. Robert, upon his return, endeavoured to recover the crown by force of arms. But a peace was made up by the mediation of Anſelm archbiſhop of Canterbury. A few years after, upon an application from ſome diſcontented Norman barons for aſſiſtance, Henry took occaſion

occaſion to make war on his brother, and having defeated him in battle, brought him as a priſoner to England, where he ungenerouſly confined him at Cardiff caſtle in Wales during the reſt of his life, for twenty-ſix years. William, the king's only ſon, was drowned in his return from Normandy, with ſeveral others of the royal family, and many of the firſt nobility in England, which diſaſter overwhelmed Henry with inexpreſſible grief. He made the Engliſh nobility ſwear fealty to Matilda or Maude, his only daughter, firſt married to Henry IV. Emperor of Germany, and afterwards to Geoffrey Plantagenet, Count of Anjou, by whom ſhe had ſeveral children, But this appointment did not take effect. Henry died of a ſurfeit, 1135, after a reign of thirty-four years.

STEPHEN, Earl of Blois, nephew to the late king, diſregarding former obligations, ſeized upon the crown. Matilda landed with an army to ſupport her claim. After ſeveral bloody battles, and ſurpriſing eſcapes on both ſides, Stephen continued in poſſeſſion of the crown till his death, 1154.

HENRY II. the eldeſt ſon of Maude, ſucceeded. He was one of the moſt powerful princes in his time, not more by the extent of his dominions, than by his own perſonal abilities. Beſides England, he poſſeſſed ſome of the fineſt provinces in France; to all which he added a conſiderable part of Ireland by conqueſt. During moſt part of his reign, he was embroiled in diſputes with the clergy, chiefly by the violence and obſtinacy of *Becket*, archbiſhop of Canterbury. Henry having expreſſed, in a paſſion, his deſire of being rid of that prelate, four knights, who overheard it, went and ſlew Becket before the altar of his own church. Although this murder was committed without Henry's inſtructions, the public odium ran ſo high againſt him, that, to appeaſe it, he was obliged to do penance before Becket's tomb, where he received eighty laſhes from the monks of Canterbury. The old age of this monarch was embittered by the undutiful behaviour of his children; and he is ſaid to have died curſing them, 1189.

RICHARD I. called *Cœur de Lion* from his courage, having engaged in the Cruſades, with Philip king of France, on his way to Paleſtine, took Meſſina in Sicily, and reduced the iſland of Cyprus. In the Holy Land he performed prodigies of valour againſt Saladin, the Sultan of Egypt. In his return home, he was arreſted by the Duke of Auſtria, and ſent to Henry VI. Emperor of Germany, who baſely retained him as a priſoner, and exacted an immenſe ſum for his ranſom. Richard was ſlain by a wound he received from an arrow, while

beſieging a caſtle in Normandy, 1199. His reign was a continued ſcene of oppreſſion and misfortunes.

JOHN, ſurnamed *Lackland*, the brother of Richard, ſucceeded; a mean, cruel, perfidious, and tyrannical prince. He murdered Arthur, his nephew, who had the hereditary right to the crown. To ſecure himſelf againſt an invaſion from France, he reſigned his kingdom into the hands of the Pope. His barons taking up arms againſt him, he ſigned a charter of rights and immunities, called *Magna Charta*, the original copy of which is ſtill extant, and is eſteemed the foundation of Engliſh liberty. John, however, ſoon after violated it; upon which the barons invited Lewis, the Dauphin of France, to their aſſiſtance, who became maſter of a great part of the kingdom. John died of grief, 1216.

HENRY III. John's eldeſt ſon, about nine years of age, was crowned at Glouceſter. The Earl of Pembroke was appointed his guardian, by whoſe prudence and courage the French were obliged to evacuate the kingdom. The king of France, however, continued in poſſeſſion of Normandy. Henry proved a feeble inconſtant prince. Having married *Eleanor*, the daughter of the Count of Provence, he laviſhed the wealth of the nation on foreigners and favourites. *Montfort* Earl of *Leiceſter*, a perſon of great abilities, but of boundleſs ambition, taking advantage of the public diſcontents, exited the barons againſt the king. A battle was at laſt fought between them near Lewes, in which Henry, his brother Richard, king of the Romans, his eldeſt ſon Edward, with many others, were taken priſoners. Leiceſter now directed every thing according to his pleaſure. A national aſſembly, now called a *parliament*, was held, to which two knights from every county, and deputies from each borough, were ſummoned, which was the original of the *houſe of Commons*, 1265. Prince Edward making his eſcape, and collecting an army, by the aſſiſtance of the Earl of Glouceſter, attacked Lieceſter, who was defeated and ſlain. Edward having re-eſtabliſhed his father's authority, ſet out on the laſt cruſade, with St Lewis, king of France; but while he was carrying on the war in Paleſtine with the greateſt valour, he was recalled by his father, who found himſelf unable to ſupport the regal authority without him. Henry died 1272.

EDWARD I. ſirnamed *Longſhanks*, was a wiſe and brave prince, but rigid and ſevere. He firſt made war on the Welſh, and having defeated and ſlain their king Lewellin in battle, annexed that principality to the crown of England, 1284. His ſon Edward, born this year, was firſt ſtyled *Prince of Wales*, which

which afterwards became the title of the eldeſt ſons of the kings of England.

ALEXANDER, king of Scotland, dying without iſſue, ſeveral competitors appeared for the crown. The chief of theſe were Robert Bruce and John Baliol. Edward being choſen arbiter between them, formed a deſign of ſubjecting that country to the crown of England. With this view, he determined in favour of Baliol, whom he afterwards treated rather as a vaſſal than a king. This provoked Baliol to revolt, and to form an alliance with the king of France, which continued for ſo many ages after. Edward only wanted this pretext. He led an army into Scotland, and defeated Baliol; who timidly ſubmitting himſelf to Edward, and reſigning to him his crown, was conducted a priſoner to England. He then forced the Scots to acknowledge their ſubjection; and barbarouſly deſtroyed or carried off all the monuments of their hiſtory; particularly a famous ſtone on which their kings uſed to be crowned, and which is ſtill to be ſeen in Weſtminſter-Abbey.—Edward next engaged in a war with France. The Scots taking advantage of his abſence, made an effort to recover their liberty. They were chiefly animated to this by WILLIAM WALLACE, a perſon of the moſt heroic valour, who defeated the Engliſh in repeated engagements. His ſucceſs raiſed the jealouſy of his countrymen. In a battle with Edward, near Falkirk, Cumming, the moſt powerful nobleman in Scotland, deſerted him, which determined the fate of the day. At laſt, by the treachery of a friend, called Monteith, Wallace was betrayed into the hands of Edward, who, moſt ungenerouſly, put him to death, at London, as a traitor. All Scotland now ſeemed to be reduced; but *Robert Bruce*, ſon to Robert the competitor for the crown, making his eſcape from the Engliſh court, again roufed his countrymen to aſſert their independence. Being oppoſed by Cumming, he ſlew him with his own hand. Upon hearing this, Edward, tranſported with rage, made preparations for a fifth expedition againſt Scotland, determined, to uſe his own expreſſion, to deſtroy it from ſea to ſea; but he was prevented by death, 1307.

EDWARD II. ſirnamed *Carnarvon*, was a weak imprudent prince, and a ſlave to favourites; firſt to Gaveſton a foreigner, and after he was cut off by the barons, to Hugh Spenſer, a young nobleman, who met with the ſame fate. Edward for ſome time diſcontinued the war againſt the Scots. But in the year 1314, having led a numerous army into Scotland, he received a memorable defeat at Bannockburn, near Stirling; after

after which King Robert Bruce carried the war into England. Iſabella, daughter to the French King, Edward's queen, entering into a criminal connection with Roger Mortimer, and by his aſſiſtance having formed a party in England, made war upon her huſband. She took him priſoner, and ſhut him up in Berkley caſtle, where he was cruelly murdered, 1328.

EDWARD III. was at firſt kept under the controul of Mortimer and his mother; but he ſoon ſet himſelf at freedom. Mortimer was publicly executed for his crimes, and Iſabella confined for life. Edward laying claim to the crown of France, in right of his mother, quartered the arms of that country with thoſe of England, with this motto, *Dieu et mon droit;* God and my right. At Creſſy, he defeated a ſuperior army of the French under their King Philip, chiefly by the valour of his ſon EDWARD, called *the Black Prince*, from the colour of his armour, only ſixteen years of age, 1346. He took Calais after a year's ſiege. During his abſence, the Scots, ravaging the borders of England, were defeated by his Queen PHILIPPA, and their King David taken priſoner. Edward, upon his return, inſtituted the order of the Garter, with this device, *Honi ſoit qui mal y penſe*, Evil to him who evil thinks, 1350. The war with France being renewed, the French, although more than double the number of the Engliſh, received a dreadful overthrow at Poictiers, where John their King, and his ſon, were made priſoners by the Black Prince, who added to the glory of the victory, by his generous behaviour after it, 1356*.

Edward was not ſo fortunate towards the cloſe of his reign. The Black Prince, after he had reſtored Peter the Cruel to the throne of Caſtile, was ſeized with a conſumption, which cut him off, 1372 England was exhauſted by ſo many fruitleſs expeditions. The provinces in France revolted. The King himſelf was enſlaved by a miſtreſs, Alice Piers; which loſt him the confidence of his ſubjects. He died 1377.

In this reign the woollen manufactory was firſt eſtabliſhed in England.—— *John Wickliffe* firſt began to preach againſt the abuſes of Popery. His followers were called *Wickliffites* or *Lollards*.

RICHARD II. ſon to the Black Prince, ſucceeded, when only eleven years old. During his minority, the French infeſted the coaſts, burnt Portſmouth and ſeveral other places;

* The evening after the battle, he ſtood by the king of France while at ſupper, and ſhewed him every mark of reſpect. When they made their entry into London, the Prince of Wales rode on a little black nag, by the king of France's ſide, who was mounted on a ſtately white courſer, adorned with coſtly trappings. *Rapin.*

and

and the Scots ravaged the borders. The rigorous exaction of a poll-tax raiſed an inſurrection, which began in Eſſex, and was headed by one Ball, a prieſt, and *Walter*, a tyler, hence called WAT TYLER. The inſurgents marched to London, to the number of 100,000, where they committed the moſt horrible exceſſes. They maſſacred the primate, the chancellor, and a great number of the moſt diſtinguiſhed perſonages. The young king had the courage to go out and hold a conference with them. *Walworth*, the mayor of London, who accompanied him, was ſo offended with the inſolence of Tyler, that, not reflecting on the danger he incurred, he ſtunned him with a blow of his mace; and Philpot an alderman, riding up, thruſt his ſword through his body. The king and his attendants muſt inevitably have periſhed, if Richard, although only ſixteen years of age, had not, with amazing preſence of mind, allayed the fury of the mob, by offering himſelf as their leader, and promiſing to grant what they deſired. Their principal demands were, that all ſlaves ſhould be ſet free, and that all commonages ſhould be open to the poor as well as the rich. But this promiſe was not kept to them after they diſperſed, many of them being executed without mercy, which greatly alienated the affections of the people from the king; and his imprudence and tyrannical behaviour procured him the enmity of the nobles.—He unjuſtly baniſhed his couſin Henry Duke of Hereford, on occaſion of a quarrel with the Duke of Norfolk; and on the death of his father, John of Gaunt, Duke of Lancaſter, fourth ſon to Edward III. confiſcated his eſtate; on which account, while Richard was employed in quelling an inſurrection in Ireland, Henry, now Duke of Lancaſter, landed in Yorkſhire, where he was ſoon joined by Percy Earl of Northumberland, and upwards of 60,000 men.—Richard was diveſted of the crown, and ſome time after periſhed by a violent death in Pomfret caſtle, Jan. 1400.

Thus began the conteſt betwixt the houſes of York and Lancaſter, which ſome years after deluged the kingdom with blood.

HENRY IV. had ſeveral conſpiracies formed againſt him, which he ſuppreſſed with great ability, but tarniſhed his ſucceſs by putting to death many of the nobility. The Welſh being excited to revolt by Owen Glendour, were ſubdued. The Scots likewiſe commencing hoſtilities were defeated; and the heir apparent to the crown of Scotland, afterwards James I. in his way to France, being taken by the Engliſh, was detained as a priſoner by Henry.

In

In this reign, the rights of the Commons in parliament, and the form of their election, were firſt aſcertained. *William Sawtree*, and a few others, the ſcholars of Wickliffe, were burut for hereſy. The uſe of great guns was introduced into England, although ſome ſay that they were uſed at the battle of Creſſy.—Henry died, anno 1413.

HENRY V. while Prince of Wales, had been guilty of ſeveral exceſſes. He had affronted a judge on the bench, *Sir William Gaſcoigne*, who ordered him to priſon. But upon his acceſſion to the throne, he diſmiſſed all his former companions. The perſecution againſt the Wickliffites was continued; and to ſtrike the greater terror, *Oldcaſtle* Lord Cobham, among others, was given up to the clergy, who put him to death with the greateſt tortures. — Henry, taking advantage of the inſanity of Charles King of France, and the troubles in which that country was involved by the factions of the Duke of Burgundy and the Duke of Orleans, demanded the reſtitution of Normandy, and of the other provinces formerly poſſeſſed by the Engliſh; which being refuſed, he landed an army of near fifty thouſand men at Havre-de-Grace, Aug. 21. 1415, and took Harfleur after an obſtinate defence. But his troops being greatly diminiſhed by diſeaſes and fatigue, he had croſſed the Somme, and was returning to Calais, when he was overtaken by the French army, at leaſt four times his number, near the caſtle of Agincourt. Henry, however, by the valour of the Engliſh, and the impetuoſity of the enemy, gained a complete victory, Oct. 25.

Afterwards, uniting himſelf with the Duke of Burgundy, and marrying Catherine the French king's daughter by Iſabella of Bavaria, he was declared regent of France during the lifetime of Charles, and heir to the crown after his death; which appointment was ratified by the parliament of Paris. The Dauphin was excluded on account of the murder of the Duke of Burgundy, who was killed at an interview by ſome of his attendants, to revenge the aſſaſſination of the Duke of Orleans. The Dauphin's affairs were ſaved from ruin by the ſeaſonable aſſiſtance of ſeven thouſand Scots, under the command of *John Stuart* Earl of Buchan, who having defeated and ſlain Henry's brother, the Duke of Clarence, at Beauge in Normandy, was made Conſtable of France. Henry himſelf, while proſecuting his conqueſts, was cut off by a pleuritic diſorder, in the thirty-fourth year of his age, 1422. Charles VI. of France died ſoon after him, and was ſucceeded by the Dauphin Charles VII.

HENRY

HENRY VI. ſucceeded his father when only nine months old, and ſome years after was crowned King of France at Paris. The *Duke of Bedford*, his uncle, was appointed Protector of England, and the *Duke of Glouceſter*, his brother, to govern in his abſence. Bedford carried on the war in France for ſome time with great ſucceſs, and ſubdued the greateſt part of that kingdom. At laſt, being obliged to raiſe the ſiege of Orleans, when he was on the point of taking it, by *Joan d'Arc*, or *the Maid of Orleans*, affairs on a ſudden took an unfavourable turn. The French, animated by this wonderful woman, whom they believed to be inſpired, were every where victorious. Agreeably to her prediction, ſhe crowned the French King at Rheims. But afterwards having fallen into the hands of the Engliſh, ſhe was by them cruelly burnt at Rouen as a ſorcereſs. Bedford, who had always conducted himſelf with the greateſt valour and prudence, dying, anno 1436, the Engliſh were in a ſhort time diſpoſſeſſed of all their conqueſts, except Calais, notwithſtanding the brave efforts of Talbot Earl of Shrewſbury to ſupport them.

Henry, having reached the age of manhood, diſcovered the ſtrongeſt marks of weakneſs and incapacity: at times he was ſubject to fits of madneſs. He married *Margaret of Anjou*, a woman of great ſpirit and abilities, but ambitious and revengeful. By intermeddling in the adminiſtration of government, ſhe incurred the hatred of the nobility. The Duke of York now began to aſſert his right to the crown. He was deſcended from Lionel third ſon to Edward III. ſo that he had a prior claim to that of Henry. The enſign of York was a white roſe, that of Lancaſter a red. The two parties came to an engagement at St Alban's, where York was victorious, and the King taken priſoner, 1455. An accommodation was now agreed upon; but the war ſoon broke out afreſh. The King's army was again defeated near Southampton by the *Earl of Warwick*, the moſt powerful nobleman in England, called the *King-maker*, and Henry once more made priſoner. But the Queen having collected an army in the north, gained a complete victory over her enemies at Wakefield. The Duke of York was ſlain in battle; and his ſon, the Earl of Rutland, murdered by Clifford in cold blood. The Duke's head was fixed upon the walls of York, 1460. The Queen gained a ſecond victory over Warwick at St Alban's, in conſequence of which her huſband was again ſet at liberty; but Edward the young Duke of York, ſupported by Warwick, was preparing to revenge his father's death with redoubled ſeverity.

EDWARD IV. was proclaimed King at London, 4th March 1461. He gained a complete victory over the Queen's forces at Towton in Yorkshire, after a bloody battle, in which near forty thousand on both sides are said to have fallen. Margaret fled with her husband and son to Scotland for protection. Edward now took down the head of his father from the walls of York, and put up the heads of the conquered generals in its stead. Margaret made another effort to retrieve her affairs, but without success. Her husband once more became a captive, and she, with difficulty, made her escape with her son to Flanders. Edward falling in love with Elisabeth Woodville, widow to Sir John Grey, married her, while Warwick was negotiating a match with Bona of Savoy, sister to the Queen of France; on which account Warwick, thinking himself affronted, and being otherwise ill used by Edward, deserted his cause; and attacking him by surprise, made him a prisoner. But Edward making his escape, and raising forces, obliged Warwick to fly to France. There becoming reconciled to Margaret, he returned at the head of an army, obliged Edward to fly to Holland, and reinstated Henry on the throne. But Edward being supplied by the Duke of Burgundy with money and a few troops, returned to England, and being joined by his partisans, fought the battle of Barnet, in which Warwick was defeated and slain, 1471. He soon after defeated Margaret at Tewkesbury; where she herself was made prisoner, together with her son Prince Edward, a youth of about nineteen, who making a spirited answer to a question put to him by the King, was struck on the mouth by that barbarous monarch with his gauntlet. Whereupon Richard Duke of York, and the Duke of Clarence, the King's brothers, basely dispatched him, unarmed, with their daggers. Richard is said also to have murdered King Henry VI. a few days after in prison. Margaret was ransomed by Lewis XI. King of France, and survived her misfortunes only a few years. Edward exercised horrible cruelties on his enemies; at the same time devoting himself to riot and debauchery. He died, anno 1483, in the forty-second year of his age.

During these disturbances, printing was first introduced at London, anno 1471, by *Caxton*, a merchant.

EDWARD V. was about thirteen years of age when his father died. He was put under the charge of the Earl of Rivers, brother to the Queen. But the Duke of Gloucester being declared Protector of the kingdom by the privy council, and having beheaded the Earl of Rivers and Lord Hastings, got the King

King and his brother the Duke of York into his power; and by the aſſiſtance of the Duke of Buckingham, uſurped the crown. The two princes were aſſaſſinated in the Tower, a few months after their father's death. The parliament, as uſual, ratified the right of the moſt powerful.

RICHARD III. called *Crouch-back*, did not long enjoy the reward of his crimes. Buckingham, diſguſted at his neglect, determined to ſet up Henry Earl of Richmond, deſcended from the houſe of Lancaſter, as his rival. But his intentions being diſcovered too ſoon, he was taken and beheaded. Richmond however ſtill proſecuted his claim. Having received ſome troops from Charles VIII. of France, he landed on the coaſt of Wales with only 2000 men; but was ſoon joined by a conſiderable number of the Engliſh. A battle was fought at *Boſworth* near Leiceſter, in which, by the deſertion of Lord Stanley with 7000 men, Richard was defeated and ſlain, 22d Auguſt 1485. By his death the race of the Plantagenet kings became extinct, after having been in poſſeſſion of the crown 330 years. Thus alſo ended the conteſt betwixt the houſes of York and Lancaſter, which had laſted for thirty years, and in which above 100,000 men are ſaid to have loſt their lives.

HENRY VII. was grandſon to Owen *Tudor*, who married Katherine the widow of Henry V. He was deſcended from the houſe of Lancaſter by his mother. But his title to the crown was not without exception. He married Margaret daughter to Edward IV. and thus united the right of the houſe of York to his own. Henry was a wiſe prince, but jealous of his authority. He humbled the power of the barons, and made many uſeful laws for the encouragement of commerce, and for promoting the happineſs of his people. His tranquillity was for ſeveral years diſturbed by two impoſtures ſet up by his enemies, *Lambert Simnel*, who perſonated the Earl of Warwick, ſon to the Duke of Clarence, whom Henry had confined in the Tower; and *Perkin Warbeck*, who pretended to be the Duke of York, brother to Edward V. They both fell into Henry's power. Simnel continued to enjoy a mean employment in the King's ſervice during his life; and Warbeck, attempting to make his eſcape from the Tower with the innocent Earl of Warwick, they were both put to death.

Arthur, the King's eldeſt ſon, eſpouſed Catherine of Arragon, ſiſter to Charles V. who brought him a great dowry; and he dying in a ſhort time, ſhe was, by a diſpenſation from the Pope, given to Henry his brother. Margaret, the King's eldeſt daughter, was married to James IV. of Scotland. The chief

weakneſs of Henry was his too great love of money, which led him to do many arbitrary things. *Epſom* and *Dudley* were the inſtruments of his exactions. When he died, anno 1509, he left in his treaſury 1,800,000 l. an immenſe ſum for thoſe times His parſimony is thought to have prevented his becoming maſter of the Weſt Indies, as *Columbus* offered his ſervices to him, before he applied to the court of Spain. Henry however made amends, by encouraging *Sebaſtian Cabot*, a native of Briſtol, who diſcovered the main land of North America, 1498.

HENRY VIII. aged 18, began his reign with promiſing appearances, but proved in the end a capricious and cruel tyrant. He diſſipated the treaſures amaſſed by his father with a fooliſh profuſion. Epſom and Dudley were executed to gratify the people. During the greateſt part of his reign, Henry was directed by CARDINAL WOLSEY, who gained his favour by the meaneſt compliances, but behaved to others with the moſt arrogant haughtineſs. Ambitious of becoming Pope, he prevailed on the King to take part in the wars on the continent, as ſuited his own aſpiring views, or gratified his reſentment, without any regard to the intereſts of his country. While Henry was abſent on an expedition againſt France, in which he gained a victory in what was called *the battle of the Spurs*, from the rapidity of the enemy's flight, the Scots making an inroad on the borders, were defeated by the *Earl of Surry* at *Flowden*, and their King, *James* IV. ſlain, with the flower of the Scotch nobility, 9th September 1513.

The Reformation having been begun in Germany by *Martin Luther* 1518, Henry wrote a book againſt him, on which account he received from Pope Leo X. the title of *Defender of the Faith*, 1521.

Henry falling in love with *Anne Bullen*, one of the maids of honour to the Queen, began to expreſs ſcruples about the lawfulneſs of his marriage, and therefore applied to Pope Clement VII. for a divorce. The delays he met with in this proceſs for ſix years occaſioned the fall of Wolſey, who being ſtripped of his immenſe power and poſſeſſions, died of grief, 1530. At laſt the divorce being finally refuſed him, from fear of the Emperor Charles V. Catherine's brother, Henry reſolved to ſeparate himſelf altogether from the church of Rome. His marriage with Catherine was diſſolved, and that with Anne Bullen confirmed by Cranmer, a perſon of great worth and learning, who was made Archbiſhop of Canterbury for his ſervices in this affair, 1583. Upon this Henry being excommunicated by the Pope, by the authority of parliament aboliſhed the Papal power

power in England, and ſuppreſſed all the monaſteries, to the number of 645, together with the colleges and religious houſes; by which great revenues were procured, but at the ſame time many perſons reduced to poverty. The King being declared *head* of the church, drew up a certain form of belief in ſix articles, called *the Bloody Statute*, filled with various inconſiſtencies, which all were required to embrace; and ſuch as refuſed, whether Papiſts or Lutherans, were committed to the flames. Many of both deſcriptions ſuffered.

Anne Bullen having loſt the King's affections, was upon a ſlight pretence condemned and executed, May 19. 1536. Her daughter Eliſabeth was declared incapable of inheriting the crown, as Mary the daughter of Catherine had been before. The very next day after the execution, Henry married *Jane Seymour*, who died the year following, after having been delivered of a ſon called Edward. His next wife was *Anne of Cleves*, whom, on account of diſlike, he ſoon diſmiſſed; and then married *Catherine Howard*, niece to the Duke of Norfolk, who being convicted of criminal conduct before marriage, was beheaded, with ſeveral of her relations. His laſt wife was *Catherine Parr*, a widow, who narrowly eſcaped being brought to the ſtake, for her religious opinions. Henry's cruelty increaſed with his years. Few days paſſed without ſome dreadful execution. The brave Earl of Surry was put to death without a crime being proved againſt him; and his father was to have ſuffered next day, but was ſaved by Henry's own death, who died of corpulence, and an ulcer in his leg, 28th January 1547.

In this reign the Bible was firſt printed in Engliſh; Wales was united with England; Ireland was created a kingdom; and Henry took the title of *King of Ireland*.

EDWARD VI. was nine years old when his father died. His uncle Edward Seymour Earl of Hertford, created *Duke of Somerſet*, was made Protector; who, by the aſſiſtance of Cranmer, completed the reformation in religion; not, however, without ſeveral inſurrections. Having marched into Scotland, to compel the Scots to give their young Queen Mary in marriage to Edward, he defeated them with great ſlaughter in the battle of Pinkey, and with little loſs on his own ſide. He was prevented from improving his victory, by factions raiſed againſt him by his enemies at home. At the head of theſe was his own brother, the Lord Admiral, who was tried for his crimes, and beheaded, chiefly at the inſtigation of *Dudley* Earl of Warwick, afterwards Duke of *Northumberland*, by whoſe machinations, ſome

ſome time after, the Protector himſelf was firſt diveſted of his power, and then beheaded, 1551. Northumberland being thus placed at the head of affairs, having married his ſon to *Lady Jane Grey*, (niece to Henry VIII. by the Ducheſs of Suffolk, his youngeſt ſiſter, firſt married to Lewis XII. of France,) a young lady aged ſixteen, of ſurpriſing accompliſhments, prevailed on Edward to make a will, ſettling the ſucceſſion on her, in preference to his own ſiſters Mary and Eliſabeth. Edward died of a conſumption, 6th July 1553, in the ſeventh year of his reign. He is ſaid to have diſcovered amiable diſpoſitions, and to have made ſurpriſing progreſs in learning for his age. Northumberland cauſed Lady Jane Grey to be proclaimed Queen much againſt her own inclination. But the people roſe in different parts, in favour of the rightful heir, and Northumberland was deſerted by his own ſoldiers.

MARY was declared Queen with the general concurrence of the people. Northumberland and the Duke of Suffolk were beheaded, and, what moved particular compaſſion, Lady Jane Grey, and her huſband Lord Guildford Dudley.

Mary had promiſed to her adherents to leave religion as ſhe found it. But ſhe ſoon violated her promiſe. Popery was reſtored, and the laws againſt heretics renewed. Such as did not comply with this change were committed to the flames. Hooper biſhop of Glouceſter, Ridley biſhop of London, Latimer biſhop of Worceſter, Cranmer archbiſhop of Canterbury, Rogers, Saunders, and Taylor, eminent clergymen, with many others, ſuffered with aſtoniſhing fortitude. Gardiner biſhop of Wincheſter, and Bonner biſhop of London, were the chief promoters of theſe ſanguinary meaſures. Cardinal Pole, the Pope's legate, and nearly related to the Queen, was againſt them.

Mary eſpouſed Philip King of Spain, as furious a bigot as herſelf, who engaged her in a war with France, in which Calais was taken by the Duke of Guiſe. Grief at this loſs, and other mortifications, ſhortened the Queen's life. She died of a dropſy, 17th November 1558, in the forty-third year of her age. Weakneſs and bigotry were the cauſes of her cruelty.

ELISABETH was twenty-five years old when ſhe ſucceeded her ſiſter. She was poſſeſſed of ſurpriſing abilities and greatneſs of mind, but naturally arbitrary and ſevere; not amiable as a woman, but illuſtrious as a queen. She was particularly remarkable for diſguiſing her own ſentiments. During the former reign ſhe had been confined on account of her religion,

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and was in danger of ſuffering for it. While in priſon, ſhe improved herſelf, by ſtudying the languages and ſciences. When raiſed to the throne, ſhe reſtored the Proteſtant religion, and eſtabliſhed that form of worſhip which is ſtill retained in the Church of England. Philip of Spain, her ſiſter's huſband, aſked her in marriage, but was rejected. Various other matches were afterwards propoſed to her, none of which ſhe ever choſe to accept. Eliſabeth was chiefly diſtinguiſhed by her political ſagacity and diſcernment, which enabled her to ſurmount the many difficulties with which, upon her acceſſion to the throne, ſhe was ſurrounded. She aſſiſted the Proteſtants in Germany and France, aided the Dutch in their revolt againſt Philip; and by fomenting the troubles in Scotland, obtained the aſcendency in the direction of affairs in that country. In ſhort, during the whole of her glorious reign, ſhe may be ſaid to have maintained the balance of Europe. She was fortunate in the choice of her miniſters, Cecil and Walſingham, but not ſo in her favourites, Dudley, created Earl of Leiceſter, and Devereux Earl of Eſſex. Although not handſome, ſhe was vain of her perſon, and fond of flattery. Her memory is chiefly tarniſhed by her cruel and unjuſt treatment of Mary Queen of Scots; who having fled to her for protection, was confined to priſon for eighteen years, and then beheaded for being concerned in Babington's conſpiracy, which was formed chiefly to procure her freedom, 1587.

Philip having long determined to invade England with his whole force, in 1588 ſent againſt it a powerful armament, called the *Invincible Armada*, which being defeated by the Engliſh fleet under Lord Howard and Sir Francis Drake, was afterwards overtaken by a ſtorm, ſo that few of the Spaniſh ſhips recovered their ports.

Some years after, Howard and Eſſex being ſent on an expedition againſt Spain, took and plundered the city of Cadiz, burning the ſhips in the harbour, 1596.

The Iriſh having rebelled under the Earl of Tyrone, were ſubdued by Lord Montjoy, 1603.

Elſabeth died 24th March 1603, of a deep melancholy, occaſioned, it is ſaid, by remorſe for the death of Eſſex, who had been executed for treaſon. With her ended the Houſe of *Tudor*.

In this reign, the Eaſt-India Company was firſt eſtabliſhed; *Sir Francis Drake* and *Cavendiſh* ſailed round the globe; and *Sir Walter Raleigh*, at his own expence, ſettled a colony in Virginia.

At this time flouriſhed the poets *Shakeſpeare* and *Spenſer*; and alſo *Francis Bacon*, Lord Verulam, the father of modern or experimental philoſophy.

JAMES I. and VI. of Scotland, deſcended from *Margaret* daughter to Henry VII. ſucceeded. He aſſumed the title of *King of Great Britain*. He attempted to unite the two kingdoms together, but without ſucceſs, owing to the jealouſy of the Engliſh. A plot was formed by ſome Papiſts to blow up the King and Parliament, called the *Gunpowder plot*, but it was happily diſcovered, Nov. 5. 1605.

James maintained peace with his neighbours during the whole of his reign. The kingdom continued to increaſe in trade and opulence. A ſpirit of freedom began to be diffuſed among all ranks, eſpecially among thoſe who did not conform to the Church of England, called *Diſſenters* or *Puritants*. James entertained high notions of his prerogative or regal authority, and often harangued his parliament on this topic; but they were not diſpoſed tamely to yield to his pretenſions. Hence aroſe continual jarrings between them. James's affectation of learning rendered him the object of ridicule; and his partiality to favourites, whom he choſe for the moſt frivolous accompliſhments, expoſed him to contempt. His firſt favourite was *Robert Carr*, created Earl of *Somerſet*; and after him *George Villiers*, Duke of *Buckingham*.

Being diſappointed in his ſcheme of matching his ſon Charles to the Infanta of Spain, he agreed to his marrying *Henrietta* of France, whom Charles had privately ſeen, in his romantic expedition to Spain with the Duke of Buckingham.

Eliſabeth, the King's eldeſt daughter, was married to the Elector Palatine, who being elected King of Bohemia, was, by the Houſe of Auſtria, not only expelled from thence, but alſo from his hereditary dominions. SOPHIA, their daughter, married the Duke of Hanover; from whom our preſent royal family is deſcended. James was much blamed for not affording more effectual aſſiſtance to his ſon-in-law. He paid particular attention to the improvement of Ireland, and hence by ſome he is ſtyled the *Iriſh Legiſlator*. James died 27th March 1625, aged fifty-nine years.

CHARLES I. ſucceeded to the crown in favourable circumſtances. But being impreſſed by his father with a high ſenſe of his hereditary or *indefeaſable* right, as it was called, and wanting to rule in an arbitrary manner, he loſt the affections of his ſubjects. The parliament refuſing to grant him ſupplies, he extorted money from the people by force, under the name

name of *loans* or *benevolences*, *monopolies*, *tonnage* and *poundage*, or a tax upon merchandiſe, *ſhip-money*, &c. Such as refuſed were impriſoned, or otherwiſe puniſhed. JOHN HAMPDEN, a private gentleman, unwilling to ſubmit to a tax not authoriſed by parliament, being rated for ſhip-money only at twenty ſhillings, brought his cauſe before the court of exchequer, where it was tried with great ſolemnity; but he was caſt. Buckingham, who had adviſed theſe meaſures, was aſſaſſinated at Portſmouth by one *Felton*, an Iriſh officer, from a private grudge, as he was about to embark on an expedition for the relief of Rochelle, A. 1628.

After this, Charles was chiefly ſwayed by the advice of *Laud*, Archbiſhop of Canterbury, and *Thomas Wentworth*, Earl of *Strafford*. His attempting to introduce the Engliſh liturgy into Scotland excited that nation to rebel, 1637. The Scots forming an aſſociation, called the *ſolemn league and covenant*, raiſed an army for their defence under General Leſly. Charles marched againſt them; but finding his troops not diſpoſed to fight, concluded a treaty with the Scots, and returned to England, Aug. 1. 1638.

This treaty was not long obſerved. The Scots, ſtimulated by the malcontents in England, again took up arms. Charles therefore prepared for war. In order to raiſe money, ſeveral arbitrary taxes were exacted with great ſeverity; but theſe proving inſufficient, Charles was prevailed on to call a parliament, eleven years after he had diſcontinued it; but the Commons not complying with his requeſts, he ſuddenly diſſolved it. His neceſſities however increaſing, by the Scots invading England, and ſeizing on Newcaſtle and other places, he was again obliged to aſſemble the parliament. It met Nov. 1. 1640, and from its long continuance was called the *long parliament*. The Commons began with petitioning for a redreſs of grievances, which was granted them. They then proceeded to impeach Strafford, and ſome time after Laud, who were both condemned and beheaded. The biſhops were deprived of their ſeats in the Houſe of Peers. The Star Chamber, and High Commiſſion court, were aboliſhed. The King going to Scotland, Auguſt 1641, was attended by a committee of the Commons, who might be ſpies on his conduct.

The Papiſts in Ireland, thinking this a favourable opportunity to revolt, roſe in different parts of the country, and maſſacred a great number of the Proteſtants.

The King returned from Scotland 5th November, where he had made every reaſonable conceſſion. Having diſcovered a

treaſonable correſpondence between ſome leading members of parliament and the Scots, he gave orders to impeach *Lord Kembolton*, and five commoners, *Pym*, *Hampden*, *Holles*, *Haſlerig*, and *Strode*; and next day came to the Houſe of Commons to ſeize them himſelf, but they had eſcaped a few minutes before his entry. Whereupon a proclamation was iſſued for apprehending them. The train-bands of the city were raiſed for their protection; and the mob became ſo dangerous, that the King and Royal family were obliged to remove from London. The King, now ſenſible of his raſhneſs, ſent a meſſage to the Commons, that he deſiſted from his proceedings againſt the accuſed members, and promiſed for the future not to infringe their privileges. But all offers of ſatisfaction were rejected. Soon after the parliament made a requiſition, that the Tower ſhould be put into their hands, and that Hull, Portſmouth, and the fleet, ſhould be intruſted to perſons of their chuſing. Even this, although with great reluctance, was complied with. But when they next demanded that a militia ſhould be raiſed, and that the parliament ſhould have the nomination of the officers, the King poſitively refuſed it. This put an end to all further treaty, and both ſides had recourſe to arms. The people were divided into two factions. The favourers of the King were called *Cavaliers*, thoſe of the Parliament, *Round Heads*. The war was carried on for ſix years with great animoſity, and with various ſucceſs. The generals on the ſide of the parliament were, firſt, the *Earl of Eſſex*, the *Earl of Mancheſter*, and *Sir W. Waller*; after them, *Lord Fairfax*, his ſon *Sir Thomas Fairfax*, and OLIVER CROMWELL, the ſon of a private gentleman at Huntington, originally intended for the law, who had ſome years before attempted to leave the kingdom upon a principle of religion, but was prevented by the King's officers: Under the King, his nephews *Prince Rupert* and *Maurice*, ſons to the Elector Palatine, the *Earl of Lindſey*, *Sir Marmaduke Langdale*, the *Marquis of Newcaſtle*, and the *Marquis of Montroſe* in Scotland. The King firſt erected his ſtandard at Nottingham; and the two armies met at *Edgehill* in Warwickſhire, 23d October 1642. Both ſides claimed the victory. In the firſt campaign the King was, upon the whole ſucceſsful. The two moſt eminent men on each ſide fell, LORD FALKLAND and JOHN HAMPDEN.

During the winter, the King ſummoned a parliament at Oxford, to counteract that at Weſtminſter. He imprudently waſted in negotiation that time which he ought to have employed in action. The courage of the parliament ſeemed to increaſe

increaſe with its loſſes. They were chiefly animated by a ſpirit of religion. The Scots were invited into England to their aſſiſtance; and to make their union the more complete, the Engliſh parliament took the ſolemn league and covenant; Epiſcopacy was aboliſhed, and the Preſbyterian form eſtabliſhed. About this time aroſe a new ſect, called *Independents*, who diſclaimed all *dependence* on the civil power with reſpect to religious matters.

The firſt great diſaſter the King met with was at *Marſton moor*, near York, under Prince Rupert, where ten thouſand of his men were ſlain, July 3. 1644. And at *Naſeby* in Northamptonſhire, he himſelf in perſon was completely defeated, his camp-equipage and papers taken, by the abilities of Cromwell, June 14. 1645. This determined the fate of the war. The King, finding it impracticable to ſuſtain a ſiege at Oxford, formed the fatal reſolution of leaving that place in diſguiſe, and giving himſelf up to the Scots, then beſieging Newark; who, upon payment of 400,000 l. of arrears, delivered him up to commiſſioners appointed by parliament, 30th January 1646, and returned into their own country. The army, which now, by the arts of Cromwell, conſiſted chiefly of independents, got poſſeſſion of the King's perſon by force; and having excluded from parliament ſuch members as did not favour their views, by the authority of thoſe who remained, called the *Rump Parliament*, formally tried and condemned the King, and then beheaded him at Whitehall, 30th January 1648.

The ſurviving children of Charles were, Charles, and James Duke of York; Mary, eſpouſed to the Prince of Orange, and mother to William, afterwards King of England; and Henrietta Maria, married to the Duke of Orleans, whoſe daughter was married to the king of Sardinia.

COMMONWEALTH. After the death of Charles, the Commons voted the office of King, and the Houſe of Peers, to be uſeleſs, and therefore aboliſhed them. The Duke of Hamilton and Lord Capel, who had levied an army for the relief of the King, and had been defeated near Preſton, and taken priſoners by Cromwell, were executed. Cromwell was ſent as Lord Lieutenant into Ireland, where the Marquis of Ormond, having concluded a treaty with the Papiſts under O'Neal, had proclaimed Charles II. Cromwell ſoon over-ran the greateſt part of that country, putting to the ſword every garriſon that made reſiſtance. On this account he ſlew at Drogheda to the number of three thouſand. Charles II. being proclaimed by the Scots, June 1650, the parliament recalled Cromwell from

Ireland, where *Ireton*, his ſon-in-law, and *Ludlow*, were left to complete the conqueſt of that country. Cromwell defeated the Scots at *Dunbar* with great ſlaughter, 3d September 1650. Charles having advanced into England with what forces he could collect, Cromwell, leaving General *Monk* to finiſh the reduction of Scotland, came up with him at *Worceſter*, and gained the moſt complete victory he ever did, 3d September 1651. Almoſt the whole royal army was either cut to pieces or taken priſoners. The young King, after the moſt aſtoniſhing eſcapes, and after enduring the greateſt hardſhips for forty-one days, at laſt got ſafe to France. Cromwell returned in triumph to London. And thus the whole Britiſh dominions were brought under ſubjection to the parliament, which now was compoſed only of ſixty or ſeventy obſcure and illiterate men.

The parliament were offended with the Dutch for the reception they gave the exiled loyaliſts; one of whom had aſſaſſinated their envoy *Doriſlaus*, for having been among the judges who condemned the late King. War was therefore declared againſt that republic; and it was maintained on both ſides with uncommon vigour. Seven bloody engagements were fought by ſea in little more than the compaſs of a year; in the laſt of which, the Engliſh, under *Blake* and *Monk*, gained a ſignal victory. *Van Tromp*, the famous admiral of the Dutch, was ſlain. Cromwell, perceiving that the parliament wanted to abridge his authority, went to the houſe; and having turned out the members by force, ordered the doors to be locked, and put the key in his pocket, 20th April 1653.

CROMWELL, at the age of fifty-five, was created Lord Protector by his council of officers, and henceforth ruled with abſolute authority. He choſe a parliament from the meaneſt of the people, which, from the name of one of its members, *Praiſe God Barebones*, was called *Barebones parliament*. But they ſoon reſigned their power into the Protector's hands, who appointed another in their place. Scotland was united to England as a conquered province, and Monk ſent to govern it.

Cromwell gave peace to the Dutch on equitable terms. War being declared againſt Spain, Blake carried the terror of the Engliſh name over the whole Mediterranean. Admirals Pen and Venables were ſent againſt Hiſpaniola; but failing in that enterpriſe, they took Jamaica. On their return they were impriſoned for miſconduct. Cromwell wiſhed to be made king; but apprehending the danger of it, declined the crown when offered to him by his parliament. Many conſpiracies were

were formed againſt his life, which, with wonderful ſagacity, he detected and ſuppreſſed. But ſtill he found himſelf unhappy; and he paſſed the end of his days in anguiſh and terror. He died 3d September 1658, the anniverſary day of ſome of his greateſt ſucceſſes. Richard his ſon was appointed to ſucceed him; but wanting his father's abilities, he was ſoon obliged by the officers to reſign his power, and afterwards lived in retirement to a good old age. The officers reſtored the Rump parliament; but finding it unmanageable, they again diſſolved it, and choſe General Lambert as their leader. In the mean time, MONK in Scotland, with the concurrence of Fairfax and others in England, having expreſſed a diſapprobation of the conduct of the officers, the nation ſeemed to be threatened with a return of former convulſions. But by the artful management of Monk, who led his forces to London, a free parliament was called, which reſtored the King, 1ſt May 1660.

CHARLES II. returned to London 29th May, being his birth-day, aged thirty. He behaved at firſt with great moderation, and was chiefly directed by the counſel of *Hyde* Earl of *Clarendon*, the chancellor, whoſe daughter the Duke of York had married; but his indolence and love of pleaſure afterwards led him to intruſt the management of affairs to unworthy miniſters. Theſe were called the CABAL, from the initials of their names, *Clifford*, *Aſhly*, afterwards *Lord Shafteſbury*, *Buckingham*, *Arlington*, and *Lauderdale*. Little attention was paid to the loyaliſts, who had loſt their all in the King's cauſe. An act of indemnity was publiſhed, in which the regicides, as they were called, or thoſe who had condemned the late King, were excepted. Ten of them were executed. Epiſcopacy was reſtored; and thoſe who did not conform, were deprived of their livings, to the number of 2000, 24th Auguſt 1662. The King married the Infanta of Portugal, chiefly on account of her great fortune. He had no children by her. A war was undertaken againſt the Dutch, which, after much bloodſhed on both ſides, was concluded by the peace of *Breda*. The chief admirals on the ſide of the Engliſh were, the *Duke of York*, Prince *Rupert*, *Montague*, and *Monk*, now created *Duke of Albemarle*; of the Dutch, *De Ruyter* and *Tromp*. About this time, a plague raged through the nation. At London it was ſucceeded by a fire, which reduced a great part of that city to aſhes, 2d September 1666.

Although the parliament were more liberal in granting money to Charles than to any of his predeceſſors, yet his prodi-

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gality and diſſipation always involved him in difficulties. This made him ſubmit to receive a penſion from the court of France, who drew him in, without any juſt cauſe, to engage in a freſh war againſt the Dutch, which had nigh proved fatal to that republic 1672. This raiſed great murmurs through the nation, and deſtroyed all confidence between the King and his parliament. An attempt was made to exclude the Duke of York, as being a Papiſt, from the ſucceſſion. To forward this ſcheme, one *Titus Oates*, a worthleſs man, gave, as it is ſuppoſed, a forged account of a conſpiracy formed by the Jeſuits to murder the King, and introduce Popery, afterwards called the *Popiſh plot*. In conſequence of which, *Lord Stafford*, and ſeveral others, were executed, profeſſing their innocence to the laſt. Another plot was ſoon after hatched, to counteract the former, called the *Meal-tub plot*. The torrent againſt Popery ran ſo high, that the Duke of York was obliged to retire beyond ſeas 1679. This ferment was thought to be excited by the arts of *Lord Shafteſbury*, who had been diſmiſſed from his office at court, and of the *Duke of Monmouth*, natural ſon to the King. At laſt Charles, offended with the violence of the Commons, diſſolved the parliament, which for that time was held at Oxford, with a fixed reſolution never to call another, 28th March 1681. The Duke of York was recalled, and ſent as his Majeſty's high commiſſioner to hold a parliament in Scotland. From this time Charles ruled in the moſt arbitrary manner, fining and impriſoning ſuch as he thought moſt violent in their oppoſition. The doctrine of paſſive obedience and non-reſiſtance was every where publicly maintained. Various ſchemes in defence of freedom were formed. A conſpiracy was detected, in which ſome of the moſt illuſtrious perſons in the kingdom were concerned, called the *Rye-houſe plot*, from a houſe on the road to New Market, which belonged to one of the conſpirators, where ſome of them propoſed to aſſaſſinate the King. Among others *Lord Ruſſel* and *Algernon Sidney*, both illuſtrious for their virtues, were condemned and executed on very defective evidence, 1684. The King died 6th February 1685.

JAMES II. had been bred a Papiſt by his mother from his infancy, and was ſtrongly bigotted to his principles. He promiſed, however, in parliament, to maintain the eſtabliſhed religion. The *Duke of Monmouth*, having landed in the weſt of England, was proclaimed King by his followers; but being defeated at *Sedgemore*, near Bridgewater, he was afterwards taken and beheaded. The Earl of *Argyle*, his friend, ſhared the ſame fate in Scotland. The King's troops, under *Colonel Kirke*,

Kirke, exerciſed great cruelties againſt the rebels; and *Judge Jeffreys*, who was ſent to try the delinquents, ſtill greater. After this the King uſed every method in his power to introduce Popery. For which purpoſe the moſt arbitrary meaſures were purſued. James was chiefly directed by the advice of one *Peters*, a Jeſuit, and a furious bigot. Seven of the biſhops having refuſed to read, after divine ſervice, a declaration for liberty of conſcience, and for ſuſpending the penal laws againſt non-conformiſts, were ſent to the Tower. Being brought to their trial in Weſtminſter hall, they were acquitted by their jury, which occaſioned incredible joy, 30th June 1688. In this ſituation of affairs, people turned their eyes on *William Prince of Orange*, who had married *Mary*, the King's eldeſt daughter. He landed at Torbay, 5th November 1688, with about 13,000 men; but ſuch was the terror of Jeffrey's executions in thoſe parts, that at firſt very few joined him. Having remained for ſeveral days (at Exeter), he at laſt began to deſpair of ſucceſs, when he was joined by ſeveral perſons of diſtinction, and the whole country ſoon after flocked to his ſtandard. Among the reſt, the Princeſs Anne, the King's favourite daughter, and her huſband, Prince George of Denmark, went over to him. The King, deſerted by all, ſent his Queen and young ſon to France, whither he himſelf ſoon after followed, by the advice of his prieſts and French emiſſaries.

James having thus deſerted the throne, the Prince and Princeſs of Orange were declared by parliament joint ſovereigns, 13th February 1689. This is called the REVOLUTION.

WILLIAM III. and MARY were likewiſe acknowledged in Scotland, where Epiſcopacy was aboliſhed, and Preſbytery reſtored. The greateſt part of Ireland, conſiſting of Roman Catholics, adhered to King James. A ſmall party of Proteſtants, animated by WALKER, their miniſter, defended *Londonderry* againſt his forces, with wonderful bravery, for above three months, and obliged them to raiſe the ſiege, after the loſs of 9000 men. James having received ſome troops from France, landed at Kinſale in Ireland, 22d May 1689, and was received at Dublin with great joy. The cruelties exerciſed on the Proteſtants hurt his cauſe. He was defeated by William, at the battle of the *Boyne*, 1ſt July 1690; whereupon he again embarked for France. His friends were a ſecond time defeated by General *Ginkle*, in a bloody battle at *Aughrim*, 13th July 1691. By the reduction of *Limerick*, about three months after, the conqueſt of Ireland was completed. A general amneſty and

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liberty of conſcience was granted to the Iriſh. The hopes of James of recovering his crown were entirely annihilated by the defeat of the French fleet under *Tourville*, by Admiral *Ruſſel*, 19th July 1692. The French admiral's ſhip, the *Riſing Sun*, and ſeveral others, were burnt within ſight of King James, and of the army, which was aſſembled to make a deſcent upon England. This unfortunate prince died at St Germain's in France, 6th September 1701, aged ſixty-eight. King William died not long after, by a fall from his horſe, aged fifty-two, 8th March 1702. His Queen, Mary, had died of the ſmall-pox, 28th December 1694, without children. Her ſiſter Anne ſucceeded.

The great object of William's ambition, during the whole of his life, was to humble the power of Lewis XIV. of France. Juſt before his death, he had formed an alliance for that purpoſe. For moſt part of his reign he was engaged in diſputes with his parliament. He enjoyed more abſolute authority in Holland than in England; ſo that it was not without reaſon he was called *King* of Holland and *Stadtholder* of England.

ANNE carried on the war againſt France with the moſt ſplendid ſucceſs, by means of her general the famous DUKE of MARLBOROUGH, who defeated the enemy in various engagements, took many of their ſtrongeſt towns, and brought Lewis XIV. to the brink of ruin. In conjunction with *Prince Eugene*, general to the Emperor of Germany, he gained a complete victory over the French and Bavarians, under Marſhals Tallard and Marſin, and the Elector of Bavaria, at *Hockſtet* or *Blenheim*, on the Danube, 13th Auguſt 1704. About 20,000 of the enemy were ſlain; Tallard and above 13,000 were taken priſoners.

The ſame year, 24th July, *Gibraltar* was taken by the Engliſh fleet under *Sir George Rook*.

In the year 1706, 12th May, Marlborough defeated the French and Bavarians under Marſhal Villeroi and the Duke of Bavaria, at *Ramillies* in Flanders, nearly with as great loſs as at Blenheim. This year the union between England and Scotland was effected, 22d July.

Marlborough and Prince Eugene defeated the French under the Duke of Vendoſme, at *Oudenarde*, 11th July 1708, which was followed by the ſiege and reduction of Liſle, one of the ſtrongeſt places in Europe; and at *Malplaquet*, or Blareignies, near Mons, under Marſhals Villars and Boufflers, 11th September 1709, with vaſt ſlaughter on both ſides, chiefly on that of the Engliſh and their allies.

After

After ſo many victories, the King of France began to be afraid for his capital.

The Ducheſs of Marlborough having loſt the favour of the Queen, by the art of one *Mrs Maſham*, who had been introduced at court by the Ducheſs; and the chief direction of public affairs being entruſted to *Robert Harley*, created Earl of Oxford, and to *St John Lord Bolingbroke*, the command of the army was taken from Marlborough, and given to the *Duke of Ormond*, 1ſt January 1712. A peace was concluded by the treaty of Utrecht, 4th February 1713. The Queen died, 1ſt Auguſt 1714, aged fifty. With her ended the line of the Stewarts, after having ſwayed the ſceptre of England an hundred and eleven years, from the acceſſion of James I. 1603; and that of Scotland, three hundred and forty-three years, from the acceſſion of Robert II. 1371.

GEORGE I. Duke of Brunſwick and Elector of Hanover, ſucceeded in right of his mother SOPHIA, daughter to the Elector Palatine, on whom the crown had been ſettled by ſeveral acts of parliament, as being the next Proteſtant heir. But ſhe had died 8th June, the former year, aged eighty-four. George I. died 11th June 1727, aged ſixty-eight.

GEORGE II. his ſon, died 25th October 1760, aged ſeventy-ſeven; and was ſucceeded by his grandſon GEORGE III.

SCOTLAND.

SCOTLAND lies between 54 and 59° north latitude, and is about 300 miles in length, and from 50 to 150 in breadth. It is ſeparated from England by the river Tweed, the Teviot hills, and the river Eſk. It is divided into two parts, north and ſouth, by the firth of Forth. It is alſo divided into Highlands and Lowlands.

Diviſions of SCOTLAND.

Shires.	*Sheriffdoms, and other Subdiviſions.*	*Chief Towns.*
Caithneſs,		Wick and Thurſo.
Sutherland,	Sutherland and Strathnaver,	Dornoch, Tongue.
Roſs,	Eaſter and Weſter Roſs, Iſle of Lewis, Lochbroom, Redcaſtle, Ferrintoſh, Ferrindonald, &c.	Tain, Dingwall, Fortroſe.
Cromartie,	A ſmall ſhire,	Cromartie.

Divisions of Scotland continued.

Shires.	*Sheriffdoms, and other Subdivisions.*	*Chief Towns.*
Inverneſs,	Aird, Strathglaſs, Sky, Harries, Badenoch, Lochaber, and Glenmoriſon,	Inverneſs, Fort-Auguſtus.
Nairn,	Weſtern part of Murray,	Nairn.
Elgin,	Murray and Strathſpey,	Elgin and Forres.
Banff,	Banff, Strathdovern, Boyne, Enzy, &c.	Banff and Cullen.
Aberdeen,	Marr, Buchan, Garioch, Strathbogie,	Old and New Aberdeen, Peterhead, Fraſerburgh, &c.
Kincardine,	Mearns,	Bervy, Stonehive.
Forfar,	Forfar, Angus,	Dundee, Arbroath, Montroſe, Brechin, Forfar.
Perth,	Perth, Athol, Gowry, Breadalbane, Monteith, Strathern, Glenſhield, &c.	Perth, Dunkeld.
Kinroſs,	Part of Fife, a ſmall ſhire,	Kinroſs.
Fife,	Fife,	St Andrew's, Cupar, &c.
Clackmannan,	A very ſmall ſhire,	Alloa, Clackmannan.
Stirling,	Stirling,	Stirling, Falkirk.
Linlithgow,	Weſt Lothian,	Linlithgow, Borrowſtounneſs.
Edinburgh,	Mid Lothian,	EDINBURGH, N. lat. 56. W. long. 3. Leith.
Haddington,	Eaſt Lothian,	Haddington, Dunbar.
Merſe or Berwick,	Merſe, Lauderdale,	Dunſe, Lauder.
Roxburgh,	Teviotdale, Lidſdale, Euſdale,	Jedburgh, Hawick, Kelſo.
Peebles,	Tweeddale,	Peebles.
Selkirk,	Etterick Foreſt,	Selkirk, Galaſhiels.
Lanark,	Clydeſdale,	Glaſgow, Hamilton, Lanark.
Dumfries,	Nithſdale, Eſkdale, Annandale,	Dumfries, Annan, Moffat.
Kirkcudbright,	Galloway, Eaſt part,	Kirkcudbright, Newton-Stewart.
Wigton,	Galloway, Weſt part,	Wigton, Stranraer, Port-Patrick.
Air,	Carrick, Kyle, Cunningham,	Air, Irvine, Kilmarnock.
Renfrew,	Renfrew,	Renfrew, Paiſley, Greenock, Port-Glaſgow.
Dumbarton,	Lenox,	Dumbarton.
Argyle,	Argyle, Cowal, Knapdale, Kintire, Lorn, with part of the Weſtern iſles, Iſla, Jura, Mull, Uiſt, Teriſ, Col, Liſmore.	Inverary, Campbelltown.
Orkney,	Iſles of Orkney and Shetland,	Kirkwall, N. lat. 59. 45 W. long. 3. Skalloway, N. lat. 61. near the Meridian of London.
Bute,	Bute and Arran,	Rothſay.

In

In all thirty-three ſhires, which chuſe thirty repreſentatives to ſit in the parliament of Great Britain; Bute and Caithneſs chuſing alternately, as do Nairn and Cromarty, and Clackmannan and Kinroſs.

The Royal Boroughs which chuſe repreſentatives are,

Edinburgh,	1
Kirkwall, Wick, Dornoch, Dingwall, and Tayne,	1
Fortroſe, Inverneſs, Nairn, and Forres,	1
Elgin, Cullen, Banff, Inverury, and Kintore,	1
Aberdeen, Bervie, Montroſe, Arbroath, and Brechin,	1
Forfar, Perth, Dundee, Cupar, and St Andrew's,	1
Crail, Kilrenny, Eaſter Anſtruther, Weſter Anſtruther, and Pittenweem,	1
Dyſart, Kirkaldy, Kinghorn, and Bruntiſland,	1
Inverkeithing, Dunfermline, Queensferry, Culroſs, and Stirling,	1
Glaſgow, Renfrew, Rutherglen, and Dumbarton,	1
Haddington, Dunbar, North-Berwick, Lauder, and Jedburgh,	1
Selkirk, Peebles, Linlithgow, and Lanark,	1
Dumfries, Sanquhar, Annan, Lochmaben, and Kirkcudbright,	1
Wigton, New Galloway, Stranraer, and Whithorn,	1
Air, Irvine, Rothſay, Campbelltown, and Inverary,	1
In all,	15

The RIVERS which run into the German ocean are, the *Tweed*, at Berwick; the *Forth*, joined by the *Teith*; the *Tay*, joined by the *Earn*; the South *Eſk* and North *Eſk*, near Montroſe; the *Dee* and the *Don* at Aberdeen; the *Deveron* at Banff; the *Spey*; the *Loſſie* below Elgin; the *Findhorn*, near Forres; the *Neſs* at Inverneſs.

On the weſt, the *Leven*, which runs by Dumbarton; the *Clyde* by Glaſgow; the *Nith* by Dumfries; and the *Annan*.

The principal LAKES or lochs are, *Loch-Neſs*, *Loch-Tay*, *Loch-Earn*, *Loch-Leven*, *Loch-Lomond*, *Loch-Owe*, &c. Arms of the ſea are alſo called lochs; as *Loch-Long*, *Loch-Fyne* at Inverary, &c.

The chief MOUNTAINS are, the *Grampian*; *Lammermoor*, in Berwickſhire; the *Pentland* hills, in Lothian, which join thoſe of Tweeddale and Moffat; the *Cheviot* or *Teviot* hills, on the borders of England; the *Ochil* hills, in Fife; the *Ord*, in Caithneſs; the mountains of *Hoy*, in Orkney.

There are ſeveral ſingle mountains known by the name of *Ben* or *Law*; as *Ben-Neviſh* near Fort-William in Inverneſsſhire; *Ben-Lomond*, *North-Berwick Law*, &c.

The ISLANDS of Scotland are, the Weſtern iſles, the Orkneys, and Shetland.

The chief of the Weſtern iſles are, BUTE, ten miles long, and three or four broad, in which is the caſtle and royal burgh of ROTHSAY, which gave the title of Duke to the eldeſt ſons of the kings of Scotland, as it now does to the Prince of Wales; and ARRAN, both in the firth of Clyde.

ISLA, JURA, and SCARBA, oppoſite to Cantire in Argyleſhire.

MULL, twenty-four miles long, and in ſome places as broad, ſeparated from Morven and Ardnamurchan by a narrow ſtrait called the *Sound of Mull*. Weſt of Mull are, STAFFA, famous for its ſubterraneous hall and ſtupendous pillars; IONA, I, or I COLUMB KILL, anciently the ſeat of weſtern learning, and the burying-place of ſeveral kings of Scotland, Ireland, and Norway, the veſtiges of which ſtill remain; north of this, *Tyrree* or *Terif*, *Col*, *Rum*, &c.

SKY, 40 miles long, 30 broad; weſt of which LEWIS and HARRIES, 100 miles long, 14 broad; NORTH UIST and SOUTH UIST. Weſt of this, at a conſiderable diſtance, is the ſmall iſland ST KILDA or HERT.

The ORKNEY iſlands, about 30 in number, are ſeparated from Caithneſs by the *Pentland firth*, which is dangerous to mariners from the rapidity of its tides. The largeſt iſland is *Pomona*, 24 miles long, and about 9 broad; in which are *Kirkwall* and *Stromneſs*, and on the ſide of a ſmall loch called *Stenneſs*, the remains of a Druid temple.

The SHETLAND iſlands are about 46 in number. The largeſt is MAINLAND, 60 miles long and 20 broad; in which are *Lerwick* and *Scalloway*. Near this the Dutch, in the ſummer-ſeaſon, employ a great many boats in fiſhing.

The CAPES of Scotland are diſtinguiſhed by the names of *Head*, *Neſs*, or *Mull*; as *Dungſby-head*, *Dunnet-head*, *Mull of Cantire*, *Mull of Galloway*, *Buchan-neſs*, &c.

IRELAND.

IRELAND is ſituate between 51 and 56° n. lat. and 5 and 10° w. long. from Fairhead north, to Miſſenhead ſouth, or to Cape Clear, near 300 miles long, and about 150 broad. It was little known to the Romans, who called it *Hibernia*, *Iverna*, *Juverna*, and *Ierne*; which laſt reſembles its Celtic name *Erin* or *Iar in*, which denotes a weſtern country. The ancient

ancient inhabitants are repreſented by Strabo to have been very ſavage, *Strab.* iv. *p.* 201. Tacitus ſays, that the ſoil, the climate, the manners and genius of the inhabitants of Ireland, differed little from thoſe of Britain, *Agric.* 24.

It is divided into four provinces, *Ulſter*, *Leinſter*, *Munſter*, and *Connaught*.

1. ULSTER contains nine counties, *Donnegal*, *Londonderry*, *Tyrone*, *Antrim*, *Down*, *Armagh*, *Monaghan*, *Fermanagh*, *Cavan*.

2. LEINSTER, twelve counties, *Louth*, *Eaſt Meath*, *Weſt Meath*, *Longford*, *King's County*, *Queen's County*, *Kildare*, *Dublin*, *Wicklow*, *Caterlagh*, *Wexford*, *Kilkenny*.

3. MUNSTER, ſix counties, *Waterford*, *Cork*, *Kerry*, *Limerick*, *Tipperary*, *Clare*.

4. CONNAUGHT, five counties, *Galway*, *Roſcommon*, *Mayo*, *Sligo*, *Leitrim*.

The chief towns are, DUBLIN, n. lat. 53. 20, w. long. 6. 28.; *Cork*, *Waterford*. In moſt of the counties, the principal places are of the ſame name. Beſides which, there are in Antrim, *Belfaſt*, *Carrickfergus*, *Liſburn*, *Donaghadee*, oppoſite to Port Patrick, about eighteen miles diſtant; in Louth, *Drogheda*, *Dundalk*; in Eaſt Meath, *Trim*, *Navan*; in Weſt Meath, *Mullingar*, *Athlone*; in Down, *Newry*, *Dromore*, *Hillſborough*, &c.

The chief rivers are, the SHANNON, which runs above one hundred and fifty miles, forming many beautiful lakes in its progreſs; its navigation is ſtopt by a ridge of rocks ſouth of Killalo in Clare; the *Boyne*, which runs into the Iriſh ſea at Drogheda; the *Liffy*, which runs through Dublin into a beautiful bay below that city; the *Barrow*, joined by the *Suir* and *Noer* near Waterford; *Blackwater*, which runs into Youghall bay; *Lee*, at Cork; and *Bandon*, at Kinſale.

Ireland abounds in lakes or loughs, the chief of which are, *Lough Neagh*, *Lough Earne*, *Lough Derg*, the lake of *Killernie*, remarkable for its romantic ſcenes, &c. They give this name alſo to gulphs or inlets of the ſea; as, Lough *Swilly*, Lough *Foyle*, near which is the famous giants cauſway; Lough *Fergus*, Lough *Strangford*, &c.

Ireland in general is a level country, abounding in rich paſture for cattle. It is ſaid to breed no poiſonous creature. Its chief mountains are thoſe of *Morne*, in Down, and of *Carlingford*, north of Dundalk; the mountains of *Wicklow*, not far from Dublin; thoſe of *Tipperary*, *Kerry*, and *Tyrone*.

The inhabitants of Ireland are computed above two millions, nine

nine tenths of whom at leaſt are ſuppoſed to be Roman Catholics, although the eſtabliſhed religion be the Church of England. Moſt of the families of rank are deſcended from the Engliſh; and in the north of Ireland, many from the Scots, moſt of whom are Preſbyterians.

There are in Ireland four archbiſhopricks, *Armach*, *Dublin*, *Tuam*, and *Caſhel*.

The biſhopricks are eighteen, Meath, Kildare, Corke, Derry, Waterford, Killalo, Down, Clogher, Limerick, Oſſory, Kilmore, Elphin, Kilala, Cloyne, Leighlin, Clonfert, Raphoe, Dromore.

There is but one univerſity, called *Trinity College*, at Dublin.

The conſtitution of the Iriſh government is ſimilar to that of England. A chief governor, commonly called the *Lord Lieutenant*, is ſent over from England by the King, whom he repreſents. The parliament here, as in England, conſiſts of a houſe of Lords and Commons. The number of the Commons is three hundred.

There uſed to be a liberty of appeal from the Iriſh courts of judicature, as in Scotland, to the Britiſh houſe of Peers; but this mark of ſubjection was removed by the abolition of what was called *Poining's* law, together with various reſtrictions impoſed on their trade, in the year 1782.

FRANCE.

FRANCE is bounded on the north by the Engliſh Channel and the Netherlands; on the eaſt by Germany, Switzerland, and Italy; on the ſouth by the Mediterranean and the Pyrenean mountains; and on the weſt by the bay of Biſcay; between 42 and 51° north lat. and between 5 weſt and 8° eaſt lon. about 600 miles in length and 500 in breadth.

GALLIA ANTIQUA. —— *Gallia* was named by the Romans *Gallia Tranſalpina*, or *Ulterior*, which alſo comprehended Flanders, Holland, Switzerland, and part of Germany. It was called by the Greeks *Galatia*, and the people *Galatæ*. It was named *Comāta*, from the inhabitants wearing their hair long, which the Romans wore ſhort; and the ſouthern part of it, *Braccata*, from the uſe of *braccæ*, breeches, which was no part of the Roman dreſs.

Gallia

Gallia Tranſalpina was bounded by the ocean, the Pyrenees, the Mediterranean, the Alps, and the Rhine.

The chief rivers of Gaul are, RHODĂNUS, the Rhone, a very rapid river, joined by the *Arar*, Saone, a remarkable ſlow river, at Lyons, and between Arles and Avignon by the *Druentia*, Durance, very rapid and ſtony.

GARUMNA, the Garonne, joined by the *Duranius*, Dordogne, which runs into the Bay of Biſcay by a broad mouth, and has now a communication with the Mediterranean by the canal of Languedoc, the work of Lewis XIV. carried, at an immenſe expence, for more than an hundred miles, over hills and vallies, and at one place through a mountain.

LIGER, the Loire, joined by the *Elaver*, Allier; SEQUĂNA, the Seine, joined by the MATRŎNA, Marne; SAMĔRA, called afterwards *Samena*, the Somme; SCALDIS, Scheld.

RHENUS, the Rhine, joined on the ſide of Gaul by the *Moſella*, Moſelle; and the *Moſa*, Maeſe or Meuſe; on the ſide of Germany, by the *Nicer*, Neckar; *Mænus*, Maine; and *Luppia*, Lippè.

The Rhine near its mouth divides into three ſtreams, the *Waal*, the *Leck*, and the *Iſſel*. The two firſt unite with the Maeſe. The laſt was formed by a great ditch cut by the army of Druſus from the Rhine to the *Salla* or *Iſſala*, Iſſel, for ſeveral miles, and was called *Flevus*, or *-um*, which name is alſo applied to the lake formed at the mouth of it, ſuppoſed to be the Zuyder Sea. The ancient mouth of the Rhine, which ran paſt *Lugdunum*, Leyden, is ſaid to have been choaked up with ſand. When the *Leck* was formed, is uncertain.

The chief mountains are, *Cebenna*, the Cevennes in Languedoc; *Vogeſus*, the Vauge or Voſge, between Lorrain and Alſace; *Jura*, between Switzerland and Burgundy; and the *Alpes*, Alps, which were divided into *Alpes maritimæ*; *Cottiæ*, one of the higheſt ridges, now Mount Cenis; *Græcæ*, ſo called from the paſſage of Hercules, *Penninæ*, *Rhæticæ*, *Noricæ*, *Pannonicæ*, and *Juliæ*, extending in the form of a creſcent for two hundred and fifty miles, from Monaco on the Mediterranean, to the *Sinus Flanaticus*, Carnero, a bay of Liburnia, in the Hadriatic. The Alps are the higheſt ground in Europe; and from them rivers riſe which run into the Euxine and German ſeas, the gulfs of Lyons and of Venice.

GALLIA was inhabited by three great nations, the *Celtæ*, the *Aquitani*, and *Belgæ*, differing in their cuſtoms and language. The *Celtæ* were by far the moſt conſiderable, extending from the Seine and Marne to the Garonne. This name anciently included

included the whole of Gaul, and was likewiſe applied to ſeveral other countries, to which they ſent colonies, to Spain, Britain, Germany, &c. They were called *Galli* by the Romans, and *Galatæ* by the Greeks. About a hundred years before the Chriſtian æra, the Romans, under pretence of ſuccouring the people of Marſeilles, and the Æduans, their allies, carried their arms into Gaul, and became maſters of a territory on the ſouth of the Rhone, to which they gave the name of *Provincia*. The entire conqueſt of Gaul was reſerved to the invincible arms of Julius Cæſar.

Auguſtus divided Gaul into four parts, *Provincia* or *Gallia Narbonenſis*, *Aquitania*, *Celtica* or *Lugdunenſis*, and *Belgica*. He extended Aquitania to the Liger or Loire.

1. PROVINCIA ROMANA, or *Gallia Narbonenſis*, extended from the Pyrenees and the Cevennes to the Alps, along the ſea, and from thence up the Rhoſne to the *Lacus Lemanus*, the lake of Geneva.

The chief ſtates and towns were, ALLOBROGES, and *Nantuates*:—*Geneva*; *Vienna*, Vienne, on the Rhone; *Culuro* or *Gratianopolis*, Grenoble: SEDUNI—*Sedunum*, Sion: VERAGRI,—*Octodurum*, or *-us*, Martigni in the Valais: VOCONTII, *Caturiges*, *Centrones*, *Tricorii*, and *Segalauni*—*Valentia*, Valence: CAVARES—*Arauſio*, Orange; *Avenio*, Avignon.

SALYES, or *-yii*, or *-vii*,——*Aquæ Sextiæ*, Aix, founded by Sextius Calvinus, who conquered the *Salyes*; *Maſſilia*, Marſeilles, founded by a colony from Phocæa, a city of Ionia in Aſia; the people, MASSILIENSES, long retained the polite manners of the Greeks, *Strab.* iv. *p.* 181. Eaſt of this, on the ſea coaſt, *Telo Martius*, Toulon; *Forum Julii*, Frejus; *Antipolis*, Antibes. On the Rhone, *Arelate* or *-um*, Arles.

Weſt of the Rhone, VOLCÆ ARECOMICI and HELVII—*Nemauſus*, Niſmes, where are a Roman amphitheatre and aquæduct almoſt entire: VOLCÆ TECTOSAGES: —NARBO MARTIUS, Narbone, the capital of the province; *Agatha*: TOLOSATES—*Toloſa*, Thouloufe, on the Garonne: SARDONES —*Ruſcino*, Rouſſillon.

2. AQUITANIA, from the Pyrenees to the Loire.

Chief States: South of the Garumna, TARBELLI, *Bituriges*, *Vibiſci*, *Veſates*, *Eluſates*, *Auſcii*, *Convenæ*——*Burdegala*, Bourdeaux, on the Garonne; *Aquæ Tarbellæ*, Acqs, on the *Aturus*, Adour; *Climberris* or *-um*, Aux, or Augh.

North of the Garumna, SANTONES—*Iculiſma*, Angouleme; *Mediolanum*, Saintes, on the river *Carantonus*, or *Carantelus*, the Charente; near the mouth of which is the iſland *Uliarus*, Oleron,

Oleron, and north of it the iſle of Ree, oppoſite to *Portus Santonum*, Rochelle: PICTONES—*Limonum*, Poictiers: BITURIGES CUBI—*Avaricum*, Bourges: ARVERNI—*Gergovia*, ſituate on a mount; *Auguſtonemetum*, Clermont: LEMOVICES, *Petrocorii*, *Cadurci*, *Nitiobriges*, *Ruteni*, *Gabali*, and *Vellavi*—*Auguſtoritum*, Limoges; *Veſona*, Peregueux; *Uxellodunum*.

3. GALLIA CELTICA, or *Lugdunenſis*, according to the arrangement of Auguſtus, extended from the *Liger* to the *Sequăna* and *Matrŏna*.

Chief ſtates and towns: SEGUSIANI—*Lugdunum*, Lyons, at the conflux of the Rhoſne and Arar, founded by Munatius Plancus, after the death of Julius Cæſar: ÆDUI—*Bibracte* or *Auguſtodunum*, Autun, *Noviodunum* or *Nevirnum*, Nevers: MANDUBII—*Aleſia* or *Alexia*, Aliſe, the taking of which by Cæſar finiſhed the reduction of Gaul: SENŎNES—*Agendicum*, Sens; *Autiſſiodorum*, Auxerre: TRICASSES—*Auguſtomana*, Troyes: MELDI——*Iatinum*, Meaux: PARISII——*Lutetia*, Paris: CARNUTES——*Autricum*, Chartres; *Genabum*, Orleans, *Durocaſſes*, or *Druidæ*, Dreux, a ſeat of the Druids: TURONES—*Cæſarodunum*, Tours. ANDES, or *-di*—*Andegavus*, or *Juliomagus*, Angiers, at the confluence of the *Meduana*, Maine, *Lædus*, Little Loir, and *Sarta*, Sarte, which run into the *Liger*: AULERCI, *Cenomanni*, *Diablindi*, and *Eburovices*—*Mediolanum*, Evreux: LEXOVII, at the mouth of the Seine, and *Biducaſſes*, whoſe town was of the ſame name: UNELLI—*Alauna*, Cherburg, near the Cape, now called, *La Hogue*; ABRINCATÆ, or *-tui*—*Abrincatarum oppidum*, called alſo *Ingĕna*, now Avranches.

RHEDONES—*Condate*, Rhennes; NANNETES—*Condivienum*, Nants: VENETI—*Vindana*, Vannes: CURIOSOLITÆ and OSISMII—*Portus Brivates*, Breſt, near the *Promontorium Gobæum*, Cape St Mahe; near which is the iſland *Uxantes*, Uſhant, and *Sena*, Sain. Eaſt from this, *Oletum*, St Malo.

The country along the ſea-coaſt, from the mouth of the *Liger* to the mouth of the *Sequana*, was called ARMORICA, as it were *ad mare*, in Celtic, *ar mær*, near the ſea, now Bretany and Normandy.

In the bay between the country of the *Oſiſmii* and the *Unelli*, are the iſlands of *Sarnia*, or *-mia*, Guernſey, and *Cæſarea*, Jerſey, both now belonging to Britain.

Weſt of the mouth of the Liger is the iſland *Vindilis*, Belle-iſle, and ſome others.

4. GALLIA BELGICA contained a great number of powerful ſtates.

HELVETII, who inhabited the country now called Switzerland, divided into four cantons, *Tigurenus*, *Tugenus*, *Ambronicus*, and *Urbigenus*, extending from the *Lacus Lemanus*, or *Lauſanius*, the Lake of Geneva, to the *Lacus Brigantinus*, *Venetus*, or *Conſtantienſis*, the Lake of Conſtance—*Aventicum*, Avances; *Tigurum*, Zurich; *Tugium*, Zug; *Urba*, Orbe. Contiguous to the Helvetii were the *Rauraci*, *Tulingi*, and *Latobrigi*.

SEQUĂNI, now Franche Compte—*Viſontis*, Beſançon, on the river *Dubis*, Doux. Contiguous to the Sequani were the *Lingŏnes* and *Leuci*—*Naſium*, Nancy.

The Helvetii and Sequani are ranked in Celtic Gaul by Cæſar.

The country along the Rhine, below Helvetia, being occupied by different tribes from Germany, got the name of *Germania*; and was divided into *Germania Superior* and *Inferior*.

GERMANIA SUPERIOR contained the following ſtates and towns; TRIBOCCI——*Argentoratum*, Straſburg: NEMETES——*Noviomagus*, Spire: VANGIONES——*Borbetomagus*, Worms, and *Magontiacum*, Mentz: TREVIRI,—*Confluentia*, Coblentz, at the conflux of the Moſelle and the Rhine; *Auguſta Trevirorum*, Trier, at the conflux of the *Saravus*, Saar, and the Moſelle. Through the confines of the Treviri ran the large foreſt *Arduenna*, Ardenne, from the banks of the Rhine, to the country of the Nervii on the Scheld; about 250 miles long, and in ſome places about 100 miles broad: MEDIOMATRICI——*Divodurum*, Metz.

GERMANIA INFERIOR——UBII and *Gugerni*, or *Sicambri*—*Colonia Agrippina*, Cologne; *Bonna*, Bonn; *Juliacum*, Juliers: EBURONES, *Condruſi*, *Sunici*, *Tungri*—*Atuatuca*, Tongers; *Fons Tungrorum*, Spa.

The ſpace contained between the *Vahalis*, Waal, and the *Rhenus proprius*, was inhabited by the *Batăvi*, now Holland; north of whom were the *Caninefates* and *Friſii*. Various other German tribes were ſettled between the Maeſe and the Scheld; the *Menapii*, *Aduatici*, *Nervii*—*Camaracum*, Cambray; *Turnacum*, Tournay: *Toxandri*, who are thought by ſome to have inhabited the Iſlands of Zealand.

The other ſtates of Belgica were, the MORINI—*Portus Iccius*, or *Itius*, from which Cæſar ſet ſail for Britain, the ſituation of which is uncertain: ATREBATES—*Nemetacum*, Arras: AMBIANI—*Samarobriva*, Amiens, on the *Samera*, Somme: CALETES—*Juliobona*, thought by ſome to be Dieppe; *Carrocotinum*, Havre de Grace: VELOCASSES——*Rotomagus*, Rouen,

Rouen, on the Seine: BELLOVACI——*Bratuſpantium*, Beauvais: VEROMANDUI—*Auguſta Veromanduorum*, St Quintin: SUESSIONES—*Noviodunum*, or *Auguſta Sueſſionum*, Soiſons. SILVANECTES—*Auguſtomagus*, Senlis: RHEMI—*Durocotorum*, Rheims. The *Bellovaci*, *Ambiani*, and *Atrebates* are ſuppoſed to have conſtituted the *Belgium* of Cæſar. Some limit that name to the *Bellovaci* alone.

Manners and Cuſtoms of the Ancient Gauls.

Gaul, like Britain, when firſt invaded by the Romans, was divided into a number of ſmall independent ſtates, *(civitates)*, differing from one another in their language, inſtitutions, and laws, *Cæſar*, *b. G.* i. 1. Moſt of theſe ſtates were under an ariſtocratic form of government *. Several ſtates however were governed by kings †; not hereditary and abſolute, but elective, and of very limited authority ‡, *v.* 23. *ſ.* 27. Some ſtates had ſuch an averſion to regal government, that death was the puniſhment of any individual aiming at ſovereignty; as the Helvetii, who burnt alive thoſe convicted of this crime, from which ſentence Orgetorix, who had perſuaded that nation to leave their own country in queſt of a better, ſaved himſelf by means of his friends and dependants, i. 3. So the *Arverni*, for the ſame cauſe, put to death *Celtillus*, the father of Vercingeterix, vii. 4.

Kings and magiſtrates were elected, laws made, important cauſes tried, and wars declared, in the great council of each nation, which met at ſtated times, and alſo on extraordinary occaſions, *ib.* v. 47. *ſ.* 54.; *Tacit. mor. G.* 11. When war was

* The nobles choſe a chief, anciently every year; and in like manner a general for war was elected by the multitude, *Strab.* iv. 197. Thus the chief magiſtrate of the Ædui, called by themſelves VERGOBRETUS, was choſen annually, *Cæſar. b. G.* i. 14. vii. 30. ſ. 32. who during his office was not permitted to go beyond the boundaries of the ſtate, *ib.* vii. 31. ſ. 33. Another perſon therefore was choſen to command the army, *ib.* 35. ſ. 37.

† As the *Sequani* by *Calamantaledes*, *ib.* i. 3. the *Sueſſiones*, firſt by *Divitiacus*, and next by Galba, ii. 4. the Aquitani by the grandfather of one Piſo, iv. 9. ſ. 12. the *Eburones* by *Ambiorix* and *Cativulcus*, v. 20. & 22. ſ. 24. 26. the *Senones*, by Moritaſgus and his anceſtors, v. 45. ſ. 52. the *Nitiobriges* by *Ollovico*, vii. 20. ſ. 31. &c.

‡ Thus AMBIORIX excuſed himſelf for having made an attack on the camp of Sabinus and Cotta, the lieutenants of Cæſar, *Neque id, quod fecerit de oppugnatione caſtrorum, aut judicio aut voluntate ſua feciſſe, ſed coactu civitatis: SUAQUE* ESSE EJUSMODI IMPERIA, UT NON MINUS HABERET JURIS IN SE MULTITUDO, QUAM IPSE IN MULTITUDINEM. *Ib.*

the ſubject of deliberation, all who had reached the age of puberty were obliged (*communi lege*) to aſſemble armed; and to enforce punctual attendance, he who came laſt was put to death, in ſight of the multitude, with the greateſt torture, *Cæſar, ib.*

The common people of Gaul were held in no eſtimation, and reckoned almoſt in the place of ſlaves. They could attempt nothing by themſelves, and were admitted to no aſſembly. Moſt of them, oppreſſed by debt, by exceſſive tributes, or by the injury of the more powerful, gave themſelves up into bondage to the nobles, who exerciſed over them the ſame rights as a maſter over his ſlaves, *Cæſar, b. G.* v. 12. *ſ.* 13.

The reſpectable part of the Gallic nation * was divided into two claſſes, the DRUIDS, and EQUITES or nobles, *cavaliers*, ſo called becauſe they fought on horſeback, *ib.* Strabo adds a third claſs, the BARDS or Poets, iv. 198. So Diodorus †, v. 31.

The nation of the Gauls were very ſuperſtitious, (*admodum dedita religionibus*, ib. *Religionis haud quaquam negligens*, Liv. v. 46.) and their ſacred rites were much the ſame with thoſe of the Britons ‡, *ſee b.* 493.

The

* Eorum hominum, *qui aliquo ſunt numero atque honore, genera ſunt duo*, Ib.

† The Druids took care of religious matters, and performed public and private ſacrifices; they had the charge of the education of youth; judged and decided almoſt all public and private controverſies; and tried and puniſhed heinous crimes. Such was the reputation of the Druids for juſtice, that by their interpoſition, they ſometimes even reconciled hoſtile armies. They taught the immortality of the ſoul; but that the world ſhould ſome time or other be deſtroyed by fire and water, *Ib.* 197. The Druids in Gaul enjoyed the ſame power, the ſame honour and privileges, as in Britain, *ſee p.* 492.

The *Equites* or Nobles, when it was requiſite, were all employed in war; and in proportion to their rank and fortune, were attended with a number of retainers (*ambacti*) and dependants (*clientes.*) Ib. Pauſanias ſays, that each *eques* or horſeman was attended in battle by two domeſtics (ὀπαονες) or ſlaves (δουλοι,) whoſe office he deſcribes, x. 19. But Diodorus ſays ſome of theſe were alſo of free condition, v. 29. Some noblemen of the higheſt rank were attended by a band of men, (ſometimes five hundred) called SOLDURII, who devoted themſelves to every hazard in defence of their patron; and if any thing happened to him, they either ſubmitted to the ſame fate, or ſlew themſelves; nor was there an inſtance of any one in the memory of man, ſays Cæſar, who, upon the death of him to whom he had vowed friendſhip, refuſed to ſubmit to the ſame fate, iii. 22. *ſ.* 23.

‡ The God whom the Gauls chiefly worſhipped was *Mercury*, ſuppoſed to have been called by the natives *Woſtia*, as ſome think, *Theuth* or *Teutates*, who was believed to be the inventer of all arts, to preſide over public ways, over gain and merchandiſe. Next after Mercury, they worſhipped *Apollo*, Mars, *Jupiter* and *Minerva*; concerning whoſe attributes, they entertained nearly the ſame opinion with other nations, i. e. with the Greeks and Romans. To Mars they uſed to conſecrate the ſpoils taken in war, *Ib.* 15. *ſ.* 16.

The Gauls ſaid that they were all deſcended from *Father Dis*, or Pluto, and therefore computed time from the number of nights, not of days.

It

The funerals of the Gauls were ſplendid and expenſive, according to their rank and fortune, *(pro cultu)*. Every thing which was thought to have been agreeable to the deceaſed, was thrown into the funeral pile, even animals: and a little before the time of Cæſar, ſuch ſlaves and dependants as were known to have been moſt beloved, uſed to be burnt together with them *, *ib.*

In the beſt regulated ſtates of Gaul, it was ordained by law, that if any one received intelligence, by report or otherwiſe, which concerned the public ſafety, he ſhould acquaint the magiſtrate, without communicating it to any other perſon. The magiſtrates publiſhed or concealed what things they thought proper. It was not allowed to ſpeak about ſtate affairs, but in a public aſſembly, *ib.* 19.

The nation of the Gauls is repreſented by Strabo as fierce and warlike, and prompt to engage, but ſimple, and void of artifice; employing no means to enſure ſucceſs but force and courage. Hence they were liable to be over-reached by ſtratagems, iv. 195. They were very arrogant when victorious, and equally dejected upon a defeat †, *ib.* 197. Cæſar repreſents them as fond of revolutions, and eaſy to be excited to war, *b. G.* iii. 10. but apt to be depreſſed by misfortunes ‡, *ib.* 19.

The Gauls are deſcribed by Livy, as of a large ſize of body, with long and ruddy hair, *(rutilatæ comæ)*, xxxviii. 16. *(aurea cæſaries*, Virg. Æn. viii. 659.) the colour of which they impro-

It was a cuſtom peculiar to the Gauls, not to permit their ſons to come into their preſence in public, till they reached the age of manhood, and were fit to bear arms, *Ib.* 17. In contracting marriages, the men added an equal ſum to what they received from their wives by way of portion; and the longeſt liver enjoyed the whole, with the intereſt or produce of it, (*cum fructibus ſuperiorum temporum*,) Ib. 18. The men had the power of life and death over their wives, as over their children. When any perſon of rank died, his relations met, and if any ſuſpicion was entertained concerning the cauſe of his death, his wife was examined by the rack as a ſlave, and if convicted of guilt, was put to death by burning, and every kind of torture, *Ib.*

* They uſed alſo to throw into the funeral pile, letters addreſſed to departed relations, that the deceaſed might deliver them, *Diodor.* v. 28.

† They uſed to carry the heads of thoſe whom they ſlew in battle, ſuſpended from the necks of their horſes, or fixed on lances, a cuſtom which Strabo ſays, was common to all the northern nations; and to ſet them up on the gates of their cities. *Ib.* 198.; *Liv.* v. 26. The ſculls of the moſt diſtinguiſhed leaders of the enemy, they adorned with gold, and uſed as cups. *Liv.* xxiii 24.

‡ Cæſar ſays, the Gauls were inſpired with a contempt of death, by the belief of the immortality of the ſoul, and its tranſmigration into other bodies after death, a doctrine taught them by the Druids, vi. 13. whence *Non paventis funera Callliæ tellus*, Horat. od. iv. 14. 49. So Diodorus, v. 28. Ælian ſays, the *Celtæ* were a people the moſt fearleſs of danger of any in the world, xii. 23, which Perizonius underſtands of the Germans.

ved

ved by a certain kind of waſh, *Diodor.* v. 28. and turned it back over the crown of the head to the neck; ſo that, as Diodorus ſays, they looked like Pans and Satyrs, *ib.* whence this whole country got the name of GALLIA COMATA, *Mel.* iii. 2.; *Plin.* iv. 17. *ſ.* 31.; *Tacit. Annal.* xi. 23.; *Lucan.* i. 443. The Gauls and the European nations in general, wore no covering on their heads. This was peculiar to the Parthians and eaſtern nations, to which Martial alludes, x. 72. The Gauls were in general of a fair complection, *(lactea colla,* Virg. ib. 660. whence ſome derive the name of *Galli* or *Galatæ,* from γαλα, *lac*; which name Pauſanias informs us was only applied to them in latter times in place of *Celtæ,* i. 3. Diodorus ſays they were ſo called from *Galates,* the ſon of Hercules, one of their kings, v. 24.).

The Gauls were a very iraſcible people, and of ungovernable fury when provoked, *Liv.* v. 37. Their firſt onſet was impetuous, but when oppoſed with ſteadineſs, became languid *.

The Gauls wore gold chains *(torques)* around their necks and on their arms, *Liv.* vii. 10.; *Strab.* iv. 197. Ælian ſays they alſo wore crowns in battle, xii. 23.—There was no ſilver found in Gaul, but rich mines of gold, *Diodor.* v. 27.; *Strab.* v. 190.

The nation of the Gauls was fond of dreſs (φιλοκοσμον;) their magiſtrates wore embroidered cloaths, and of different colours, *Strab.* iv. 197. So alſo private perſons †, *Diodor.* v. 27. & 30.; *Virg. Æn.* viii. 659.; *Marcellin.* xv. 13.

The

* *Corpora iis et animi magna magis quam firma,* Liv. v. 44. *prima eorum prælia pluſquam virorum, poſtrema minus quam fœminarum,* x. 28. *Jam uſu hoc cognitum eſt; ſi primum impetum, quem fervido ingenio et cæcâ irâ effundunt, ſuſtinueris; fluunt ſudore et laſſitudine membra, labant arma: mollia corpora, molles, ubi ira conſedit, animos, ſol, pulvis, ſitis, ut ferrum non admoveas, proſternunt,* xxxviii. 17. So Polybius ii. 35. and Florus, ii. 4. Accuſtomed to a moiſt and cold climate, *Liv.* v. 48. their bodies were unable to bear labour and heat, x. 28. They went always to the public aſſemblies armed, xxi. 20. In battle they were naked above the waiſt, *(ſuper umbilicum.)* xxii. 46. xxxviii. 29. But Diodorus ſeems to reſtrict this to the *Ambacti,* or the attendants of the nobles, v. 29.

† It was a cuſtom in the public aſſemblies, that if any one diſturbed a perſon while ſpeaking, by noiſe, an officer going up to him, bid him be ſilent; and if he refuſed, the officer with his ſword cut off as much of his garment as rendered the reſt uſeleſs, *Strab.* iv. 197.

A diſtinguiſhing part of the Gallic dreſs was a covering for their thighs, called BRACCÆ *vel Bracæ,* breeches or trouſers, *Diodor.* v. 30; *Suet. Cæs.* 80.; *Tacit. hiſt.* ii. 20. wide and looſe, (*laxæ,* Lucan. i. 430.) ſometimes ſtriped, (*virgatæ,* Propert. iv. 2. 43.) and of different colours, reaching below the knees, *Strab.* iv. whence the ſouth part of Gaul was called *Gallia Braccata, Plin.* iii. 4.; *Mel.* ii. 5.; but this part of dreſs was alſo common to other nations; as the Sauromatæ or Scythians, and Getæ, *Ovid. Triſt.* iii. 10. 19. v. 7. 49. & 10. 34. the Armenians, *Juvenal.* ii. 169. the *Vangiones,* a people of Germany, *Lucan.* i. 430. &c. Mela, ſpeaking of the Scythians having their whole bodies covered, ſays, *totum* BRACCATI *corpus,* ii. 1.; but this word is particularly

The Gauls lived for the moſt part on milk and fleſh, eſpecially pork and bacon. They had a great number of ſwine, which ran wild in the fields, and were remarkable for their ſize, ſtrength, and ſwiftneſs. A perſon who approached them without being uſed to it, was in the ſame danger as from a wolf. The wool of the Gallic ſheep was generally rough, but in ſuch abundance, that a kind of coarſe cloath was made of it, ſufficient not only to ſerve the country of Gaul, but alſo to ſupply moſt parts of Italy *, *ib.* 197.; *Juvenal.* ix. 30.

The ancient Gauls had no wine of their own produce, but made a kind of drink from barley, called *Zythus*; alſo from a mixture of honey and water †, *Diodor.* v. 26. The Gauls when they ate uſually ſat on the ground, with the ſkins of wolves or dogs ſpread below, *ib.* 28. ſometimes on couches ‡, *Strab.* iv. 197. The houſes of the Gauls were built of boards and hurdles, of a round form, *ib.* and covered with ſtraw, *Cæſar.* v. 42.

The arms of the Gauls were, a long ſword hanging by a belt on the right thigh, which wounded only with the edge, *Polyb.* ii. 30. (*ſine mucrone*, Liv. xxii. 46.); a ſpear or lance, with an iron point a foot and a half long; a large ſhield, adorned by each with his proper device; a brazen helmet; ſome had an iron breaſt-plate. They uſed a kind of trumpet, that gave a dreadful ſound; which, when about to engage, they augmented by the war-ſong, by howlings, and beating on their ſhields, *Diodor.* v. 30.; *Liv.* xxxviii. 17.

Gaul being often overſtocked with inhabitants, numerous bands were ſent out at different times to procure for themſelves new

cularly appropriated to the Gauls, *Cic. Font.* 11.; thus, *braccati militis arcus*, i. e. *Galli*, Propert. iii. 4. 17. *Braccatæ cognationis dedecus*, the diſgrace of your Gallic relations, *Cic. Pis.* 23.——The upper part of the body was covered with a kind of waiſt-coat with ſleeves, (σχιστος χιτωνισκος, *veſtis ſiſſilis manicata, uſque ad pudenda & nates demiſſa*,) and over it a looſe mantle, (SAGUM) *Strab.* iv 196. commonly ſtriped, *Diodor.* v. 30. (*virgatis lucent ſagulis*, Virg. Æn. viii. 660.) They wore a kind of ſlippers which covered only the ſole of the foot, called GALLICÆ, *Cic. Phil.* ii. 30.; *Gell.* xiii. 21.

* A garment of this cloth was called BARDOCUCULLUS, *Martial.* i. 54. 5. xiv. 128.

† They purchaſed wine chiefly from Italy, and were exceedingly fond of it, *ib.* Hence they are ſaid to have been invited into that country by the delicious taſte of the Italian wines, *Liv.* v. 33. Vines were planted in the ſouthern parts of Gaul when it was ſubjected to the Romans; but not in other parts till after the time of Cæſar.

‡ They were ſerved by young people of both ſexes, below the age of puberty. Near by were hearths, on which were pots and ſpits, for boiling and roaſting the fleſh. The niceſt portions were ſet before the braveſt men, as among the ancient Greeks, *Homer. paſſim.* In the midſt of the entertainment they uſed, when any quarrel happened, to challenge one another to ſingle combat, which commonly terminated fatally to ſome of the parties, *Diodor.* v. 30.

ſettlements,

ſettlements, who commonly determined by augury, into what part they ſhould direct their courſe *, *Liv.* v. 34.; *Juſtin.* xxiv. 4.

Although the ſtates of Gaul were independent of one another, yet ſome one ſtate generally obtained the pre-eminence; thus the *Bituriges*, in the time of Camillus, *Liv.* v. 34. and the *Ædui*, in the time of Cæſar †.

Before Cæſar, the Romans were poſſeſſed of only a very ſmall part of Gaul, chiefly what is now called *Provence*, Cic. Prov. Conſ. 13.

* Whole tribes uſed to go in a maſs with their wives and children, leaving only the aged and infirm, *ib.* & *Strab.* iv. 196. Theſe poſſeſſed themſelves of the north of Italy, called *Gallia Ciſalpina*, *ib.* of part of Germany, *Tacit. m. G.* 28. *Cæſar*, *b. G.* vi. 22. f. 23. and Britain, *Tacit. Agric.* 11. One body of them penetrated even into Aſia, and mingling with the Greeks, called the country they ſeized on *Galogræcia* or Galatia, *Liv.* xxxviii. 16. & 17.; *Juſtin.* xxv. 2.; *Strab.* xii. 566. & 567.; *Diodor.* v. 32.

Another body of Gauls, under Brennus, took and burnt Rome itſelf, *Liv.* v. 42. &c. *Juſtin.*; xxiv. 3.; and the Romans ever after, although they often defeated the Gauls, with great ſlaughter, *Liv.* vi. 42. vii. 9.—27. viii. 20. x. 27.—29. *epit.* xx; *Polyb.* ii. 14.—36.; *Strab.* iv. 185. yet were more afraid of them than of any other people, *Polyb.* ii. 23. & 35. ſo that Cicero obſerves, that unleſs nature had ſecured Italy by the barrier of the Alps, Rome would never have become the miſtreſs of the world, *De prov. Conſ.* 14. and they gave the name of TUMULTUS to a war with that nation, as being more dangerous than againſt any other people, and of the ſame nature with a war in Italy, *Id. Phil.* viii. 1. For, to uſe the words of Salluſt. *Jug.* 114. *Romani ſic habuere: Alia omnia virtuti ſuæ prona eſſe; cum Gallis pro ſalute, non pro gloria certare.* At one time the Romans are ſaid to have raiſed againſt the Gauls 700,000 foot, and 70,000 horſe, *Polyb.* ii. 24. Pliny ſays, 80,000 cavalry, iii. 20. f. 24. Strabo obſerves, that the Gauls were ſooner conquered by the Romans than the Spaniards, becauſe the Gauls attacked in numerous bodies or in a maſs (ἀθρόοι καὶ κατὰ πλῆθος,) and therefore were deſtroyed in great numbers; but the Spaniards, fighting in detached parties and in different parts, like robbers, protracted the war to a great length, iv. 196.

† When Cæſar came into Gaul, the country was divided into two factions; and this ſpirit of party prevailed not only among the different tribes, but alſo among diſtricts and villages, and even in private families. The *Ædui* were at the head of one faction, and the *Sequani*, of the other; who being inferior to the *Ædui*, fought aid from Arioviſtus, king of the Germans, by which means they in their turn became ſuperior, *Cæſar. b. G.* vi. 12. Cæſar having ſubdued the *Helvetii* and expelled the Germans, reſtored the pre-eminence *(principatus)* to the *Ædui*, Ib. Artfully employing their aſſiſtance, and that of the *Rhemi*, whom he had likewiſe gained, he vanquiſhed the other ſtates, one after another; firſt the *Belgæ*, who were the braveſt of the Gauls, particularly that tribe of them called the *Bellovaci*, Ib. ii. 4. &c.; Strab. iv. 196. then the *Veneti*, a nation powerful by ſea, iii. 12. &c. the *Morini*, iv. 33. the *Treviri*, v. 2. the *Nervii*, vi. 2. &c. At laſt a combination of different ſtates being formed, firſt by *Ambiorix*, king of the *Eburones*, v. 20. &c. and afterwards of almoſt all Gaul under *Vercingetorix*, a nobleman of the *Arverni*, vii. 4. Cæſar, by cruſhing theſe, finally ſubdued the whole country. Thus the Gauls, by their want of union, fell under the Roman yoke.

The

The Romans early formed an alliance with the people of Marſeilles, *Polyb.* iii. 95. and under pretext of aſſiſting them, made war on the neighbouring ſtates, *Liv.* xxi. 20. & 26. The firſt nation which the Romans ſubdued beyond the Alps was the *Salyes;* againſt whom, and the Ligurians, they carried on a war for eighty years, to procure from them a ſafe paſſage by land into Spain; and at laſt obtained a ſpace twelve *ſtadia* broad to make a public way through their country, *Strab.* iv. 203, whence Cicero calls the part of Gaul poſſeſſed by the Romans before the conqueſts of Cæſar, SEMITA, *de prov. Conſ.* 13. The *Salyes* or *Salluvii* were vanquiſhed by C. Sextius, a. U. 629, who planted a colony at *Aix*, which, from its baths, and his own name, he called AQUÆ SEXTIÆ, *Liv. Epit.* lxi.; *Vell.* i. 15. About four years after a colony was planted at Narbonne, called *Narbo Martius*, from *Q. Marcius Rex* the conſul, who ſettled it, *Vell. ib.; Cic. Font.* 1. whence that part of Gaul, which firſt belonged to the Romans, called by Cæſar PROVINCIA or *Provincia Noſtra*, i. 1. 7. 10. &c. after the time of Auguſtus got the name of GALLIA NARBONENSIS, *Tacit. Annal.* xi. 24. or *Narbonenſis Provincia*, Plin. iii. 4.

After the overthrow of the *Cimbri* and *Teutŏnes* by Marius, the Gauls remained unmoleſted till they were attacked by Cæſar. After the conqueſt of Gaul, Cæſar and the ſucceeding Emperors derived from that country large ſupplies for their armies. Struck with the dreadful loſſes they had ſuſtained, the Gauls continued for a conſiderable time ſubmiſſive to the Roman government. But being provoked by the rigid exactions of the præfects ſet over them, they attempted to recover their former liberty under different leaders *.

The Gauls, although miſerably oppreſſed by the Roman governors, in common with the other provinces of the empire, made great progreſs in the arts of civilization. The ſtudy of eloquence was ſo much cultivated in Gaul, *Juvenal.* vii. 128. that it furniſhed orators to inſtruct the Britiſh lawyers in the

* Firſt under Julius Florus and Julius Sacrovir, after the death of Germanicus, *Tacit. Annal.* iii. 40. but they were ſoon reduced by the Germanic legions to their former ſubjection; *ib.* 46. then under VINDEX, who revolted againſt Nero, but periſhed in the attempt, *Dio.* lxiii. 22—24. *Tacit. hiſt.* i. 51. afterwards under various commanders, but without ſucceſs. The Druids, who were found to have encouraged theſe inſurrections, were ſuppreſſed by Claudius, *Suet.* 25. They continued however, for a long time after, to have influence among their countrymen, *Tacit. hiſt.* iv. 54.

art of pleading, *(Gallia cauſidicos docuit facunda Britannos* *,)* Juvenal. xv. 111. Under Claudius the chiefs of the Gauls, particularly of the *Ædui*, were choſen into the Roman ſenate. They had formerly obtained the right of citizenſhip, *Tacit. Annal.* xi. 23.—26. which was granted by Galba to all the Gauls, *Plutarch. in Galba.*; *Tacit. Hiſt.* i. 8. The Gauls, with their liberty, loſt that valour for which their anceſtors were ſo renowned, *Tacit. Agric.* 11. When the Roman empire was invaded by the barbarous nations, Gaul was attacked firſt by the Goths and Viſigoths, *Procop.* 1. then by the Burgundians, *Agath.* 1. *prope princ.* and finally conquered by the FRANKS, a fierce people from Germany, *Procop.* 1. compoſed of various tribes, among the reſt the SALII, *Zozim.* iii. from whom the law by which females were excluded from ſucceeding to the crown of France was called the SALIC LAW.

Modern Diviſions of FRANCE.

Provinces.	*Chief Towns.*	*Provinces.*	*Chief Towns.*
Picardy,	Amiens.	Gaſcony,	Bayonne.
Iſle of France,	Paris.	Languedoc,	Thouloufe.
Champaigne,	Troyes.	Provence,	Aix.
Normandy,	Rouen.	Dauphiné,	Grenoble.
Bretany,	Rennes.	Burgundy,	Dijon.
Orleanois,	Orleans.	Franche Compte,	Beſançon.
Lionois,	Lions.	Lorrain,	Nancy.
Guienne,	Bourdeaux.	Alſace,	Straſburg.

The chief harbours for the French Navy are, Breſt and Toulon. The other principal ſea-ports and harbours are, in Picardy, Calais and Boulogne; in Normandy, Dieppe, Havre

* Caligula, when he exhibited games of various kinds, (*miſcellos ludos*, Suet. 20. vel *miſcellanea*, ſc. *certamina*, Juvenal. xi. 20.) inſtituted a conteſt for preeminence in Greek and Latin eloquence; in which thoſe vanquiſhed were obliged to confer rewards on the victors, and to compoſe orations in their praiſe. Such as had performed the worſt were forced to blot out what they had written with a ſponge or with their tongue; unleſs they choſe rather to be ſcourged with rods, or plunged in the neareſt ſtream, i. e. the Rhone or Arar, *Suet. Cal.* 20. This conteſt was celebrated before the altar dedicated to Auguſtus, *Liv. epit.* 137. *Suet. Cl.* 2. Juvenal 1. 44. in the temple decreed to him by the joint conſent of all the ſtates of Gaul, whoſe names, ſixty in number, were inſcribed on the altar. *Strab.* iv. 192. An annual feſtival was celebrated there in the time of Auguſtus, which Dio ſays was ſtill kept in his time, liv. 32. This ſolemnity Caligula ſeems to have obſerved, *Dio* lix. 22, and to have only added the literary conteſt, to which Juvenal alludes, i. 44.

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de Grace, Harfleur, Rouen, Honfleur, Caen, Bayeux, Cherburg, Coutance, Granville, and Averanches. In Bretany, St Malo, Brieux, Treguer, Morlaix, Audierne, Port l'Orient, Port Louis, or Blavet, Vannes, and Nantz; in Orleanois, Rochelle and Rochefort; in Guienne, Bourdeaux; and in Gascony, Bayonne; in Languedoc, Narbonne and Beſſiers; in Provence, Marſeilles and Antibes.

From theſe ports the French carry on an extenſive trade with all the quarters of the globe. The ſpirit of commerce was firſt excited by Henry IV. juſtly ſtyled *the Great*, under whom the manufacture of ſilk was introduced. It was afterwards greatly encouraged and improved by the famous Colbert, a gentleman of Scotch extraction, miniſter to Louis XIV.

The chief capes are, Antifleur, Barfleur, and La Hogue, in the Engliſh Channel; Penmark and Quiberon, on the coaſt of Bretany; and Portes, on the coaſt of Provence.

The number of inhabitants in France are computed at twenty-five millions; thoſe in Paris about nine hundred thouſand. The King was ſtyled, *His Moſt Chriſtian Majeſty*, and by the Pope, *the Eldeſt Son of the Church*. The King's eldeſt ſon was called *Dauphin*, and was declared to be of age when fourteen years old. Females were excluded from the crown, by what is called the *Salic Law*.

The chief palaces of the King of France were, the Louvre in Paris; and in the country, Verſailles, twelve miles from Paris; Marli, Fountainbleau, St Germain, &c.

The eſtabliſhed religion in France, till the late revolution, was the Roman Catholic. Proteſtants were not tolerated. In the year 1685, under Lewis XIV. they were obliged to change their religion, or leave the country, which is called *revoking the edict of Nantz*; becauſe in that town Henry IV. promulgated his famous edict, ſecuring to the Proteſtants the liberty of profeſſing their religion, A. D. 1598.

There were in France 17 archbiſhopricks, 104 biſhopricks, 750 great convents of monks, and 200 nunneries. The monks and nuns in the whole kingdom were reckoned above 200,000; and the revenues of the clergy and religious houſes amounted to upwards of ſix millions Sterling.

The univerſities were thoſe of Paris, Orleans, Rheims, Poictiers, Bourdeaux, Angers, Nantz, Caen, Bourges, Montpelier, Cahors, Valence, Aix, Lion, Grenoble, Straſburg, Pont, Mouſon, and Thouloufe; beſides ſeveral academies for the ſciences, for painting, ſculpture, and architecture.

The French monarchy was firſt founded by CLOVIS, A. D. 481. His deſcendants were called, from his grandfather Merovæus, the *Merovingian race;* and having continued 270 years, ended in Childeric III. A. D. 751, when PEPIN, the ſon of Charles Martel, mayor of the palace, and father of CHARLES the Great, was proclaimed king. His deſcendants were called the *Carlovingian race*, and ended in Lewis the Slothful, A. D. 987. After his death, HUGH CAPET, the ſon of Hugh called the GREAT, and grandſon of EUDES, Count of Paris, who, together with Biſhop GOSSIN, bravely defended that city for two years againſt the Normans, from 885 to 887, uſurped the crown; and his deſcendants, till the late dreadful cataſtrophe, continued to enjoy it under the name of the *Houſe of Bourbon.*

SWITZERLAND.

BOUNDED on the ſouth by Italy; on the weſt by France; on the north by Alſace and Swabia in Germany; and on the eaſt by the lake of Conſtance, Tyrol, and Trent: between 45 and 48° north lat. 6 and 11° eaſt long.; about 260 miles long, and 100 broad.

Switzerland is divided into thirteen cantons, Bern, Baſil, Schaffhauſen, Zurich, Appenzel, Glaris; Friburg, Lucern, Solothurn, or Solcure, Zug, Switz, Uri, Underwald: all of them having capitals of the ſame name, except the two laſt, whoſe capitals are, Altorf and Stantz. The firſt ſix cantons are Proteſtant, the reſt Popiſh.

The allies of the Swiſs or Switzers are, the Griſons, anciently *Rhæti*, *Brenni*, and *Genauni*, who have under them Chiavenna, Valteline, and Bormio, partly Proteſtant and partly Popiſh; the republic and abbey of St Gall, Proteſtant and Popiſh; the republic of Geneva *, Proteſtant; the republic of Valais,

* GENEVA is ſituate on a lake of that name, one of the nobleſt in Europe: The Rhone ruſhing out of it, flows through the middle of the city; which is incircled with fertile fields, highly cultivated: the proſpect, one of the fineſt in the world, is bounded by the long ridge of mountains, called mount *Jura*, on the one ſide, the Alps, the *Glaciers* of Savoy, and the ſnowy head of mount Blanc, on the other. The inhabitants are free and happy. An attempt was made by the Duke of Savoy, a. 1602, to ſeize upon the town, in the middle of a dark night, in time of peace. Several hundreds of his ſoldiers had got into

lais, towards Italy, its capital, Sion, Popiſh; the Proteſtant city of Mulhauſen in Alſace, and ſome others.

The Swiſs cantons and their allies are ſo many independent ſtates, united together for their mutual defence. The government

to the town by ſcaling-ladders, and the reſt were following, when they were at length diſcovered by a woman, who gave the alarm. The Genevois, ſtarting from their ſleep, ſeized the readieſt arms they could find, killed numbers of the aſſailants in the ſtreets, and drove the reſt out of the city. Hence the gates are always ſhut at ſun-ſet, and are not opened without an order from the Syndics or Magiſtrates, which is not to be obtained but on ſome great emergency.

The anniverſary of this event is kept with great ſolemnity, and called *le jour de l' Eſcalade.*

The public harmony of Geneva is frequently interrupted by political ſquabbles betwixt the favourers of ariſtocracy and democracy. Geneva owes its independence to the jealouſy and intereſt of its neighbours.

About a day's journey from Geneva, in the king of Sardinia's dominions, are what are called the *Glaciers.*

The GLACIERS are prodigious collections of ſnow and ice, formed in the intervals or hollows between the mountains that bound the ſide of the valley of *Chamouni*, near which mount *Blanc* ſtands; five in number; their ſurface is from a thouſand to two thouſand feet high above the valley, ſome of them more. Their breadth is different, according to the interval between the mountains in which they are formed. In theſe vallies of ice are ſwellings like waves, ſome of them forty or fifty feet high, and rents from two to ſix feet wide, of an amazing depth.

The valley of *Chamouni* is about ſix leagues, or eighteen miles in length, and an Engliſh mile in breadth. The Glaciers, which deſcend from mount Blanc, are on one ſide, and on the other, mount *Breven*, ſeven thouſand three hundred feet higher than the valley. Behind *Malawert*, which gives name to one of the Glaciers, there is a chain of mountains all covered with ſnow, which terminate in four diſtinct rocks, of a great height, having the appearance of narrow pyramids or ſpires, hence called the *Needles.* From the top of Malavert, mount Blanc appears nearly as high as from the valley. The Rhone, when it iſſues from the lake of Geneva, is ſaid to be one thouſand two hundred feet above the level of the Mediterranean.

On the higheſt and moſt protuberant parts of thoſe rocks and mountains are formed great maſſes of ſnow and ice, which ſometimes giving way, under the name of *Avalanches*, and hurrying along with them large portions of the looſened rock or mountain, roll with a thundering noiſe to the valley, and involve in certain deſtruction all the trees, houſes, cattle, and men, which lie in their way, *Virg. Æn.* xii. 684.

At ſome diſtance from Chamouni, after paſſing various defiles, rugged rocks, and ſteep mountains, is the beautiful valley called the *Pays de Vallais;* of an oval form, about ſeven leagues in length, and one in breadth, ſurrounded on all ſides by mountains of a ſtupenduous height, the lower parts of which are covered with a very rich paſture. The valley itſelf is highly fertile and finely cultivated; the Rhone flows in beautiful maſes from the one end to the other: on the upper extremity is ſituate SION, the capital of the Vallais, and *Martigny* on the lower.

The Vallaiſans are in alliance with the Swiſs cantons, but independent of them or any other power. Their religion is Popery, and their form of government democratic.

The people are troubled with ſwellings in the glands of the throat and neck, called *Goitres*, (*ſtrumæ*), which are common to other inhabitants of the Alps, (whence

ment in ſome of the cantons is ariſtocratical, and in others democratical. Of the former kind are, Bern, Zurich, Lucerne, Baſil, Friburg, Soleur, and Schaffhauſen; the other ſix are democratical.

The Swiſs have ſeveral diſtricts and towns ſubject to them which they conquered. The chief of theſe towns is Baden, about ten miles north-weſt from Zurich, where the deputies of the cantons and their allies meet annually.

The reformation in religion was begun at Zurich in Switzerland, by ZUING or ZUINGLIUS, much about the ſame time as by Luther in Germany. It was afterwards completed by JOHN CALVIN, a native of Noyen in Picardy, profeſſor of divinity at Geneva, who died 1564.

This country was long ſubject to the houſe of Auſtria; but being cruelly oppreſſed by its governors, three cantons, Switz, Uri, and Underwalden, revolted, A. D. 1308. They are ſaid to have been prompted to it by the heroic behaviour of one WILLIAM TELL *. They were afterwards joined by the other

(whence Juvenal, *Quis tumidum guttur miratur in Alpibus?* xiii. 162.) but not univerſal; ſuppoſed to proceed from the noxious qualities of the water which they drink, *ſaquarum quæ potantur vitio*, Plin. xi. 37. ſ. 68.

Near Geneva is *Ferney*, a village, where *Voltaire* paſſed the laſt years of his life.

At about thirty miles from Geneva near the other end of the lake, is ſituate LAUSANNE, the capital of the country called *Pays de Vaud*, ſubject to Bern.

BERN is a regular well built town, with ſome air of magnificence. The houſes are of a fine white free-ſtone. A ſmall branch of the river Aar has been made to run in the middle of the principal ſtreet. Criminals are employed to keep the ſtreets clean; the more atrocious delinquents, chained to carts or waggons, drive away the rubbiſh. From a walk along the bank of the Aar is a moſt magnificent proſpect.

The government of Bern is ariſtocratical, the religion Proteſtant, the common people eaſy and happy.

BASIL, the largeſt town in Switzerland, is waſhed by the Rhone, *Dr Moore's Tour.*

* GRISLER or *Giſler*, the Auſtrian Governor of *Uri*, cauſed a pole to be erected in the market-place of *Altorf*, on which he put a cap, and commanded every one that paſſed to pay it obeiſance. WILLIAM TELL alone failed to comply, and was obſerved always to paſs it with an indignant air; on which account he was apprehended, and commanded by Griſler, on pain of being hanged, to ſhoot an apple with an arrow from the head of his ſon. While the apple was adjuſting on the boy's head he is reported to have ſaid, *Let me and my family periſh, provided my country be free.* He ſhot the apple without touching his ſon. A ſecond arrow being obſerved in his quiver, when he was aſked the reaſon of it, he ſaid, it was to have been lodged in the tyrant's heart, if he had killed his ſon. For this offence Griſler determined to impriſon him for life, and to ſee him ſecured in the dungeon himſelf. He therefore cauſed him to be fettered, and put in a boat, that he might be tranſported to a caſtle on the lake of *Lucerne*. The governor went in the boat, and being overtaken by a ſtorm, was in danger of periſhing; whereupon one of his ſervants, the boatman, unable to manage the veſſel, requeſted that Tell, known to be the moſt expert

other cantons and the allies at different periods. They were declared a free and independent confederacy by the treaty of Weſtphalia, A. D. 1648.

NETHERLANDS, or LOW COUNTRIES.

THE Netherlands, or Low Countries, are ſo called from their ſituation with reſpect to Germany: they are divided into ſeventeen provinces: bounded by the German ſea on the north, Germany on the eaſt, France on the ſouth, and the Britiſh Channel on the weſt; between 49 and 54° north lat. 2 and 7° eaſt long. about 300 miles long and 200 broad.

In the time of Charles V. they were united to the empire of Germany, under the title of the *Circle of Burgundy*. After his death, theſe provinces deſcended to his ſon Philip II. who attempting to deprive them of their liberties, and to introduce the court of inquiſition by the moſt ſhocking cruelty, they revolted under the conduct of William Prince of Orange, and others, 1567. But factions afterwards ariſing among them, only ſeven of the provinces ſucceeded in eſtabliſhing their independence, according to the famous union of Utrecht, which they entered into, A. D. 1579, whence they are called *Belgium Fœderatum*, or *the Seven United Provinces*. The other ten provinces were reduced to ſubjection, chiefly by the valour and abilities of Alexander Farneſe, Prince of Parma; and were called *the Spaniſh Netherlands*. Upon the death of Charles II. King of Spain, 1700, they fell to the houſe of Auſtria, and have ſince been called *the Auſtrian Netherlands*. Part of them being conquered by France, are hence named *the French Netherlands*. Part of them alſo belong to the Dutch. The United Provinces maintained a bloody war againſt the power of Spain for

expert boatman in the country, ſhould be unbound, and ſet to the helm. Griſler aſſented; and Tell, taking the command, ſteered the veſſel to a rock, leaped aſhore with agility, and made his eſcape through the mountains to Stauffecher; where he lay concealed, till the day for effecting the freedom of Swiſſerland arrived, when he joined his companions, 1ſt Jan. 1308. Tell afterwards lying in wait for Giſler, as he paſſed by a wood, killed him with an arrow.——The *Swiſs*, called alſo *Switzers*, protected by their inacceſſible mountains, maintained the conteſt againſt their oppreſſors with invincible fortitude for more than 300 years, often defeating numerous armies ſent to ſubdue them, till at laſt they eſtabliſhed their independence. The Swiſs were long eſteemed the beſt foot-ſoldiers in Europe, and for that reaſon were frequently employed as mercenaries by foreign princes, particularly by the kings of France.

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near fifty years, firſt under William Prince of Orange, ſirnamed the *Silent*; and he being aſſaſſinated at Delft, by one Gerard, 1584, then under his ſon Prince Maurice. They were ſtrongly ſupported by Queen Eliſabeth, and likewiſe by Henry IV. of France, through whoſe influence their independence was acknowledged by Philip III. of Spain, A. D. 1609.

The UNITED PROVINCES, *or* HOLLAND.

THE united provinces are, Zealand, Holland, Utrecht, Guelderland, Over-Yſſel, Frieſland, and Groningen.

1. ZEALAND conſiſts of ſeveral iſlands, formed by one of the two branches of the Scheld, the chief of which is Walcheren.—Towns, Middleburg, Campvere, and Fluſhing.

2. HOLLAND, South:—AMSTERDAM, north lat. 52° 23. eaſt long. 5° 4. at the top of Zuyder Sea; DORT, famous for a ſynod held there A. D. 1618; and Rotterdam, on the Maeſe, birth-place of Eraſmus: Delft; Hague, where the *States-General*, or deputies of the provinces, aſſemble; Leyden, famous for its univerſity; Haerlem, near a remarkable lake called Haerlem-meer: Torgow, Ryſwick, Williamſtadt, Naerden.

In North HOLLAND are, Saardam, famous for ſhip-building, where Peter the Great of Muſcovy learned that art, by working with his own hands; Edam, Hoorn, Alcmaer, &c.

There are ſeveral iſlands belonging to this province at the mouth of the Maeſe: Voorn, in which are, Briel and Helvoetſluys; Goree, &c.: At the entrance of the Zuyder Sea, the iſland Texel, ſeparated from North Holland by a narrow channel, through which moſt ſhips bound for Amſterdam paſs; Ulie, and Shelling, &c.

3. UTRECHT—Utrecht, famous for its univerſity, on the old channel of the Rhine; Montfort.

4. GUELDERLAND, and ZUTPHEN—Nimeguen; Harderwick; Loo, a palace of the Prince of Orange; Arnheim; Zutphen. Gelder, the capital, is ſubject to the King of Pruſſia; and Ruremond, to Auſtria.

5. OVER-YSSEL—Deventer, Coverden, Campen.

6. FRIESLAND—Lewarden, Dockum, Franker, &c. the iſland Ameland.

7. GRONINGEN—Groningen, Winſchaten, Dam, &c.

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This country contains a greater number of inhabitants for its extent than any in Europe, or perhaps in the world. They are called the *Dutch*, or *Hollanders*, from the name of the principal province, and are computed at above two millions. To defend themſelves againſt inundations of the ſea, and land floods, which have ſometimes done incredible miſchief, they have conſtructed, at an immenſe expence, prodigious dikes or banks of earth, in ſeveral places ſeventeen ells thick.

Beſides the large rivers, there are in Holland numberleſs canals, along which people commonly travel from town to town in covered boats, called *Treckſcuites*, which are dragged by horſes.

The ſeven United Provinces are a confederacy of ſo many ſeparate independent republics, united together for their common defence. The internal government of each is called the *States* of that province; and delegates from them conſtitute the *States-General* at the Hague. At the head of this council is the *Stadtholder*, which office is now hereditary in the perſon of William V. Prince of Orange and Naſſau, who is alſo commander in chief and admiral of the Seven United Provinces. The *States-General* are addreſſed by the title of *High Mightineſſes*.

The eſtabliſhed religion is the Preſbyterian or Calviniſm; but all religions are tolerated.

AUSTRIAN *and* FRENCH NETHERLANDS.

1. BRABANT, Dutch—Boiſleduc, Breda, Bergen-op-zoom, Maeſtricht, Grave, Lillo, Steenbergen: Auſtrian—BRUSSELS, north lat. 50° 50. eaſt long. 4° 6. Louvain, Ramillies, Vilvorden, Tirlemont.

2. ANTWERP, ſubject to Auſtria, ſurrounded by Brabant—Antwerp was once one of the richeſt trading cities in the world; but in the ſtruggle for liberty, it was plundered for three days, by the ſoldiers of the Duke of Alva, A. D. 1576. And the Dutch afterwards, in order to ruin its commerce at once, ſunk veſſels loaded with ſtone in the mouth of the Scheld, which runs paſt it: thus ſhutting up for ever the entrance of that river to ſhips of burden.

3. MALINES, or MECHLIN, likewiſe ſurrounded by Brabant,

and ſubject to Auſtria——The capital, Mechlin, is famous for the manufacture of lace.

4. LIMBURG, — Limburg, ſubject to Auſtria: the other towns to the Dutch, Dalem, Valkenburg, and Wych.

5. LUXEMBURG—Luxemburg and Baſtagne, ſubject to Auſtria; the other parts to France, Thionville, Montmedy and Danvilliers.

6. NAMUR, ſubject to Auſtria—Namur, Charleroy.

7. HAINAULT—Mons, Aeth, Enguien, ſubject to Auſtria; Valenciennes, Bouchain, Conde, Landrecy, Charlemont, and Givet, to France.

8. CAMBRESIS, ſubject to France—Cambray and Vecœur.

9. ARTOIS, French—Arras, St Omer, Aire, St Venant, Bethune, and Terouen.

10. FLANDERS—Sluis, Axel, Hulſt, Sas van Ghent, ſubject to the Dutch; Ghent, Bruges, Oſtend, Newport, Oudenard, Dendermont, Courtray, and Dixmude on the Lis, Ypres, Tournay, Furnes, and Menin, ſubject to Auſtria; Liſle, Dunkirk, Douay, Mardyke, St Amand, Gravellines, and Mount-Caſſel, ſubject to France.

The inhabitants of Flanders are called *Flemings*. The Flemiſh language is a dialect of the German, but different from the Dutch. The cities of Flanders are greatly reduced in their opulence and number of inhabitants from what they were in former times. They ſtill however carry on ſeveral manufactures, in which they are yet unrivalled; fine lawns, lace, and cambric, ſo called from Cambray, the chief place of its manufacture.

The Auſtrian Regent or Viceroy reſides at Bruſſels. Each of the provinces have a ſeparate governor under him, and courts of juſtice for the trial of civil cauſes.

The eſtabliſhed religion, except in that part which belongs to the Dutch, is Popery. There is one archbiſhoprick, ſeven biſhopricks, and three univerſities, namely, Louvain, Douay, and St Omer.

GERMANY.

GERMANY is bounded on the north, by the German ſea, Denmark, and the Baltic; on the eaſt, by Poland, Bohemia, and Hungary; on the ſouth, by the Alps and Switzerland; and on the weſt, by France and the Netherlands;

lands: between 45 and 55° north lat. and 5 and 19° eaſt long. about 600 miles in length, and 500 in breadth.

GERMANIA ANTIQUA.—*Germania Antiqua*, or Ancient Germany, called alſo *Tranſrhenana*, *Barbara*, and *Magna*, extended from the Rhine to the Viſtula; and from the Baltic to the Danube; ſo that its ancient boundaries were very different from the modern.

The chief ſtates along the Rhine were, the *Friſii*, *Bructeri*, *Uſipii*, or *Uſipetes*, *Tencteri*, *Catti*, *Ubii*, *Sicambri*, *Seduſii*, *Marcomanni*, whoſe territory was afterwards occupied by the *Alemanni*, whence Germany was called ALLEMANNIA, and now *Alemagne* in French. Farther eaſt, the *Harudes*, *Nariſci*, *Hermunduri*. From the river *Amiſia*, or *-us*, Ems, to the *Albis*, Elbe, dwelt the *Chauci*, and *Cheruſci*; north of whom, the *Angli* and *Foſi*, or *Saxones*, adjoining to the *Cherſoneſus Cimbrica*, now Holſtein and Jutland, anciently occupied by the *Cimbri* and *Teutŏnes*.

Eaſt from this, along the Baltic, *Longobardi*, *Vendili*, or *Vandalii*, *Burgundiones*, *Gothones*, &c. But the ſituation of theſe tribes is very uncertain, as the Romans never made any conſiderable progreſs paſt the Elbe. Hence Strabo ſuppoſes the Baltic to be a part of the ocean, and that by ſailing eaſt from the German ſea one might reach the Caſpian ſea, which he ſuppoſed was alſo joined to the ocean, vii. p. 294. xi. p. 507.

The interior part of Germany was poſſeſſed by the SUEVI, who were divided into a number of tribes. From them the *Viadrus*, or Oder, was called, *Suevus*; and the *Sinus Codanus*, or the Baltic, *Mare Suevicum*.

That part of modern Germany which lies ſouth of the Danube was included in *Noricum* and *Vindelicia*. The ancient Germans, according to Tacitus, had no cities. The name German, as it were *Ger* or *Gar man*, ſignifies in Celtic a *warlike man*.

The moſt ancient name of this country was *Teutſch-land*, from the *Teutŏnes*, or from their god *Tuiſco* or *Teuth*. The vulgar people in Germany ſtill call themſelves *Teutſchers*.

MANNERS *and* CUSTOMS *of the ancient* GERMANS.

The manners of the ancient Germans have been deſcribed by ſeveral authors, particularly by Tacitus, in his admirable treatiſe on that ſubject; which is juſtly eſteemed one of the moſt precious remains of Roman learning, not only as being

curious and instructive in itself, but because it points out the origin of various institutions and customs, some of them still existing, in the countries which that people subdued, especially in Britain.

The Germans, as Tacitus imagines, were an *indigenous* race, that is, according to the vague notions of the ancients concerning the origin of nations, sprung from the earth, or originally produced in the country, without any intermixture of adventitious inhabitants*.

All the Germans had a great resemblance to one another in their external appearance and habit of body; stern blue eyes, ruddy hair, large bodies, vigorous for sudden efforts, but impatient of labour and fatigue; incapable of bearing thirst and heat, but inured by the climate and soil to cold and hunger. *Tacit. ib.* 4. Their chief wealth consisted in cattle, but of a small size. The country, although considerably varied, was in general covered with woods, or deformed by marshes. It was fertile in grain, but unfavourable for fruit-trees. The Germans, in the time of Tacitus, had not explored the earth for gold or silver; but those who lived near the confines of the Roman empire, employed these metals for the purposes of commerce, and set a value on the Roman coins; more however, which is curious, on the silver than gold, as being more convenient in purchasing low-priced commodities. In the interior parts they retained the simple and ancient custom of exchanging one thing for another, *ib.* 5.

The scarcity of iron appeared from their weapons. They rarely used swords or large lances; but spears, or, as they called

* They are however generally supposed to have emigrated from the north west of Asia, long before the art of navigation was discovered. The bards, in their old songs, the only memorial and records the Germans had, ascribed the origin of the nation to the god TUISCO or *Tuisto*, who was born of the earth, and his son MANNUS. From their descendants the various tribes are said to have derived their names, *Teutŏnes*, *Ingævŏnes*, *Herminŏnes*, *Istævŏnes*, *Marsi*, *Gambrivii*, *Suevi*, &c. GERMANIA was but a late appellation. Those who crossed the Rhine, and having expelled the Gauls, possessed the countries on the north of that river under the name of TUNGRI, *Tacit. de mor. G* 2. *Conarusii*, *Eburones*, *Caresi*, &c. *Cæsar*, *b. G.* were all called GERMANS, which name at first was expressive merely of their character, i. e. *warriors*; but afterwards was applied as a proper name to the whole nation. *ib.*

Hercules was said to have visited those parts; hence the Germans in their war-songs celebrated him above all other heroes. Strabo says the Germans were so called from their resemblance to the Gauls in their form, customs, and manner of living; (q. GERMANI, i. e *fratres*, γνησιοι,) differing from them only in the superiority of their size, their ferocity, and yellow colour, vii. *init.* But Cæsar says the Germans differed greatly from the Gauls, (*multum ab hac consuetudine*, sc. *Gallorum differunt*,) vi. 19. s. 20.

them,

them, *frameæ*, frams, tipt with a ſhort and narrow piece of iron, ſo ſharp and commodious, that they uſed them either in cloſe or diſtant combat, *ib.* 6. But they were unmanageable among trees, *Annal.* ii. 14. The cavalry had nothing but a ſhield and a *framea*. The infantry had alſo miſſive weapons, each a certain number, which they threw to an immenſe diſtance. They were either naked, or dreſſed in a light mantle, *(ſagulo leves.)* A German paid no attention to dreſs, but decorated his ſhield with the choiceſt colours; whence what we call *coats of arms*, or *armorial bearings*, are ſuppoſed to have had their origin. Coats of mail were uncommon; and few had either a caſque, *(caſſis*, of metal) or a helmet, *(galea*, of leather.) Their horſes were neither remarkable for their ſhape, nor ſwiftneſs; nor were they trained to the various evolutions of the Roman cavalry*.

Kings were choſen on account of their nobility; generals for their valour. The power of kings was neither unlimited nor arbitrary; and generals commanded rather by example than authority; admiration of their bravery ſecured obedience. None but the prieſts were permitted to put to death, to bind, or to ſcourge†; that theſe things might appear to be inflicted, not as a puniſhment, or by the general's order, but as it were by the command of that god who they believed attended them in war: and to impreſs this belief more ſtrongly on their minds, they carried with them to battle certain images and banners, taken from the groves, where they uſed to be kept in time of peace, *Ib.* 7. and *Hiſt.* iv. 22. and where they alſo depoſited the ſtandards taken from the enemy, *Id. Annal.* i. 59. ‡.

The

* The infantry compoſed the chief ſtrength of the German army; a number of them, therefore, were always mingled with the cavalry. *Ib. & Cæſar.* i. 48. Their line of battle was drawn up in the form of wedges, *Ib. & Hiſt.* iv. 16. In the time of action to give ground, provided they returned to the charge, was eſteemed a mark of military ſkill, not of cowardice. Even in doubtful engagements they always carried off their ſlain. It was reckoned the higheſt diſgrace to have left their ſhield. Such as did ſo were neither admitted to ſacred rites nor to any public aſſembly; from which infamy many extricated themſelves by a halter.

† Cæſar ſays, that the magiſtrates who commanded in war had the power of life and death; that in peace there was no common magiſtrate, but that the chiefs of the diſtricts and cantons adminiſtered juſtice to thoſe in their bounds, *(inter ſuos.)* vi. 21. ſ. 22.

‡ Another circumſtance which tended greatly to inflame their courage was, that they were not embodied by chance, but fought by families and clans; and in the field their deareſt pledges were near them; ſo that while they fought, they might hear the ſhrieks of their wives and the cries of their children. Theſe were the darling witneſſes of their conduct, and the applauders of their valour. Their mothers and wives dreſſed their wounds. They even carried refreſhments to them while fighting, and exhorted them to courage. Several armies, when put

The god chiefly worſhipped by the Germans Tacitus calls MERCURY*, to whom, on certain days, they offered human victims. To Hercules and Mars † they ſacrificed the animals uſual in other countries, *(conceſſa animalia)*: part of the *Suevi* performed ſacred rites alſo to Isis ‡.

The Germans paid the greateſt attention to omens, and that ſpecies of divination called *Sortes*, lots; which was performed by means of twigs, cut and marked in a particular manner,

put to the rout, are ſaid to have been incited by the interpoſition of women to renew the combat, *Ib.* 8. The wives of the *Cimbri*, after their huſbands were defeated by Marius, ſlew themſelves and their children, *Florus*, iii. 3. Valerius Maximus ſays, this was done by the wives of the *Teutŏnes*, v. *-ni*, vi. i. ext. 3. The Germans were more apprehenſive of ſervitude on account of their women than of themſelves, *Ib.*; ſee Cæſar, *B. G.* i. 51. and thoſe ſtates from which noble virgins were exacted as hoſtages were thought to be bound by the ſtrongeſt obligation, *Ib.* & *Suet. Aug.* 21. For the Germans believed that there was ſomething ſacred in the female ſex, and even the power of foreſeeing future events: they therefore never ſlighted their advice nor diſregarded their reſponſes. *Ib.* & *Cæſar.* i. 50. Tacitus mentions ſeveral German propheteſſes, who were held in the higheſt veneration, *Ib.* & *Hiſt.* iv. 61. & 65.

Strabo deſcribes the propheteſſes who followed the army of the *Cimbri*, as grey haired, dreſſed in white, with linen robes fixed with a claſp, and bound with a brazen girdle, having their feet bare. They carried each of them a ſword, with which, before an engagement, they uſed to cut the throats of captives, and to form conjectures concerning the future ſucceſs of their countrymen, from the manner in which the blood of the captives flowed; and alſo from an inſpection of their entrails, and other parts of their bodies. In the time of battle the women uſed to make a dreadful noiſe, by beating on ſkins ſtretched on the outſide of the chariots, *Strab.* vii. 294.

* This name Cæſar gives to the chief divinity of the Gauls, *B. G.* vi. 16. *ſ.* 15. who was probably the ſame with TUISCO, *Tacit. M. G.* 2. or TEUTATES, mentioned by Lucan, i. 445. and with THOTH, the Mercury of the Egyptians, *Cic. Nat. D.* iii. 22.

† Tacitus, in another place, calls MARS the principal deity (*præcipuus deorum*,) *Hiſt.* iv. 64. and mentions human victims alſo offered to him, *Annal.* xiii. 57. Mars was likewiſe the chief deity of the Scythians, *Herodot.* iv. 59. from whom the Germans are thought to have been deſcended; and to Mars the Scythians likewiſe offered human victims, *Ib.* 63. as the Luſitani, *Strab.* iii. 155.

Cæſar differs from Tacitus in his account of the religion of the Germans. He ſays, that they had no Druids to preſide over ſacred rites, and that they paid no attention to ſacrifices, (*neque ſacrificiis ſtudent*;) that they reckoned thoſe only as deities whom they ſaw, and whoſe beneficence they experienced, (*quorum opibus apertè juvantur*;) the Sun, Moon and Vulcan, or fire, vi. 19. *ſ.* 20.

‡ The cauſe and origin of the worſhip of Iſis is uncertain; but an image of that goddeſs, in the figure of a galley, ſhewed that her worſhip had been imported from ſome foreign country. The Germans never built houſes to their gods, nor repreſented them under an human form. This they thought would have derogated from their greatneſs. They conſecrated to them groves and woods, and called by the names of their deities thoſe ſecret receſſes which they only beheld with reverence, c. 9. but never profaned by hunting in them, or cutting down the trees, *Claudian de laud. Stilic.* i. 228. Here their cruel ſacred rites ſeem to have been performed, *Lucan.* iii. 399. their ſolemn feaſts held, *Tacit. Hiſt.* iv. 14. and the military oath adminiſtered, *Annal.* ii. 12. The gloom of woods, Seneca obſerves, naturally fills the mind with religious awe. *Ep.* 41. So Pliny, *(in lucis ſilentia ipſa adoramus,)* xii. 1.

and

and laid on a white cloth *. They took preſages of futurity, not only from the flight and ſinging of birds; but alſo, what Tacitus ſays was peculiar to that nation, from the neighing and ſnorting of horſes. † A number of theſe animals of a milk-white colour were kept for this purpoſe in the ſacred groves. —Another kind of divination uſed in dangerous wars, was to oblige a captive of the enemy, procured by whatever means, to fight with a champion of their own country, each in the armour of his country. The victory of the one or the other was taken for a prognoſtic of the event of the war ‡; *(pro præjudicio accipiebatur,)* c. 10.

About matters of ſmaller moment the chiefs alone deliberated: important affairs were referred to the whole community, but not till they had been previouſly canvaſſed by the leading men. The national aſſembly met, unleſs when ſomething ſudden or unexpected happened, on ſtated days at the new and full moon: for they thought theſe the moſt fortunate times for beginning any enterpriſe, *(rebus agendis auſpicatiſſimum initium)*, c. 11. In the computation of time they reckoned by nights and not by days ‖.

When a public aſſembly was ſummoned, the Germans were not punctual in meeting at the time appointed; but two or three days were loſt by their tardineſs in convening, *(cunctatione cœuntium;)* which fault was the conſequence of their liberty, *(illud ex libertate vitium.)* When the meeting appeared ſufficiently numerous, *(ut turba vel turbæ placuit)*, they ſat down armed. Silence was ordered by the prieſts, who then had alſo a coercive power. The king or chief of the community ſpoke firſt; the reſt were heard in their turn, according to their age, nobility, renown in arms, or eloquence; and gained attention rather from their authority to perſuade, than their power to command. If the opinion of any one was diſagreeable, the aſſembly expreſſed their diſapprobation by a murmur; if agreeable, they brandiſhed their javelins. The moſt honourable kind of aſſent was to applaud by the ſound of arms, *ib.* ii. *hiſt.* iv. 15.;

* The Scythians alſo formed conjectures about futurity from rods, *Herodot.* iv. 67.

† The neighing of horſes ſeems alſo to have been much attended to among the Perſians. Thus the diſpute about the crown was determined in favour of Darius, *Herodot.* iii. 85. *Juſtin.* i. 10.

‡ Hence the origin of duelling, as it is thought, which anciently was conſidered as an appeal to Heaven.

‖ Thus all their reſolutions and appointments or ſummonſes were dated, (*ſic conſtituunt, ſic condicunt.*) The night was thought to lead or precede the day, *c.* ii. So among the Gauls, *Cæſar, B. G.* vi. 17. ſ. 16. In like manner we uſe *ſe'ennight, fortnight*, for *ſeven days, fourteen days.* Heſiod makes *day* to be the child of *night*, Theog. 124. becauſe darkneſs exiſted before light, *Geneſis*, i. 2.

Cæſar

Ceſar. B. G. vii. 21. In this aſſembly accuſations were made, and capital offenders proſecuted. Puniſhments were proportioned to the nature of the crime *.

In the ſame aſſemblies alſo were elected chiefs to adminiſter juſtice in the cantons and villages. To each of theſe an hundred COMPANIONS *(comites)* were aſſigned from among the common people, to aſſiſt the judges with their counſel, and ſanction his deciſions by their authority.

The Germans tranſacted no buſineſs, public or private, without being armed, *c.* 13. So the ancient Greeks, *Thucydid.* i. 6. and Gauls †, *Liv.* xxi. 20. But it was not cuſtomary for any one to aſſume arms, till the ſtate approved his ability to uſe them. Then, in preſence of the aſſembly, the young man was preſented *(ornabatur)* with a ſhield and a *framea* ‡.

When

* Traitors and deſerters were hanged on a tree: cowards, effeminate perſons, and thoſe guilty of unnatural practices, *(corpore infames)*, were ſunk in dirt and mire under a hurdle. Acts of wickedneſs, *(ſcelera)*, it was thought, ſhould be publicly puniſhed; but baſe crimes *(flagitia)* concealed. For ſmaller offences a mulct was impoſed of horſes or cattle; part of the fine went to the king, or, in free ſtates, to the community, and part to the injured perſon or his relations.

† Hence the cuſtom among thoſe deſcended from the Celtic nations, of wearing ſwords; which was not permitted among the Romans and other poliſhed nations of antiquity.

‡ This ceremony had the ſame effect among the Germans as aſſuming the manly gown *(toga virilis)* among the Romans. After this the young man ranked as a citizen, *(hic primus juventæ honos;)* before, he was reckoned part of a private family, but now, of the commonwealth. High birth, *(inſignis nobilitas)*, or the great merits of a father, procured even for a young man the dignity of a chief. But in general thoſe only enjoyed the diſtinction of having a numerous train of followers, who had reached the age of manhood, and ſignaliſed themſelves by their valour. Nor was it thought diſhonourable to be ſeen among the retainers of an illuſtrious chief, who divided them into different ranks, as he judged proper. There was a great emulation both among the COMPANIONS, who ſhould poſſeſs the firſt place in their patron's favour; and among the chiefs, who ſhould have the moſt numerous and the braveſt *companions*. This was his dignity, this his ſtrength, to be always ſurrounded with a large body of ſelect young men, his ornament in peace, his bulwark in war. Nor was his fame confined to his own nation; his glory alſo extended to neighbouring ſtates, if he excelled others in the number and valour of his *companions*. He was courted by embaſſies, honoured with preſents, and by his very name uſually terminated wars. *ib.* 13.

In battle it was diſgraceful for a chief to be ſurpaſſed in bravery, and for a COMPANION, not to equal the courage of his chief. If the chief fell, to have ſurvived him entailed on the *companions* infamy and diſgrace for life. To defend, to protect him, to make their own brave deeds ſubſervient to his glory, was the ſacred obligation of followers. The chiefs fought for victory, the COMPANIONS for their chief.

When their own nation was at peace, young noblemen among the Germans uſually repaired to ſome other ſtate then engaged in war. Repoſe was hateful to them. It was only in the midſt of dangers they could gain renown. Without violence and war they could not ſupport their train of dependants, who demanded

When there was no war, the Germans paid little attention to hunting *, but ſpent moſt of their time in repoſe, devoted to ſleep and feaſting. The warrior, reſigning the management of his houſe and farm to women, to old men, and the weakeſt of his domeſtics, remained himſelf in ſtupid inaction; by a wonderful diverſity of nature exhibiting in the ſame character a love of ſloth and a hatred of repoſe †.

The Germans had no regular cities; nor indeed did they allow a continuity of houſes. They lived in ſeparate habitations, ſcattered up and down, as a fountain, a plain, or grove invited ‡.

manded from the liberality of their chief the warlike horſe, the bloody and victorious *framea*; and, in place of pay, expected a table, although not elegant, yet always plentiful. The fund of this munificence was procured by war and rapine, (*Latrocinia nullam habent infamiam, quæ extra fines cujuſque civitatis fiunt; atque ea juventutis exercendæ, ac deſidiæ minuendæ cauſâ fieri prædicant*, Cæſar, vi. 22. *Jus in viribus habent, adeò ut ne latrocinii quidem pudeat*, Mela, iii. 3.) To cultivate the ground and wait the produce of the year was not ſo agreeable to the diſpoſition of a German, as to provoke the enemy and incur the riſk of wounds, (*vulnera mereri.*) It appeared lazy and indolent to acquire by ſweat, what might be obtained by blood.——This dependence of the *comites* on their chief, after the Germans ſallied forth from their foreſts, and conquered various provinces of the Roman empire, proved the origin of *vaſſalage*, and of the FEUDAL SYSTEM.

* Cæſar on the contrary ſays, that they ſpent all their life in hunting and military affairs, being inured from their infancy to labour and hardſhip, *B. G.* vi. 19. f. 20.

† It was cuſtomary in the ſeveral ſtates for individuals to make voluntary contributions to their chieftains, either of cattle or corn; which being received as an honorary gift, alſo ſupplied their neceſſities. They were particularly pleaſed with preſents from the neighbouring nations, which were ſent, not only from individuals, but alſo from communities; choice horſes, magnificent armour, trappings, and chains. The Romans taught them the cuſtom of receiving money. *Tacit. de mor. German* 15.

‡ They laid out their villages not with a row of connected buildings; each houſe ſtood detached, with a vacant ſpace around it, either as a ſecurity againſt the accidents of fire, or from want of ſkill in the art of building. They neither knew the uſe of mortar, nor of tiles. They uſed only rude materials, for all purpoſes, without either beauty or ornament. Particular parts were covered over with a kind of earth ſo pure and ſhining, that it reſembled the lights and ſhades of painting. They uſed alſo to dig ſubterraneous caverns, and cover them over with a quantity of dung; which ſerved both as winter retreats and repoſitories for their grain. Thoſe hidden receſſes not only mitigated the rigour of cold, but in times of hoſtile invaſion, when the open country was ravaged, remained undiſcovered, either becauſe the enemy was ignorant of them or avoided the trouble of a ſearch, *ib.* 16.

Other nations alſo uſed ſubterraneous caverns, *Ovid. Met.* i. 121.; *Mel.* ii. 1. Many of theſe ſtill exiſt in different parts of the world. Strabo ſays, that the Germans neither cultivated the ground nor laid up grain; that they lodged in huts reared to ſhelter them only for a day; that their food depended chiefly on their cattle, as that of the *Nomades*; and that, like them, putting their effects on waggons, they ſhifted their habitations, with their flocks, where they choſe, vii. 291. But this according to Cæſar and Tacitus was not univerſal.

The clothing uſed by all the Germans, was a looſe mantle *, (SAGUM, *ib.* 17.) faſtened with a claſp, or when that could not be had, with a thorn. Naked in other reſpects, they paſſed whole days by the fire-ſide †.

Among the Germans the bond of marriage was rigidly obſerved, and no part of their character does Tacitus more highly extol ‡.

The

* *Pellibus aut parvis rhenonum tegumentis utuntur, magna corporis parte nudâ*; Cæſar, b. G. vi. 20. *Viri ſagis velantur, aut libris arborum, quamvis ſæva hieme*, Mela, iii. 3.

† The rich wore a garment, not flowing looſe, as the Sarmatians and Parthians, but girt cloſe, and ſhewing the ſhape of every limb. They alſo wore the ſkins of wild beaſts; thoſe bordering on the Rhine, without choice or nicety, (*negligenter*;) thoſe in the interior parts were more curious in the ſelection, (*exquiſitius*,) as not having acquired by commerce a taſte for other apparel. They choſe particular beaſts, and having ſtripped off the furs, variegated them with ſpots and pieces of the ſkins of marine animals, which the exterior part of the ocean and ſeas unknown to the Romans produced. The dreſs of the women was not different from that of the men: except that the women frequently wore linen robes, and variegated them with purple; not extending part of the upper garment into ſleeves, but leaving the whole arms (*brachia*, a manibus ad cubitum, *ac lacertos*, a cubito ad humeros,) and part of the boſom, bare, *ib.* 17.

‡ Every man was contented with one wife; a thing ſingular among ſavages; except a few of the nobility, who practiſed polygamy, not from looſe deſire, but becauſe their alliance was courted. The wife brought no dowry to the huſband, but the huſband to the wife. The parents and relations of the virgin were preſent, and approved the preſents; which were not calculated to pleaſe female vanity, or to adorn the future bride; but oxen, a capariſoned horſe, a ſhield, a *framea*, and a ſword. By giving theſe preſents, (*in hæc munera*, i. e. *his muneribus datis*,) the wife was eſpouſed; who alſo in her turn made a preſent of arms to her huſband. This, ſays Tacitus, was conſidered as the ſtrongeſt bond of union, theſe the ſecret ſacred rites, theſe the nuptial deities. Leſt the wife ſhould think herſelf exempted from the practice of the ſame virtues with her huſband, or removed from the accidents of war, ſhe was reminded by the very ceremonies of her marriage, that ſhe came to be the ſharer of his toils and dangers, to partake with him the ſufferings of peace, and hazards of war. This the yoked oxen, the harneſſed horſe, the preſent of arms, indicated; that thus ſhe was to live, and thus to die: that ſhe received theſe things, which ſhe ſhould deliver inviolate, and with honour, to her children; which her daughters in-law ſhould receive, and again tranſmit to her grandchildren. The German women therefore lived with an impregnable chaſtity, without enticing ſpectacles to ſeduce them, or banquets to inflame their paſſions. The art of carrying on a ſecret correſpondence by letters was equally unknown to both ſexes, *ib.* 19. Although the Germans were not altogether unacquainted with writing *Annal* ii. 63. & 88. Among ſo numerous a people inſtances of adultery were very rare. The puniſhment of it was inſtant, and at the pleaſure of the huſband. Having cut off the hair of the offender, and ſtript her before her relations, he expelled her from his houſe, purſuing her with ſtripes through the village. For the leſs of honour there was no forgiveneſs; neither beauty, nor youth, nor fortune could procure a ſecond huſband. Vice was not treated by the Germans as a ſubject of raillery; nor was the proſligacy of corrupting and being corrupted called the faſhion of the age, (SÆCULUM.) In ſome ſtates female virtue was carried to ſtill greater perfection, where

none

The children of the Germans, in every family kept always naked and dirty, grew up to a ſize of limb and body, which the Romans beheld with wonder. Every mother ſuckled her own infants, and did not commit them to the care of maid-ſervants and nurſes. There was no diſtinction in the mode of rearing the maſter and the ſlave. They lived among the ſame cattle, and lay on the ſame ground, till age cauſed them to be ſeparated, and ſuperior valour marked out the free-born*.

Among the Germans every one was obliged to adopt the enmities as well as the friendſhips of a father or kinſman: Theſe reſentments however were not everlaſting nor implacable; for even homicide might be atoned for by a certain number of cattle and ſheep, and the whole family was appeaſed by this ſatisfaction: a cuſtom uſeful to the public, ſays Tacitus, becauſe quarrels are more or leſs dangerous in a ſtate, in proportion to its liberty, *(juxta libertatem.)*

No nation enjoyed more liberally than the Germans the pleaſure of convivial entertainments and hoſpitality. To refuſe admittance to any human being was reckoned an impious crime †, *(nefas habebatur)*, ib. 21.

The

none but virgins married, and when a woman once fixed her choice, her hopes and wiſhes were at once terminated. She received one huſband, as one body and one life, that her thoughts and deſires might not extend farther, and that ſhe might love him, not merely as her huſband, but as her marriage, i. e. the only perſon to whom ſhe could be married *ib.* (Among the Indians this principle was carried ſtill farther, where wives were burnt on the funeral piles of their huſbands, *Diod.* xvii. 91. *Strab.*; xv. 699. & 714 as they ſtill are: and as polygamy is there in uſe, the favourite wife is preferred. So anciently among the Thracians the wife moſt beloved was ſacrificed at the huſband's tomb, *Herodot.* v 5.) To limit population by rearing only a certain number of children, or to kill any one of a huſband's kindred, (*ex agnatis*), was accounted an infamous crime. Good morals had more influence among the Germans, than good laws in other countries. *ib.* 19.

* Young men were late of enjoying the pleaſures of love, and therefore not enfeebled in their prime, (*hoc ali ſturam, ali vires, nervoſque confirmari putant*, Cæſar. ib.). Nor were virgins married too ſoon. Both parties waited till they attained their full growth, and the children inherited the vigour of their parents. The uncle by the mother's ſide regarded his nephews with the ſame affection as their father. Some reckoned this the ſtrongeſt tie of conſanguinity; and therefore in exacting hoſtages preferred thoſe of this relation, as engaging the mind by a firmer bond, and the family by a more extenſive obligation. Every man's own children, however, were his heirs and ſucceſſors, without any teſtament or laſt will. If there was no iſſue, the next in ſucceſſion were the brothers of the deceaſed, and then his uncles by the father's and mother's ſide. The more numerous a perſon's kinſmen (*propinqui*) and relations (*affines*, by marriage,) were, the more comfortable and reſpectable was his old age. It was no advantage to be childleſs, *ib* 20. as at Rome, where the greateſt court was paid to rich men without children by *hereditæ*, legacy-hunters.

† Every one regaled a ſtranger according to his ability. When his ſtock of proviſions failed, he accompanied his gueſt to ſome neighbouring houſe, where,

The Germans, as ſoon as the roſe from ſleep, which they uſually protracted to broad day-light, firſt bathed, generally, on account of the coldneſs of the climate, in warm water; they then ſat down to meat, each on a diſtinct ſeat, and at a ſeparate table *. Their drink was a liquor drawn from barley or wheat, and, like the juice of the grape, fermented to a ſpirit, *Ib.* 23. & *Plin.* xiv. 22. Thoſe bordering on the Rhine alſo purchaſed wine. Their food was ſimple, wild apples, freſh veniſon, or coagulated milk. Without elegance, without delicacies, they ate to ſatisfy hunger, *Ib.* & *Cæſar ib.*; *Mel.* iii. 3.; *Plin.* xi. 41. But they were not equally temperate in quenching their thirſt. If one indulged their love of liquor by ſupplying them with as much as they deſired, they might be vanquiſhed no leſs eaſily by their vices than by arms.

The public ſpectacles of the Germans were but of one ſort, and the ſame in all their meetings. A band of young men made it their diverſion to dance naked amidſt ſwords and pointed javelins, *(inter infeſtos frameas)*. Exerciſe produced art, and art gracefulneſs. They did not however exhibit for gain or hire. The only reward of this diverſion, although a hazardous one, was the pleaſure of the ſpectators. The paſſion of the Germans for play was wonderfully ſtrong. Without the excuſe of liquor, (ſtrange as it may ſeem,) in their ſober moments they applied to dice as to a ſerious buſineſs, with ſuch deſperate eagerneſs to gain or loſe, that, when every thing elſe was gone, they riſked their liberty and perſons on the laſt throw. The loſer ſubmitted to voluntary ſlavery. Though

though they went uninvited, they were ſure of meeting with a cordial reception. To known and unknown the law of hoſpitality was always the ſame. The gueſt at his departure received as a preſent whatever he deſired; and the hoſt was equally free in aſking from his gueſt. The Germans delighted in preſents; but neither imputed as a favour what they gave, nor thought themſelves obliged by what they received, *ib.*

2.* After their repaſt, they proceeded to buſineſs completely armed, and not leſs frequently to convivial entertainments. It was not a diſgrace to any one to continue day and night in drinking. Quarrels often happened, as is uſual among perſons in liquor; which were rarely confined to abuſive language, but uſually terminated in blood and ſlaughter. But the Germans generally at their feaſts alſo deliberated about the reconciliation of enemies, the forming of family alliances, the election of chiefs, finally, about peace and war; conceiving that at no other time did the mind open itſelf with greater ſincerity, or glow with more heroic ardour. Strangers to artifice and diſguiſe, they diſcloſed the ſecrets of their hearts in the freedom of feſtivity. The opinions of all being thus laid open without reſerve, were on the following day again taken into conſideration. Each time had its proper uſe, and due regard was paid to it, (*falſus in ſuo gaudio; ſuique temporis ratio eſt*). They deliberated, when warm, and incapable of diſguiſe; they decided when cool, and not liable to miſtake, *ib.* 22.

younger

younger and more robuſt than his antagoniſt, he ſuffered himſelf to be bound and ſold. Such was their obſtinacy in a wrong thing, they called it HONOUR. Slaves acquired in this manner were bartered away by commerce, that the winner might get rid of the ſcandal of his victory *.

The lending of money at intereſt, and taking uſury, was unknown among the Germans; ignorance was a better prevention againſt this evil than prohibitory laws.

In cultivating the ſoil each village occupied a certain tract, according to the number of its inhabitants; which was parcelled out among individuals, according to their rank and dignity †, *Ib.* 26. & *Cæſar. ibid.*

The Germans had no parade in their funerals: only the bodies of illuſtrious men were burnt with certain kinds of

* The ſlaves of the Germans were not divided, as at Rome, according to the different employments aſſigned them in the family. Each ſlave had a dwelling and houſehold of his own. The maſter required from him a certain quantity of grain, cattle, and cloaths, as from a tenant. This the ſlave furniſhed, and no farther did his ſervitude extend. The maſter's wife and children performed the other offices of his family. A ſlave was rarely puniſhed with ſtripes, loaded with chains, or condemned to hard labour. They uſed ſometimes to be killed, not through ſeverity of chaſtiſement, but in the heat of paſſion, as an enemy; but with this difference, that it paſſed with impunity. The German ſlaves were much in the ſame ſtate with rural vaſſals in after times, called *Serfs*, (*aſcripti glebæ*,) or *villeins*. — Freedmen were little ſuperior to ſlaves; of ſmall influence in the maſter's family, and of none in the ſtate, except in thoſe parts where regal government was eſtabliſhed: for there they roſe both above the free-born and the noble. In other ſtates the unequal condition of freedmen was a proof of public liberty.

† The great plenty of ground made this partition eaſy. What was cultivated one year, was left fallow the next; and ſtill ſome ground remained untilled. The Germans did not ſtrive to render their induſtry adequate to the fertility and extent of the ſoil, by planting orchards, incloſing meadows, and watering gardens. They demanded nothing from the earth but corn. Hence the year was not, as among other nations, divided into four ſeaſons. They knew and diſtinguiſhed by their proper names *winter*, *ſpring*, and *ſummer*, the name and fruits of *autumn* were equally unknown, *Ib.* And it ſeems the Germans yet have no proper term in their language for that ſeaſon, when all their fruits are gathered, but *Herbſt*, harveſt, which denotes only the gathering in of corn. Cæſar mentions ſeveral reaſons which the Germans aſſigned for the cuſtom of annually parcelling out their lands, and removing from one place to another—"That they might not loſe their martial ſpirit by acquiring a taſte for agriculture; that individuals might not become deſirous of engroſſing extenſive eſtates, and the more powerful diſpoſſeſs the weaker; that they might not grow effeminate by building commodious habitations to ſhelter them againſt the cold and heat; that the love of money might not excite factions and diſſenſions; and that the common people might be kept in good order by equity, when every one ſaw himſelf in point of wealth on a level with the moſt powerful," *B. G.* vi. 2. It was thought an honour to a ſtate to have as great an extent as poſſible of waſte land on their frontier, as this ſhewed that no one durſt remain near them, and was a ſecurity againſt ſudden invaſions, *Ib.*

wood,

wood. The funeral pile was not, as among the Romans, heaped *(cumulabatur)* with garments and rich perfumes. The arms of the deceased were committed to the flames, and sometimes his horse. A mound of earth was reared for his tomb. The lofty and laboured magnificence of monuments they despised, as burdensome to the dead. Tears and lamentations they soon laid aside, but not their grief and regret. It was comely in women to weep for their friends; the men remembered them*.

One of the bravest states of the Germans were the CATTI, inhabiting the skirts of the Hercynian forest, whose chief strength consisted in their infantry †, *Ib.* 30.

The SUEVI possessed the greatest part of Germany, extending southward from the Baltic to the Danube, and eastward

* The Gauls are said to have been anciently more powerful than the Germans, and therefore occupied several countries beyond the Rhine, *Tacit. ib.* 28.; *Cæsar.* b. G. vi. 22. f. 23. The names of some of their tribes remain to this day; as of the *Boii* in Bohemia, *Ib.* and Bavaria, q. *Boiaria.* Some of the Germans acknowledged subjection to the Roman empire; as the *Batavi*, who occupied an island at the mouth of the Rhine; but were exempted from taxes, and only furnished soldiers, celebrated by Tacitus for their bravery and skill in swimming rivers with their arms, *Hist* i. 59. ii. 21. iv 12. 17 &c. Certain states were said to possess the *decumate lands*, (*Decumates agros exercere,*) because, as it is supposed, they paid to the Romans the tenth of their produce, *Tacit ib.* 29.

† It was a custom common among the Catti, and sometimes, although more rarely, used in other parts of Germany, not to cut the growth of their hair and beard till they had slain an enemy. Some also wore an iron ring, which was a mark of infamy in that country. These always formed the first line in battle, and many of them grew old in this ferocious appearance. They had no house or land, or domestic care; but were maintained by those whom they chose to visit, *Ib.* 32. Next to the Catti along the banks of the Rhine were the *Usipii* and *Tencteri*, remarkable for their skill in horsemanship. Adjoining to the latter were the *Bructeri*, above 60,000 of whom were destroyed in battle by the *Chamavi* and *Angrivarii*, in the time of Tacitus, *Ib.* 33 — North of the mouth of the Rhine were the FRISII, now *Friesland*, extending to the ocean, where the pillars of Hercules were said to be still standing on the coast, *Ib.* 34. Contiguous to the *Frisii*, were the CHAUCI, possessing an immense extent of country along the German ocean and the Baltic; the most renowned people among the Germans for their justice, and inferior to none in valour, *Ib.* 35; *Plin.* xvi. 1. Their neighbours the *Cherusci*, enervated by a long peace, were subdued by the *Catti*: so likewise the *Fosii*, a contiguous nation of less note, *Ib.* 36. In the same part of Germany dwelt the CIMBRI, anciently the terror of Rome, but in the time of Tacitus an inconsiderable people. They first became formidable in the year of the city 640. (*Cæcilio Metello et Papirio Carbone Coss.*) From thence to the time of Trajan, the contest between the Germans and Romans was continued for about 210 years, with many losses on both sides. Germ an liberty was more vigorous than Parthian despotism. Tacitus observes, that in later times the Germans had been triumphed over, (alluding to the mock triumph of Domitian, *Agric.* 39.; *Suet. D.* 6.) but not conquered, *Tacit. M. G.* 37. From the exultation of this historian at the destruction of the *Bructeri*, and his fervent prayer to the gods &c. the continuance of civil discord among the enemies of Rome, as the only means of saving the empire from its impending fate, *Ib.* 33. he seems to have presaged the subversion of the Roman empire by the nations of Germany, which took place about 300 years after.

from

from the Elbe to the Viſtula; divided into a number of different tribes, called by different names *.

The principal ſtates of the Germans, along the banks of the Danube, were, the *Hermundurii*, in alliance with the Romans, *Tacit. ib.* 41. then the *Nariſci*, the *Marcomanni*, and *Quadi*,

* They were diſtinguiſhed by the cuſtom of wreathing or twiſting (*obliquandi* vel *torquendi*,) their hair, and tying it up in a knot, *Tacit. M. G.* 38. Thus the *Suevi* were diſcriminated from the other Germans, and free men among the *Suevi* from ſlaves. But Juvenal aſcribes this cuſtom to all the Germans, *Madido torquentes cornua cirro*, twiſting their locks moiſt with ointment, or with frequent bathing, like horns, perhaps alſo braiding or plaiting them, and then faſtening them in a knot, xiii. 165. In other nations indeed, either connected with the *Suevi* by conſanguinity, or from imitation, this mode was ſometimes adopted, but rarely, and only during the ſeaſon of youth. Among the Suevi it was continued for life. Even old men turned back (*retro ſequebantur*) their rough grey hair, faſtening it behind, and often tied it only on the crown of the head, *Ib.* Martial ſpeaks of the *Sicambri* twiſting their hair into a knot, (*crinibus in nodum tortis*,) Spectac. 3. 9. which, from the ſituation of that people along the Rhine, he calls RHENI NODOS, v. 38. 8. and remarks, that it was quite different from the natural curl of the hair of the Ethiopians or Blacks, *Spect.* 3. 10.

The SEMNONES aſſerted, that they were the moſt ancient and noble tribe of the *Suevi*. This claim they confirmed by religion. On a ſtated day all the tribes of the nation aſſembled by their deputies in a ſacred grove, where they celebrated the beginning of their horrid rites by publicly ſacrificing a human victim No one entered the grove unleſs bound with a chain, indicating his own inferiority, and the power of the deity. If he happened to fall, he was not allowed to riſe, but made his way out by rolling along the ground. The whole of their ſuperſtition had this import; that from that ſpot the origin of their nation was derived; that there the ſupreme ruler of the univerſe (*regnator omnium Deus*) reſided; that other things were ſubject and obedient to him. The flouriſhing condition of the *Semnones* gave weight to their pretenſions. They were diſtributed into an hundred cantons; and from their great numbers conſidered themſelves at the head of the *Suevi*, Ib. 39.

The LONGOBARDI, compared with the *Semnones*, were few in number, but ennobled by their valour, *Ib.* 40 They afterwards founded the kingdom of *Lombardy* in Italy, ſee p. 250. & 476.

The other tribes of the *Suevi* were the *Reudigni*, *Aviones*, ANGLI, who afterwards gave name to England, ſee p. 503. the *Varini*, *Eudoſes*, *Suardones*, and *Nuithones*. There was nothing remarkable in any of theſe ſtates, unleſs that they concurred in worſhipping HERTHUM, v. -tha, or *mother Earth*, who, they believed, interpoſed in human affairs, and viſited the different parts of the globe. She was worſhipped with great devotion in an iſland of the ocean, *Ib.* (ſuppoſed to be *Heiligeland*, or the *Holy land*, near the mouth of the Elbe.) Tacitus takes no notice of the *Saxons*, who afterwards became ſo powerful. Ptolemy mentions them in place of the *Foſi* near the mouth of the Elbe; and Cluverius makes them the ſame. The *Foſi* are mentioned by no other author but Tacitus. The people between the Elbe and the Rhine, having ſhaken off the Roman yoke, aſſumed the name of FRANCI or *free men*; and having conquered Gaul gave it the name of *Francia*, France, which it ſtill retains. St Jerome places them between the Saxons and Alemanni, *in vita Hilarionis*. They are therefore ſuppoſed to have occupied the country of the *Catti* Zoſimus repreſents the Franks as contiguous to the Saxons, and at war with them in the time of Julian, iii.

Ib.

Ib. brave nations, who waged war with the Romans under the Emperor M. Aurelius *.

On the coaſt to the right or ſouth of the Baltic, *(Suevici maris,)* dwelt the *Æſtyi* †, who in their dreſs and manners reſembled the *Suevi*, but in their language rather the Britons ‡.

The

* North-eaſt of theſe were the *Marſigni*, *Gothini*, *Oſi*, *Burii*, and *Lygii*, divided into ſeveral tribes, the *Arii*, remarkable for their ferocity, *Helveconæ*, *Manimi*, *Elyſii*, from whom the name of *Sileſia* is thought to be derived, and the *Nahanarvali*, Ib. 43. Theſe ſtates were ſettled between the Oder and the Viſtula.

North of the *Lygii* were the *Gothones*, near the mouth of the Viſtula; under a regal government, ſomewhat more ſtrict than that of the other nations of Germany, yet not to a degree incompatible with civil liberty. Contiguous to theſe, along the coaſt of the Baltic, were the *Rugii*, whoſe name the iſland of *Rugen* ſtill retains, and the *Lemovii*, diſtinguiſhed by round ſhields, ſhort ſwords, and ſubmiſſion to regal authority, *(erga reges obſequium,)* Ib. 43

Next were the ſtates of the *Suiones*, (inhabiting Sweden and the Daniſh iſles, *Funen*, *Langland*, *Zealand*, &c. *in ipſo oceano*, as Tacitus expreſſes it; becauſe the ancients though Sweden and Norway an iſland, and called them *Scandinavia*, Plin. iv. 13.) powerful not only by land, but alſo by ſea. Their ſhips had a prow on either end, ſo that they were always ready for moving either way, without ſails, or rows of oars on the ſides. Among the *Suiones* great deference was paid to wealth; and therefore, as Tacitus obſerves, they were ſubjected to unlimited monarchy. The uſe of arms was not allowed to all without diſtinction, as in the other German ſtates; but military weapons were kept in a magazine under the charge of an officer, who was always a ſlave. It was thought unſafe to entruſt them to a perſon of any other rank, *Ib.* 44.

Beyond the *Suiones*, Tacitus ſays, there is another ſea, whoſe ſluggiſh waters are almoſt in a ſtate of ſtagnation, *Ib.* 45. (It is uncertain whether Tacitus here means the gulphs of Finland and Bothnia, which are always frozen in winter, or the icy ſea.) Here the ſun continues to diffuſe ſo great a brightneſs from his ſetting to his riſing, as renders the ſtars imperceptible, *Ib.* the real cauſe of which Tacitus could not explain. *Agric.* 12. Here alſo, it was believed, that the ſound of the ſun emerging from the waves was heard, as Juvenal ſays was the caſe near the ſtraits of Gibraltar, xiv. 280. and the form of his horſes, (ſome read *decorum*, of the gods,) and the rays of his head, were ſeen. Thus far, and no farther, nature was ſuppoſed to extend, *Ib.* in other words, this was thought to be the end of the world, *(finis rerum:)* for the ancients imagined that the ocean was the boundary of nature, and that no land lay beyond it, *Curt.* ix. 3. 13. & 9. 4.; *Senec. Suas.* 1. So Agricola repreſents the place in which he fought with Galgacus, the General of the Caledonians, as *terrarum ac naturæ finis*, Tacit. Agric. 33.

† Now the kingdom of *Pruſſia*, the dutchies of *Samogitia* and *Courland*, the palatinates of *Livonia* and *Eſthonia*, ſtill retaining the name of the ancient inhabitants.

‡ They worſhipped the mother of the gods, as Tacitus names her, (called by the natives *Frica* or *Frea*, ſuppoſed to be the ſame with Venus; whence the name of *Friday*, *(dies Veneris;)* as *Sunday*, from the *Sun*; *Monday*, from the *Moon*; *Tueſday*, *(dies Martis,)* from the German god *Tuiſto*; *Wedneſday*, *(dies Mercurii,)* from *Woden*; *Thurſday*, *(dies Jovis,)* from *Thor*; and *Saturday*, *(dies Saturni,)* from *Seater*. The Romans, from certain ſuppoſed reſemblances, uſually called the deities of other nations by the names of their own divinities.

This

The nations on the eaſt of the Viſtula were reckoned to be in Sarmatia. Of theſe the *Peucini* or *Baſtarnæ* were ranked among the Germans, *Plin.* iv. 14. from the ſimilarity of their manners *, *Tacit. m. G.* 46.

The manners of the ancient Germans, as deſcribed by Tacitus and Cæſar, are wonderfully ſimilar in ſeveral reſpects to thoſe of the ſavage tribes of America.——It is curious to trace the reſemblance between the manners of the ancient Germans, and the inſtitutions and laws of their deſcendants, in the different provinces of the Roman empire which they ſubdued.

Modern

This people rarely uſed iron; their common arms were clubs. They were more induſtrious in the cultivation of corn and the other fruits of the earth, than was uſual among the indolent Germans. They are ſaid to have been the only people that explored the ſea for amber *(ſuccinum,)* called in their language *gleſum*, *gleſe*, or *glaſe*, lb. 45.; & Plin. xxxviii. 3. which they found among the ſhallows, and ſometimes on the ſhore. The nature and cauſes of this concretion were unknown to the barbarians, who indeed had no curioſity to inquire, *Ib.* nor are they yet aſcertained by the moſt ſkilful naturaliſts. Tacitus ſuppoſes amber to be a diſtillation, *(ſucus*; unde *ſuccinum,)* from certain trees; becauſe a variety of inſects, and even winged animals, appear through the tranſparent body; which being caught by the viſcous fluid, were incloſed in it when it hardened; ſo Martial, iv. 32. & 59. vi. 15. But amber has been found, not only on the ſea ſhore, but alſo in mines; whence it is ſuppoſed by ſome to be a foſſil bitumen. This ſubſtance long lay neglected on the ſhore of the Baltic, till Roman luxury gave it a name, and brought it into requeſt.

Contiguous to the *Suiones* were the nations of the *Sitones*, (now the Norwegians), differing in nothing from the former but in being governed by a woman: ſo much, ſays Tacitus, had they not only degenerated from liberty, but even ſunk below ſlavery itſelf, *Ib.* 45. Here the territory of the *Suevi* terminated.

The nation of the *Suevi*, in the time of Cæſar, was by far the greateſt and moſt warlike nation of the Germans. They were divided into one hundred cantons, each conſiſting of about two thouſand men. Of theſe one thouſand was annually employed in war, the reſt remained at home and cultivated the ground; who in their turn next year went to war, and the other thouſand remained at home. Thus agriculture and arms were equally attended to, *Cæſar*, *B. G.* iv. 1. It was a part of the *Suevi* who are ſaid to have paſſed the Rhine under Arioviſtus, *Ib.* i. 22. 28. & 42. *ſ.* 31. 37. & 48. But ſome ſuppoſe theſe to have been the *Catti*.

* But Tacitus ſpeaks doubtfully of this matter, as he does of the *Venedi*, who lived near the mouth of the Viſtula; and although they derived a great many of their cuſtoms from the *Sarmatæ*, yet they more reſembled the Germans in building houſes, wearing ſhields, and always travelling on foot; whereas the Sarmatians, on the contrary, went almoſt always on horſeback or in waggons, *Ib.*

North of the *Venedi* were the FENNI, (now *Finland*,) remarkable for their ſavage manners and poverty. They had neither arms nor horſes, nor any fixed dwelling. Their food was the common herbage, the ſkins of beaſts their clothing, and their couch the bare earth. Their only dependance was on their arrows, which, for want of iron, they pointed with bones. Both men and women were ſupported by hunting, in which the women accompanied the men, and claimed their ſhare of the prey. Their infants had no other ſhelter from

Modern Diviſions of GERMANY.

THIS country is ſometimes divided into Upper or Southern, and Lower or Northern Germany. The Emperor MAXIMILIAN, predeceſſor and grandfather to Charles V. divided it into ten parts, called CIRCLES, 1552. But the circle of Burgundy, or the ſeventeen provinces, being now detached from the empire, there only remain *nine circles;* three in the north, three in the middle, and three in the ſouth: — in the following order.

I. UPPER SAXONY comprehends, 1. POMERANIA, ſubject partly to Pruſſia—Chief town, STETIN; and the iſlands *Uſedom* and *Wollin*, at the mouth of the Oder: and partly to Sweden—*Stralſund*, and the iſland *Rugen*.

2. The electorate of BRANDENBURG, ſubject to its own elector, the King of Pruſſia—BERLIN, his capital, on the river *Spree; Brandenburg*, *Frankfort* on the Oder, *Potſdam*, *Cuſtrin*, &c.

3. The electorate of SAXONY, ſubject to its own elector—DRESDEN, on the Elbe, the great ſchool of Germany for painting and ſtatuary; LEIPSIC, where the greateſt fairs in Europe are kept; LUTZEN, near which Guſtavus Adolphus, king of Sweden, was ſlain in battle, 1632; WITTENBURG, where Luther preached his firſt ſermon againſt the Pope, 1517.

4. THURINGIA, ſubject to a great many different Princes, Dukes, and Counts—*Erfurt*, where there is a bell twenty-ſeven thouſand pound weight, and eleven yards and three quarters wide; *Gotha; Mansfield; Eiſleben*, where Luther was born, 1483, and died, 1546, &c.

wild beaſts and the inclemency of the weather, than a covering of branches interwoven together. The ſame was the retreat of young men, and the receptacle of the old. But even in this ſtate, ſavage as it was, Tacitus thinks they were more happy than in the poſſeſſion of property, (*Securi adverſus homines, ſecuri adverſus deos, rem difficillimam aſſecuti ſunt, ut illis ne voto quidem opus eſſet.* Ib. 46.) Seneca uſes ſimilar expreſſions in praiſe of poverty, *ep.* 17. The *Helluſii* and *Oxiones*, the laſt people mentioned by Tacitus, are ſuppoſed to have been the inhabitants of Lapland. They were ſaid to have the countenance of men and the limbs of wild beaſts, becauſe, as it is thought, they were covered with the hides of animals, as the Samojedes at preſent, and other ſavage tribes near the frozen ocean.

II. LOWER SAXONY comprehends, 1. HOLSTEIN, ſubject partly to Denmark, and partly to Ruſſia—*Kiel*, *Meldrop*, *Gluckſtadt*. Here alſo are two Imperial cities, called *Hanſe towns*; LUBECK; and HAMBURG, on the Elbe, a place of great trade.

2. The Duchy of LAWENBURG, ſubject to Hanover.

3. BRUNSWICK, and *Wolfenbuttle*, ſubject to its own Prince. The Elector of Hanover has the title of *Duke of Brunſwick*, without any property in that duchy.

4. HANOVER, ſubject to its own elector, the King of Great Britain—*Hanover*, *Herrenhauſen*, a fine palace, *Hamelen*, *Gottingen*, the ſeat of an univerſity.

5. LUNENBURG, ſubject to Hanover—*Zell*.

6. BREMEN and *Verden*, ſubject to Hanover—*STADE*, a ſtrong fortification.

7. MECKLENBURG, ſubject to the two Dukes of Mecklenburg Schwerin and Mecklenburg Strelitz. From the latter is the preſent Queen of Great Britain.

8. HILDESHEIM, ſubject to its own biſhop.

9. MAGDEBURG and *Halberſtadt*, ſubject to the King of Pruſſia.

III. WESTPHALIA, ſubject to a great many different ſovereigns.—Chief towns, *Embden*, *Munſter*, *Paderborn*; *Oſnaburg*, the Biſhop of which is Frederick Duke of York, ſecond ſon to the King of Great Britain; MINDEN, near which the Britiſh and allied army, under Prince Ferdinand of Brunſwick, defeated the French, 1ſt Auguſt 1759: *Lippe*; *Pyrmont*, famous for its mineral waters; *Cleves*; *Duſſeldorp* on the Rhine; *Juliers*; *Aix-la-Chapelle*, famous for its hot baths; *Ham*; *Liege*, &c.

IV. UPPER RHINE, which croſſes the Lower Rhine, contains a great many ſtates, ſubject to various petty ſovereigns, ſtyled *Landgraves*, *Counts*, and *Dukes*; beſides ſome imperial cities—*Caſſel*; *Darmſtadt*; FRANKFORT on the Main; *Spire*; *Waldec*; *Deuxponts*, &c. From a proteſt made againſt the decree of a diet of the empire, held at Spire, 1529, by the Elector of Saxony, the Landgrave of Heſſe, and others, the PROTESTANTS have their name.

V. LOWER RHINE, called alſo the *Electoral circle*, comprehends four electorates, *Palatine*, *Cologn*, *Mentz*, and *Triers*. The capital of the Elector Palatine is *Heidelburgh*, where is a famous tun, fit to contain eight hundred hogſheads, which uſed to be generally kept full of the beſt Rheniſh wine. The archbiſhop of Mentz is the firſt elector, and preſides in the diet of the empire. Here BERTH-HOLD SCHWARTZ, a

Franciſcan friar, is ſaid to have invented gun-powder, A. D. 1330. Other conſiderable towns are, *Philliſburg*, *Manheim*, *Bonn*, WORMS, where Luther was ſummoned to appear before a diet of the empire, A. D. 1521, &c.

VI. FRANCONIA, ſubject to ſeveral petty Princes, Margraves, Biſhops, &c.—Chief places, *Wurtſburg*, *Cullenback*, *Nuremburg*, *Mergentheim*, ſubject to the Grand Maſter of the Teutonic Order.

VII. AUSTRIA, ſubject to the Emperor of Germany: contains the archduchy of *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, *Goritia*, *Tyrol*, *Brixin*, and *Trent*.—Chief towns, VIENNA, N. lat. 48.—20. E. lon. 16.—20. on the Danube, containing about two hundred thouſand inhabitants; *Gratz*; *Trieſte*; *Inſpruck*; TRENT, where a famous council began to be held 1545, and was finiſhed 1563.

VIII. BAVARIA, ſubject to its own Elector, and part of it to a few petty princes. The Elector's capital is MUNICH, where he has a magnificent palace, and a fine collection of pictures; *Landſhut*, *Ingolſtadt*, *Donawert*, and RATISBON, where the diet of the empire has uſually been held, ſince *Spire* was burnt by the French, 1689; *Paſſau*, *Newburg*, and *Saltſburg*.

IX. SWABIA, ſubject to various ſovereigns. —— *Stutgard*, capital of the duchy of *Wurtemburg*; WEIBLINGEN, which being beſieged by Conrad III. and the women being allowed by capitulation to depart, and carry out as much as they could on their ſhoulders, carried each of them their huſbands; *Baden*; AUGSBURG, an imperial city, where the Proteſtants preſented their confeſſion of faith to the Emperor, in a diet of the empire, held 1530, hence called the *Augſburg Confeſſion*; *Ulm*, on the Danube; CONSTANCE, on the lake of that name, famous for the death of JOHN HUSS of Prague, who was burnt by the orders of a general council held there 1415, for maintaining the doctrines of Wickliffe, although he had received a promiſe of protection from the Emperor Sigiſmund. JEROME of Prague, his ſcholar, ſhared the ſame fate the following year.

Germany is a level country, with a very few mountains of note. It is covered in many places with wood, which is occaſioned by the paſſion of the Germans for chaſing the wild boar. The HERCYNIAN foreſt, ſuppoſed to be ſo called from the German *hartz*, denoting reſinous or pine trees, which, in the days of Cæſar, was nine days journey in length, and ſix in breadth, is now in many places cut down.

The

The chief river is the DANUBE or *Donau*, which riſes in the Black Foreſt in Suabia, and, including its windings, is ſuppoſed to run above one thouſand ſix hundred miles. It receives in its progreſs above forty navigable rivers. The chief of theſe are, on the ſouth, the *Iller*, or *Iſer*, the *Lech*, the *Inn*, the *Ens*, the DRAVE, the SAVE, and the *Morava*; on the north, the *Regen*, the *Nab*, the *Theyſſe*, the *Alauta*, and the PRUTH.

The Danube diſcharges itſelf into the *Euxine* or *Pontic* ſea by ſix channels, (the ſeventh is abſorbed by marſhes, *Tacit. Mor. G.* 1.) According to Pliny, it ſweetens the water of the ſea for forty miles, iv. 24.

The empire of Germany was eſtabliſhed by CHARLES the Great, King of France, after his conqueſt of the Saxons, A. D. 800. The imperial dignity was poſſeſſed by a branch of his family for about one hundred years. It was afterwards obtained by different families. It has been, with little interміſſion, enjoyed by the houſe of Auſtria now for ſeveral centuries.

The emperors having had occaſion to borrow conſiderable ſums from ſeveral cities, repaid them by granting certain indulgencies and immunities, whereby they became ſovereign ſtates. Theſe are called *Imperial cities*, in number about fifty-two.

The number of inhabitants in Germany is ſuppoſed to exceed twenty millions.

The number of ſovereign ſtates in Germany is about three hundred. Every petty prince is arbitrary in his own territories. All theſe are ſubject to the Emperor, whoſe power in that capacity is very limited, although abſolute in his own dominions. An aſſembly of the princes of Germany with the Emperor, or his commiſſioner, at their head, is called a *diet*. When the imperial throne happens to be vacant, a ſucceſſor is choſen by nine electors. Theſe are, the archbiſhops of *Mentz*, *Treves*, and *Cologne*; the electors of *Bohemia*, *Bavaria*, *Saxony*, *Brandenburg*, who is King of Pruſſia, *Palatine*, and *Hanover*, who is King of Great Britain. But it is uſual, in the Emperor's lifetime, to chuſe a *King of the Romans*; who, upon the Emperor's death, ſucceeds him of courſe without any further election. The Emperor is addreſſed by the title of *Sacred Imperial Majeſty always Auguſt*, in imitation of the Roman emperors of the later ages. He claims a precedency for his ambaſſadors in all Chriſtian courts.

The empire is pretty equally divided between Papiſts and Proteſtants. Of the latter the greater number are *Lutherans*.

The

The King of Pruſſia, the Landgrave of Heſſe, and ſome others, are *Calviniſts*.

The LUTHERANS have biſhops and ſuperintendants for the government of the church; the CALVINIST clergy are all equal, and govern their churches by preſbyteries, where lay-elders are admitted; whence with us they are called *Preſbyterians*. But the chief difference between theſe two churches is, that the Lutherans believe in what is called *conſubſtantiation*, and the Calviniſts do not *.

BOHEMIA.

BOHEMIA was anciently included in Germany, under the name of *Boiemum* or *Boiohemum*, ſo called from the *Boji*, a Gallic nation, who ſettled in it. They being expelled by the Marcomanni, ſeized on the weſt of *Vindelicia*, hence called *Bavaria*. The Marcomanni were diſplaced by the *Boiohemi*, a tribe of Sclavonians, who ſtill poſſeſs it. It remained long a ſeparate kingdom; and the nobility uſed to elect their own princes; till at laſt it fell under the dominion of the houſe of Auſtria, whence it is ſometimes ranked in Germany. Bohemia is bounded on the north by Saxony; on the eaſt by Poland and Hungary; on the ſouth by Auſtria and Bavaria; and on the weſt by the palatinate of Bavaria. It is 300 miles long, 250 broad; between 48 and 52 deg. N. lat. and 12 and 19 deg. E. lon.

It comprehends, 1. BOHEMIA PROPER, moſtly ſubject to the houſe of Auſtria. —— Towns, *Prague*, a large city on the river Muldaw, which runs into the Elbe, over which there is a magnificent bridge, 1850 feet long and 34 broad, conſiſting of

* The Lutherans believe, that the ſacramental elements, inſtead of being changed after the words of conſecration into the real body and blood of our Saviour, according to the doctrine of the Roman Catholics, called TRANSUBSTANTIATION, ſtill retain the nature of bread and wine, but, at the ſame time, in a myſterious manner, alſo partake of the ſubſtance of Chriſt's body, or are *conſubſtantiated* with it; whereas the Calviniſts maintain, that the bread and wine are only *ſymbolical* repreſentations of the body and blood of our Saviour. The intolerance of the church of Rome with reſpect to this and other ſuch abſtruſe doctrines occaſioned, in Germany and other parts of Europe, for ſeveral centuries, the moſt dreadful ſcenes of cruelty and maſſacre.

16 arches; *Koningſgratz*; *Tabor*, famous for being the head-quarters of the Huſſites * under Ziſca.

2. SILESIA, moſtly ſubject to the King of Pruſſia. —— Its chief towns are, *Breſlau*; *Glogaw*.

3. MORAVIA, entirely ſubject to the houſe of Auſtria. —— Its chief towns are, *Olmutz*; *Brin*.

HUNGARY.

HUNGARY is bounded on the north by Poland; on the eaſt by Tranſylvania; on the ſouth by Sclavonia; on the weſt by Auſtria and Moravia; about 300 miles in length, and 200 in breadth; between 17 and 23° E. lon. and 45 and 49 N. lat.

It was anciently called PANNONIA, divided into *Superior* and *Inferior*. — The chief town was SIRMIUM, at the confluence of *Savus*, the Save, and *Bacuntius*, the Boſna. It obtained its preſent name from the HUNS, who ſettled in it. It

* The Bohemians, enraged upon hearing of the cruel death perfidiouſly inflicted on John Huſs and Jerome of Prague at Conſtance, ſee p. 572. and of the Emperor's ſevere decrees againſt their followers, flew to arms, and murdered the magiſtrates of Prague, who had publiſhed the royal mandates. They choſe for their leader JOHN TRAUTENAW, commonly called ZISCA, becauſe he had but one eye, having loſt the other in battle He conducted the war with aſtoniſhing conduct and ſucceſs, defeating with great ſlaughter all the armies ſent againſt him. He encamped his men on a rocky mountain, about ten miles from Prague, and fortified it with a wall, within which the people built houſes. To this place he gave the name of TABOR, in alluſion to the mount of transfiguration. Ziſca had the misfortune to loſe alſo his other eye; but notwithſtanding continued ſtill to command the army for five years. At laſt, while going to meet the Emperor, who offered to give him his own terms, he was ſeized with a dangerous diſeaſe from infection. Perceiving his end approaching, when his friends aſked in what manner he wiſhed to be buried, he is ſaid to have deſired them to leave his body in the open fields, becauſe he choſe that it ſhould be the food of birds rather than of worms; and to make a drum of his ſkin, that the ſound of it might ſtrike their enemies with terror. The inhabitants of Tabor erected for him a noble monument, with a ſuitable epitaph, and put up his picture at the gate of the city.

After the death of Ziſca, the *Huſſites*, or as they called themſelves, the *Taborites*, choſe PROCOPIUS, a prieſt, for his ſucceſſor; who for a long time carried on the war with ſtill greater ſucceſs than *Ziſca*, ſpreading his ravages over moſt of the neighbouring countries. Among the reſt he defeated *Julian*, a warlike cardinal, who by the order of Pope *Martin* the Vth, led againſt Procopius an army of 80,000 cruſaders, furniſhed by different princes, a. 1431. At laſt however diſcord having ariſen among theſe enthuſiaſts, through their own imprudence and the arts of their enemies, Procopius was defeated and ſlain, and the Huſſites in a manner entirely extirpated. The moſt ſhocking cruelties were committed on both ſides during the continuation of this ſtruggle.

formerly

formerly comprehended ſeveral other ſtates, as *Tranſylvania, Sclavonia*, &c. The crown uſed to be elective, till the year 1526, when Lewis, King of Hungary, being ſlain in a battle againſt the Turks, FERDINAND, the brother of Charles V. and afterwards Emperor of Germany, having married the ſiſter of Lewis, with ſome difficulty obtained the kingdom of Hungary; and it has ever ſince been held by the houſe of Auſtria.

The chief towns are, PRESBURG; *Buda*, famous for its hot baths; and *Peſt*; all on the Danube; *Tokay*, famous for its wine, at the confluence of the Teiſſe and Bodruc; *Raab*, on a river of the ſame name.

Hungary is ſeparated from Poland by the Carpathian mountains, anciently *Mons Carpates*. There are beſides many detached mountains in this country very high, as the *Benikova*, ſix thouſand two hundred feet perpendicular height, the *Grapach*, &c.

POLAND.

POLAND is bounded on the north by the Baltic and Ruſſia; on the eaſt by Ruſſia and Little Tartary; on the ſouth by Turky and Hungary; and on the weſt by Germany; 700 miles in length, and 680 in breadth; between 46 and 57° N. lat. and 16 and 34° E. lon.

The chief provinces are, on the ſouth, Volhinia, Podolia, Red Ruſſia; in the middle, Little Poland, Great Poland, Poleſia, Polachia, &c.; in the north, Poliſh or Royal Pruſſia, Ducal Pruſſia, ſubject to the King of Pruſſia; and Courland, ſubject to Ruſſia.

The chief cities are, WARSAW, N. lat. 52° 15. E. lon. 21° 5. Cracow, and Gneſna; Dantzic, Thorn, and Elbing, in Pruſſia Royal, are free cities, under the protection of Poland, but have been lately ſeized by the King of Pruſſia.

The rivers are, the *Dwina* or *Duna*; the *Wilna*, joined by the *Berezini* or *Ruſs*; the *Wieſel* or *Viſtula*; the *Wcrta*, which falls into the Oder; the *Nieper*, joined by the *Bog*, anciently *Hypănis*; and the *Nieſter*.

Poland is in general a level country, and exceedingly fertile both in corn and paſture.

The government of Poland is an elective monarchy, the only one now in Europe. The King is elected by the clergy and nobility in the plains of Warſaw. He lives in great ſplendour, but his authority is very limited. The grandees have the abſolute

ſolute diſpoſal of the lives and properties of their vaſſals. The preſent King is STANISLAUS AUGUSTUS, choſen 6th September 1764, formerly Count Poniatowſki, a Poliſh nobleman.

The eſtabliſhed religion is Popery. There are two archbiſhopricks, Gneſna and Leopold; and 13 biſhopricks. The Proteſtants, who are here called *Diſſidents*, being harſhly treated by the Catholics, applied to Ruſſia for protection; whereupon the Catholics, who got the name of *Confederates*, ſolicited the aſſiſtance of the Turks. The conteſt between theſe two powers involved Poland in the greateſt calamities, and was terminated by the diſmemberment of the kingdom. The Ruſſians being finally victorious over the Turks, the Empreſs of Ruſſia, the Emperor of Germany, and the King of Pruſſia, agreed to ſhare among themſelves ſome of the fineſt provinces of that unhappy country. The territories of Poland have been ſtill farther diminiſhed by a late partition of a great extent of country between the Empreſs of Ruſſia and the King of Pruſſia.

DUCAL PRUSSIA was formerly ſubject to the German knights of the Teutonic Order, who conquered it in the 13th century. ALBERT, Margrave of Brandenburg, who was Grand Maſter when the Reformation was begun by Luther, having embraced that perſuaſion, had the addreſs to ſecure this province to himſelf, with the title of *Duke*. His ſucceſſors, being men of great abilities, gradually enlarged their territories. In the year 1701, Frederick, ſon to FREDERICK WILLIAM, deſervedly called the *Great*, was decorated with the title of *King* by the Emperor Leopold; but ſupported that dignity only by pompous diſſipation. His ſon Frederick William, who ſucceeded, 1713, was of a very different character; and his grandſon FREDERICK III. the late King of Pruſſia, who ſucceeded in 1740, by his eminent talents raiſed himſelf to be one of the moſt powerful princes in Europe, and by his wonderful military exploits, may be compared to the moſt illuſtrious warriors of antiquity.

RUSSIA, *or* MUSCOVY.

THIS vaſt empire extends from the Baltic and Sweden to Kamſchatka and the Eaſtern ocean in Aſia. It is bounded on the north by the frozen ocean, and on the ſouth by Poland, Little Tartary, Turkey, Georgia, the Euxine and Caſpian ſeas,

Great Tartary, Chineſe Tartary, and other unknown regions in Aſia.

It is of greater extent than all the reſt of Europe, and even exceeds the limits of the greateſt empires of antiquity. When it is noon-day in its weſtern parts, it is almoſt midnight in its eaſtern parts. In the ſouth the day does not exceed fifteen hours and a half; in the north, the ſun is viſible for two months. The part contained in Europe is 1500 miles in length. and 1100 in breadth; between 47 and 72° N. lat. and 23 and 65 E. lon. It comprehends a great number of different provinces, which have been divided into various governments.

The chief provinces and governments are: in the north, part of Lapland; Samoieda, or the country of the Samoiedes, extending from the White Sea, along the northern ocean, an immenſe way, ſeparated from Nova Zembla by the Waygat Straits, included in the government of Archangel, which city ſtands near the mouth of the Dwina, four miles from the White Sea. The Engliſh firſt opened a trade with it, 1553. The extent of Nova Zembla is unknown, as mariners have been prevented, by fields of ice, from ſailing to the north of it.

In the middle, Carelia, Ingria, Eſthionia, Livonia, countries conquered from Sweden; the governments of Novogorod, Smolenſki, Moſcow, Jariſlaw, Wologda, Galiczkow, Wiataka, Kaſan, Solokamſkoi, &c.

In the ſouth, the government of Kiow or Kioff, in the Ukrain, the country of the Coſſacks, along the Nieper, remarkably fertile; Biclogorod; Woroneſh, &c.

Moſt of theſe provinces and governments have capitals of the ſame name. MOSCOW, on the river Moſkwa, was anciently the capital of Ruſſia, celebrated for its magnificence, and the number of its great bells, of which the Ruſſians have always been fond.

PETERSBURG, the preſent capital, conſiſted only of a few fiſhing huts, till the year 1703, when it was founded by Peter the Great. It ſtands on ſwampy ground, on both ſides of the river Neva, extending ſix miles every way, between the Lake Ladoga and the Finland Gulph. As the Neva is not in all places of a proper depth, merchant-ſhips are commonly cleared at Cronſtadt, on the iſland Retuſari, in the Finland gulph, where the Ruſſian fleet is uſually laid up. In the neighbourhood of Peterſburg are ſeveral magnificent palaces, Peterhoff, an imperial ſeat; Oranienbaum, built by Prince Mentzikoff, &c.

Noteburg,

Noteburg, at preſent Sluſſelburg, ſituate on an iſland in the lake Ladoga, was the capital of Ingria before the building of Peterſburg.

In Carelia are, Wiburg, Fredericſham, and Kexholm. In Livonia is Riga, at the mouth of the Duna or Dwina, a city of conſiderable trade; Dort; Revel; and Nerva, on a river of the ſame name, near which Charles XII. of Sweden, with 20,000 men, gained a ſignal victory over 100,000 Ruſſians, 1700. In the Ukraine, ſouth-eaſt of Kiow or Kiof, is PULTOWA, on the river Worſkla, celebrated for the deciſive victory gained by Peter the Great over Charles XII. of Sweden, 27th June 1709.

The principal river in Ruſſia is the WOLGA, one of the largeſt in the world. After a courſe of above 2000 miles, in which there is not a ſingle cataract, it falls into the Caſpian Sea below Aſtracan. It approaches ſo near the Don, that Czar Peter propoſed forming a communication between them: but this noble project was defeated by the irruption of the Tartars; and it has never ſince been reſumed. The Nieper has a great many water-falls, which prevent its navigation.

The moſt conſiderable lakes in this country are Ladoga, 150 miles long, and 90 broad; ſubject to ſtorms, which produce ſhelves in it; joined to the ſea by a canal 70 miles in length, cut by Peter the Great at an immenſe expence: Onega, 100 miles long, and 40 broad, which has a communication with Ladoga by the river Swir, and with the White Sea, by a channel lately cut: the White Lake, Ilmen Lake, Worſero, and Pepus.

In this empire lay the *Montes Riphæi* and *Hyperborei* of the ancients; but their ſituation is uncertain.

The number of inhabitants in Ruſſia is by no means proportioned to its extent. They are computed at twenty-four millions. Before the days of PETER the GREAT, the Ruſſians were little better than ſavages. That illuſtrious prince, by the native force of his own genius alone, for he had received but an indifferent education, produced an aſtoniſhing change. Having committed the management of his affairs to *Le Fort*, a Genevan, and General *Gordon*, a Scotſman, he travelled in diſguiſe through ſeveral countries of Europe, to learn their arts and improvements. He left Moſcow in April 1697, and did not return till September 1698. At Saardam and Deptford, he worked as a common carpenter, to acquire the knowledge of ſhipbuilding. Since his time, this empire has made wonderful progreſs, not only in power and opulence, but in every kind of improvement. Peter left the crown to his Empreſs Cathe-

rine, a native of Livonia, whom he had raiſed to that dignity from being the wife of a Swediſh corporal, and a captive. Prince Mentzikoff, his chief favourite, and one of his beſt generals, had been in his youth a paſtry-cook. The preſent Empreſs of Ruſſia is Catherine II. who ſucceeded in 1762, upon the depoſition and death of her huſband Peter III. formerly Duke of Holſtein.

Chriſtianity was introduced into Ruſſia about the end of the tenth century, by the zeal of a princeſs, as it had been formerly into France and Britain. The Ruſſian church uſed to be ſubject to the patriarch of Conſtantinople; but about the end of the ſixteenth century, it had an independent patriarch of its own. This office Peter aboliſhed, on account of its exorbitant power. All religious matters are now under the direction of a council, called the *Holy Synod.* Beſides archbiſhops and biſhops, there are two metropolitans, the one reſiding at Kioff, and the other at Tobolſki. Although the Ruſſians diſclaim image-worſhip, their churches are full of the pictures of ſaints; and in their private devotions they kneel before ſome image. They retain many other ſuperſtitious and idolatrous cuſtoms, ſuch as bowing and croſſing themſelves when they paſs by a church, and proſtrating themſelves at the entrance. Even the ringing of bells is conſidered as an act of devotion. Divine ſervice is performed in the Sclavonic tongue, which, as it differs much from the modern Ruſſian language, is only underſtood by the clergy.

The profeſſors of all religions are tolerated, Jews and Jeſuits excepted: a great number of the Ruſſian ſubjects are Mahometans and Pagans.

SWEDEN.

SWEDEN is bounded by Daniſh or Norwegian Lapland on the north; by Ruſſia on the eaſt; by the Baltic on the ſouth; by the Sound, the Scaggerac Sea or Cattegate, and the Dofrine mountains, on the weſt: 800 miles in length, and 500 in breadth; between 56 and 69 N. lat. and 10 and 35° E. long.

The principal diviſions are, SCHONEN—chief town, Lunden: GOTHLAND—Gottenburg, Norcoping, Chriſtianſtadt, Calmar: SWEDEN PROPER—STOCKHOLM *, N. lat. 59° 20; E. lon. 19°

* Stockholm is built on each ſide of the influx of the lake Mellor, into the Baltic, and on an iſland in that influx or ſtreight. The iſland is properly the city, and the buildings on each ſide, the ſuburbs, which have communications with the city by two long wooden bridges; on one of which are the butchers ſhambles, and on the other, the fiſh market. Theſe markets are kept clean by water pumped up from below, and the ſtrong current carries off completely all filth.

30.;

30.; Upſal, an archbiſhop's ſee: WEST BOTHNIA, and part of Lapland; EAST BOTHNIA, and part of Finland—Abo, Nyſtad, Cajenburg, Uma, Torne.

The iſlands in the Baltic belonging to Sweden are, Aland, Gothland, Oeland, and Rugen.

Sweden, in general, is a cold, barren, mountainous country, It abounds with lakes and torrents, but has few navigable rivers, and theſe are frozen up for four or five months in the year, as is likewiſe the Baltic. The chief wealth of Sweden ariſes from its mines of ſilver, copper, lead, and iron.

The Swedes were anciently free, and their King elective. In 1397, the crowns of Sweden, Denmark, and Norway, were united by Margaret, daughter of Waldemar, Queen of Denmark, ſirnamed the *Semiramis of the North*. Chriſtiern, one of her ſucceſſors, wiſhing to become abſolute in Sweden, by the aſſiſtance of Trollo, Archbiſhop of Upſal and Primate of Sweden, formed a plot for maſſacring the principal nobility, who oppoſed his views; which inhuman deſign was executed at Stockholm, 8th November 1520. Sweden was delivered from his tyranny by GUSTAVUS VASA, deſcended from the ancient royal family, who, having eſcaped from priſon, had taken refuge in the mountains of Dalecarlia. Chriſtiern was depoſed by his own ſubjects for his cruelty, 1523. Under Guſtavus Vaſa the Proteſtant religion was introduced into Sweden, as it was taught by Luther. Vaſa died 1559.

His grandſon GUSTAVUS ADOLPHUS, and the fourth in order of ſucceſſion from him, by his great abilities and noble exploits filled all Europe with his renown. Being ſet at the head of the Proteſtant confederacy in Germany, he defeated the Imperial troops in repeated engagements, in one of which the famous Auſtrian general Count Tilly was ſlain. But in the midſt of his ſucceſſes, Guſtavus was killed in battle fighting againſt Walſtein, the ſucceſſor of Tilly, on the plain of Lutzen, 15th November 1632, aged only thirty-ſeven. His lieutenant-general, however, Duke Bernard of Saxe-Weimar, gained a complete victory. The war was continued with great ſucceſs by Sweden and the Proteſtants in Germany, aided by France, under the famous generals Bernard, Bannier, Torſtenſon, Wrangel, and others, all trained under Guſtavus, till it was finally terminated by the celebrated treaty of Weſtphalia, 24th October 1648; by which the Proteſtant religion and the liberties of Germany were eſtabliſhed on a ſolid baſis. The affairs of Sweden were conducted by Chancellor Oxenſtiern, a man of great ſagacity, during the minority of CHRISTINA,

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the only child of Guſtavus, who was only ſix years of age at her father's death. This capricious Queen, from a paſſion for letters, reſigned the crown to her couſin Charles Adolphus, ſon to the Duke of Deux-Ponts, 1654; and, embracing the Catholic religion, retired to Rome, where ſhe was not treated with that deference ſhe expected. She died 1689.

Charles XI. the ſon of Charles Adolphus, oppreſſed the liberties of Sweden, and made himſelf abſolute. CHARLES XII. his ſon, who ſucceeded 1697, aged 15, was one of the moſt diſtinguiſhed warriors of modern times. At an early period of life, he performed wonderful exploits againſt the Danes, the Poles, and the Ruſſians, who had all combined to cruſh him. Laying ſiege to Copenhagen, he forced the King of Denmark to accept a peace; he depoſed Auguſtus King of Poland, 1702; but afterwards madly attempting to dethrone Czar Peter, he was completely defeated by him at Pultowa, 1709. Upon this Charles took refuge in Turkey, where he remained for five years. Being ordered to depart from that country, with a frantic boldneſs he attempted, at Bender, with 300 Swedes, to defend himſelf againſt 30,000 Turks. Having at laſt returned to Sweden, he reſumed the war againſt Denmark. He was killed by a muſket ſhot at the ſiege of Frederickſhall, a frontier-town of Norway belonging to the Danes, 1718, aged thirty-ſix. After his death, the Swedes recovered their former liberty; but were deprived of it, by the addreſs of their late King, Guſtavus. This change took place 19th Auguſt 1772.

DENMARK.

THE dominions of Denmark conſiſt of Denmark Proper, Norway, Lapland, Iceland, Greenland, the Faro iſlands, and ſome territories in Germany.

DENMARK PROPER conſiſts of the peninſula of Jutland, and the iſlands at the entrance of the Baltic; Zealand, between the Sound and the Greater Belt; Funen, between the two Belts; and ſeveral other leſſer iſlands, Langland, Laland, Falſter, Mona, Femeren, and Alſen.

JUTLAND—Chief towns, Alburg, ſituate on the gulf of Limburg; Wiburg, Arhuſen, Scanderbourg, Ripen, Fredericia. The ſouth part of Jutland is called the duchy of SLYSWICK.

ZEALAND

ZEALAND—COPENHAGEN, 55-30 N. lat. 13° E. lon. Elſinore, where all the ſhips which enter the Baltic pay toll.

NORWAY, called *Norgie* by the natives, is divided into four governments, Chriſtiana, Chriſtianſand, Bergen, and Drontheim, ſo called from cities of the ſame name.

The Viceroy of the King of Denmark reſides at Bergen.

Other cities of note are, Koningſberg, famous for its ſilver mines, which were firſt diſcovered 1623; Frederickſhall; Frederickſtadt; Arndal, ſituate on a rock in the river Nid, &c.

This is one of the moſt mountainous countries in the world. A chain of mountains extends between Norway and Sweden above 800 miles. Some of the ridges are eſteemed the higheſt ground in Europe. Theſe are called Hardanger, ſixty miles over; Filefield, Dolrefield, &c. At the foot of ſeveral of theſe mountains are caverns of a prodigious extent.

On the north coaſt of Norway, in lat. 68, is that dreadful vortex, called the Maleſtrom or Moſkoeſtrom, from the adjoining iſland Moſkoe, which ſwallows up every thing that comes near it. The noiſe of it is heard at a great diſtance; and its attraction is ſaid ſometimes to reach more than ſix Engliſh miles. At the turn of ebb and flow, the water, for a ſhort time, becomes ſtill.

The Norwegian ſeas are ſaid to contain various monſters; ſome of them of an incredible ſize. The ſea-ſerpent is above 100 feet long; the *kraken* or korven is reported to be a mile and an half in circumference. But what is related concerning it, and concerning the mermen, and merwomen or mermaids, is fabulous.

The moſt remarkable cape is at the bottom of the Scaggerac Sea, called the *Naſe of Norway*.

LAPLAND is very thinly peopled. The inhabitants are of low ſtature, and moſtly Heathens. They live chiefly by fiſhing and hunting. In this country is produced the rein-deer, a moſt uſeful animal, and of ſurpriſing ſpeed in travelling.

The only place worth notice is WARDHUS, an old fort and harbour, with a few houſes, in a ſmall iſland of the ſame name, about one hundred miles eaſt from North Cape, N. lat. 71.—55.

ICELAND is ſituate between 63 and 66° 30 N. lat. and 12 and 27° W. lon. about 400 miles long, and 180 broad. The chief town is Scalholt. The inhabitants are ſuppoſed to be about 80,000, moſt of them Chriſtians, but ſome Heathens.

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The moſt remarkable thing in this iſland is Mount HECLA, which, although covered with ſnow, is always throwing up flames of ſulphur, and torrents of boiling water, which renders it unſafe to approach it.

GREENLAND is divided into Eaſt Greenland and Weſt Greenland.

The extent of this country is unknown, as mariners have been prevented from ſailing beyond the 80 or 81 deg. of N. lat. by mountains of ice; nor is it agreed to which quarter of the world it belongs.

EAST GREENLAND, called alſo *Spitſbergen*, from its rocky coaſts, was firſt diſcovered by Sir Hugh Willoughby, in 1553. It is quite uninhabited, although ſome Europeans, who were accidentally left here, made a ſhift to preſerve themſelves through the winter. In the ſummer-ſeaſon the Dutch and Engliſh carry on the whale-fiſhery on its coaſts.

WEST GREENLAND, which extends from 60 to 75 deg. N. lat. is inhabited by a wild ſort of people, to the number of 7000, who in ſummer employ themſelves in fiſhing and hunting; and in winter live in ſmall huts, which are dug to a great depth below ground, and raiſed only a little above the ſurface.

The ſtraits betwixt Greenland and North America, are called *Davis's Straits*, from Captain Davis, an Engliſhman, who firſt ſailed through thoſe ſeas, 1585.

The FARO or FERRO ISLANDS, are ſo called from their lying in a cluſter, and the inhabitants ferrying from one iſland to another. They are about 24 in number, of ſmall extent, N. lat. 64 deg. W. lon. 7. deg. between Iceland and the Shetland iſlands. The inhabitants are ſuppoſed to amount to about 4000.

From Denmark and the north of Germany iſſued thoſe ſwarms of barbarians, who, for ſeveral ages, under the name of *Danes* and *Normans*, ravaged the different countries of Europe.

The regal dignity in Denmark was at firſt elective; but in proceſs of time, to prevent the horrible ravages of civil wars, it became hereditary in the preſent family. The powers of the crown, however, were very limited. The common people, being oppreſſed by the nobles, at the inſtigation of the clergy, put themſelves under the protection of the King; and, according to a preconcerted plan, made a ſolemn ſurrender of their liberties to Frederick III. at Copenhagen, 1660. He accepted their

their tender; and the nobility were obliged to confirm what the common people had done. Frederick and his ſucceſſors have uſed the abſolute power veſted in them with great moderation.

The eſtabliſhed religion in Denmark is the Lutheran, which was introduced by Chriſtian III. 1533. The office of biſhops here, is only to ſuperintend the inferior clergy, without any other mark of pre-eminence than a diſtinction of their eccleſiaſtical dreſs.

A S I A.

ASIA is bounded on the north by the Frozen Ocean; on the weſt by Europe and Africa; on the ſouth by the Indian Ocean; and on the eaſt by the Pacific Ocean, or great South Sea, which ſeparates it from America: Extending 4740 miles from eaſt to weſt, between 25 and 180 deg. E. lon. and 4380 from north to ſouth, between the equator and 80 deg. N. lat.

The chief ſeas, gulfs, and ſtraits of Aſia are:

On the Northern Ocean, the Gulf of the Icy Sea on the ſouth-eaſt coaſt of Nova Zembla; and the Gulf of Obi or Obſkaia.

On the weſt, the Caſpian Sea; anciently *Mare Caſpium* or *Hyrcanum*, (thought to be joined with the Northern Ocean by a narrow ſtrait, *Strab.* xi. p. 507.;) part of the Mediterranean; *Sinus Arabicus*, or *Mare Rubrum*, the Red Sea; and the Straits of Babelmandel.

On the ſouth, the Arabian Sea, anciently *Mare Erythræum*; Gulf of Perſia and Gulf of Ormus; Gulf of Sindi; Gulf of Cambaya; Bay of Bengal; Straits of Malacca and Sincapora; Straits of Sunda; Gulf of Siam; China Sea.

On the eaſt, the Gulf of Tonkin or Cochin China; Bay of Canton; Gulf of Nanking; Yellow Sea, near Peking; Gulf of Corea, between Corea and the iſlands of Japan; Sea of Ochozk or Lama; Sea of Kamſchatka, &c.

The chief rivers are, the *Euphrates* and *Tigris*, which run into the Perſian Gulf; the *Indus*, which runs into the Indian Ocean; and the *Ganges*, which runs into the Gulf of Bengal; the *Iaxartes* and *Oxus*, which anciently ran into the Caſpian Sea, but now run into a great lake eaſt of the Caſpian Sea. *

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* The courſe of the Oxus and Iaxartes are ſuppoſed to have been diverted into this lake by the Tartars. The notions of the ancients concerning the courſe of theſe rivers, as concerning the Caſpian Sea, were very uncertain. *Strab.* xi.

The other great rivers of Asia were unknown to the ancients; the Ava or Menamkiou, the Menan, Mecon, and Domea, in India beyond the Ganges; the Kiam or Blue River, and the Whamho, Crocceus, or Yellow River, in China; the Argun, and Yamour, which separate Chinese and Russian Tartary; the Oby, Genesa or Jenisca, and the Lena, which run into the Northern Ocean.

The chief mountains in Asia are *Caucăsus*, between the Euxine and Caspian Seas; *Taurus*, *Antitaurus*, and *Imaus*, connected together, and extending the whole length of Asia, from the Mediterranean to the Eastern Ocean.

ASIA ANTIQUA.

THE great divisions were, *Asia Minor*; *Colchis*, *Iberia*, and *Albania*; *Armenia*; *Syria*; *Arabia*; *Babylonia* and *Chaldæa*; *Mesopotamia*; *Assyria*; *Media*; *Persia*, and *Susiana*; *Parthia*, *Hyrcania*, *Margiana*, *Bactriana*, &c.; *India*; *Scythia*.

ASIA MINOR is a name which does not occur in the Classics, but first took place in the middle ages. It is now called *Natolia* or *Anatolia*, because it lies east from Constantinople. The Romans divided it into *Asia cis* or *intra Taurum*, and *Asia ultra* or *extra Taurum* *, *Liv.* xxxvii. 45. xxxviii. 39.

The chief parts of *Asia Minor* were, *Mysia*, *Troas*, Æŏlis, *Ionia*, *Lydia*, *Caria*, *Lycia*, *Pamphylia* and *Pisidia*, *Isauria* and *Lycaonia*, *Cilicia*, *Cappadocia* and *Armenia Minor*, *Pontus*, *Paphlagonia*, *Bithynia*, *Galatia* or *Gallogræcia*, and *Phrygia Magna*.

I. MYSIA, divided into *Minor* and *Major*. The first lay along the Hellespont; hence part of it is called HELLESPONTUS. —— Chief towns, CYZICUS, or *-um*, people *Cyziceni*, situate in a cognominal island of the Propontis, joined to the

509. 517. & 518. Alexander and his men took the Iaxartes for the Tanais, *Liv.* vii. 16. f. 18. Hence it is so called by Q. Curtius, vii. 6. 13. & 7. i. and by Arrian, iv. 15. See also Strabo, xi. 510. Herodotus is thought to have described the Iaxartes, under the name of the *Araxes*, i. 202.; but this cannot be the case, in iv. 40.

* Herodotus calls *Asia cis vel intra Taurum*, Asia within the river Halys, v. 28. So Strabo, xii. *init.* xvii. *fin.* Asia when put for a province, comprehended only the countries along the Propontis and the Ægean sea, *Cic. Flacc.* 27.

continent

continent by two bridges, rendered famous by the siege of Mithridates, which was raised by Lucullus; near this is the river *Granīcus*, where Alexander first defeated the Persians, and Lucullus cut to pieces the army of Mithridates; north of it the river *Æsōpus*, the boundary of this province; south of it *Lampsăcus*; the people, *Lampsacēni*.

Mysia Major was intermingled with the two following divisions, which it anciently included.

II. TROAS, or *Phrygia Minor*.——TROJA or *Ilium*, near the mouth of the river *Scamander* or *Xanthus*, below its junction with the *Simois*. These are torrents which flow from Mount *Ida*, and are said to have been drunk up by the army of Xerxes. On the sea stood *Rhætēum*, where was the tomb of Ajax, and *Sigēum*, where was the tomb of Achilles, both situate on promontories of the same name; opposite to which is the island *Tenĕdos*. On the *Thymbris*, a small river which runs into the Scamander, stood *Thymbra*, famous for the temple of Apollo, hence called *Thymbræus*, in which Achilles was slain by Paris.

Opposite to the north of the island Lesbos is the promontory *Lectum*; south of which stood *Antandros*, and *Adramyttium*, on a bay of the same name; *Campus Thebes*, celebrated by Homer, and *Lyrnessus*, the country of Briseis, the mistress of Achilles; all in *Mysia Major*. In this and the neighbouring countries dwelt the *Lelĕges*.

III. ÆOLIA, or *-is*, between the rivers *Caïcus* and *Hermus*, peopled by the Æolian Greeks from Ætolia. Taken at large it includes the two former divisions.——The chief towns were, *Elea*; *Grynium*, where was an oracle of Apollo, hence called GRYNÆUS, *Virg. Æn.* iv. 345.; *Cuma*, or *-æ*, on a promontory of the same name; *Cyme*; *Larissa*; *Temnos*, &c.

IV. IONIA, likewise peopled by Greeks, containing twelve cities.——PHOCÆA, north of the river *Hermus*, and therefore reckoned by some in Æŏlis; a colony from this city founded Marseilles; SMYRNA, now the chief city in those parts, on the river *Meles*, near the banks of which Homer is said to have been born, hence called *Melesigĕnes*. Seven cities contended about the birth of this poet;

Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athenæ.

West from Smyrna stood CLAZOMENÆ; ERYTHRÆ, whence the Sibyl *Erythræa*, at the bottom of a peninsula, opposite to the isle of *Chios*; its harbour *Cyssus*; near which *Mimas*, a very high mountain; and the promontory and port *Corycus*, or *-um*, near which the fleet of Antiochus was defeated by the

Romans. Alexander made a cut for ſeven miles, to bring the ſea round Erythræ and Mimas.

On the ſouth ſide of the peninſula ſtood TEOS, the city of Anacreon; and at the top, LEBĔDUS: Betwixt theſe is the promontory *Myonnēſus*.

Without the peninſula ſtood COLOPHON, on the river *Haleſus*, near which was the grove *Claros*, ſacred to Apollo, hence called *Clarius*; and *Notion*, or *-um*.

On the ſouth of the river *Cayſter*, or *-tros*, ſtood EPHĔSUS, the moſt illuſtrious city of Hither Aſia, famous for the temple of Diana, one of the ſeven wonders of the world, built at the joint expence of the Grecian ſtates in Aſia; the birth-place of Heraclitus, the weeping philoſopher, of Hipponax the poet, of Parrhaſius and Apelles the painters, *Strabo*, xiv. *p.* 642.

Oppoſite to the iſland *Samos* is the promontory *Mycăle*, where the fleet of Xerxes was deſtroyed by the Greeks.

On the north of the river Mæander ſtood *Priēnæ*, the city of Bias, one of the ſeven wiſe men of Greece. The Mæander forms ſo many windings in its courſe, that it is put for any winding or maze, *Strab.* xii. p. 577. *f.*; *Virg. Æn.* v. 250. South of it was *Milētus*, the city of Thales, the father of philoſophy, and of his ſcholar Anaximander, the inventor of dials and of maps; and of Timotheus the muſician. This city is ſometimes ranked in Caria. —— About thirty ſtadia from the mouth of the Mæander ſtood MYUS, *-untis*, which Artaxerxes aſſigned to Themiſtocles, to furniſh his table with meat, (*opſonium,*) as *Magneſia* was appointed to ſupply him with bread, and *Lampsăcus* with wine, *Thucydid.* i. 138.; *Strab.* xiv. 636.; *Diodor.* xi. 57.; *Nep.* 10.

The cities of CHIOS and SAMOS were alſo comprehended among the cities of Ionia, and completed the number twelve.

V. LYDIA, the kingdom of Crœſus, called alſo *Mæonia*, anciently included Ionia. —— Its capital was SARDES, at the foot of mount *Tmolus*, on the river *Pactōlus*, which joins the *Hermus*. North of this was MAGNESIA, at the foot of mount *Sipўlus*, near which Antiochus was defeated by the Romans under Scipio Aſiaticus; north of it *Thyatīra*.

On the river Cayſtrus ſtood *Philadelphia* and *Metropŏlis*; ſouth of which *Tralles*.

VI. CARIA, the inhabitants, *Cares* * —— HALICARNAS-

* The *Cares* are called by Homer Βαρβαροφωνοι, *Barbarolingues*, Il. ii. 867. as Strabo thinks, becauſe they ſpoke the Greek language improperly, xiv. 661. according to Thucydides, becauſe they were not Greeks, *Ibid.* & *Thucydid. in proœm.* But the diviſion of mankind into Greeks and Barbarians is ſaid to have been unknown in the time of Homer, *Strab.* viii. 370. xiv. 661. & 662.

SUS,

sus, birth-place of Herodotus, the father of history, and of Dionysius, hence called *Halicarnassēus, -aeus,* or *-ensis*; — famous for the monument of Mausolus, erected by his Queen Artemisia, one of the seven wonders of the world, *Strab.* xiv. *p.* 656.; *Plin.* 36. 5. *m.* situate between the *Sinus Seramicus* and *Iasius*, which form the peninsula Doris; at the bottom of which stood *Cnidus*, sacred to Venus, where was a celebrated statue of that goddess, made by Praxitĕles.

Near Halicarnassus was the famous fountain *Salmăcis*, which rendered men effeminate, *see p.* 363.

Opposite to Rhodes was a district called *Peræa Rhodiorum*, because it belonged to that people. At a greater distance from the sea, *Stratonīce*, or *-ea*, *Ablanda*, *Alinda*, *Hydrēla*, *&c.*

VII. LYCIA. —— *Telmessus*, or *-issus*; *Xanthus*, on a river of that name; *Patăra*, famous for the oracle of Apollo, hence called *Patăreus*; *Limyra*, on the river *Limyrus*, where Caius, the grandson of Augustus, died of a wound he had received in *Armenia*; near which was *Promontorium Sacrum* or *Chelidonium*, whence mount Taurus begins; *Olympus*, at the foot of a mountain of that name; mount *Climax*, projecting so far into the sea, that Alexander's army were obliged to march round it up to the waist in water; *Phasēlis*, on the confines of Pamphylia, *Lucan.* viii. 249.

The chief mountain in Lycia is *Cragus*, one of the ridges of which emitting flame, gave room to the poetic fiction of the threefold monster *Chimæra*, made up of a lion, a goat, and a dragon, *Ovid. Met.* ix. 646.; *Serv. in Virg. Æn.* vi. 288.

The government of Lycia was anciently republican, and the inhabitants were distinguished for their virtue, *Strabo*, xiv. *p.* 664.

VIII. PAMPHYLIA and PISIDIA, —— a mountainous country. —— Between the rivers *Cestrus* and *Cataractes* stood *Perga*; *Aspendus*, on the river *Eurymĕdon*, at the mouth of which Cimon destroyed the fleet and army of the Persians. In Pisidia were *Antiochia*, *Termessus*, *Lyrba*, *Selga*, *&c.*

IX. ISAURIA and LYCAONIA, intersected by the branches of mount Taurus; subdued by the Romans under Servilius, hence called *Isauricus*; *Coracesium*; *Sydra*; *Hamaxia*; *Selinus*, where the Emperor Trajan died, hence called *Trajanopŏlis* —— *Iconium*, *Derbe*, *Lystra*, where the Apostle Paul was stoned, *Acts*, xiv. 19.

X. CILICIA, divided into *Aspera* or *Trachēotis*, *Campestris* or *Pedias*, and *Cilicia Propria*; so hemmed in with mountains that it has few passages, and these very narrow, hence called *Pylæ.*

Pylæ. —— At the mouth of the river *Calycadmus*, the promontory *Sarpēdon*, fixed by the Romans as the limit of Antiochus; near which the promontory *Zephyrium*.

Along the coaſt, *Soli*, ſaid to have been founded by Solon. The Athenians who ſettled there, having corrupted the purity of their language, are thought to have given riſe to the term *ſoleciſm*. But this is alſo ſaid of *Soli* in Cyprus, *Strab.* xiv. 663.; *Euſtath. ad Dionyſ.* 875.

On the river *Cydnus*, which had almoſt proved fatal to Alexander, ſtood TARSUS, feigned to have got this name from the Pegăſus of Bellerophon having here loſt his hoof; ſaid to have been built by Perſeus, *Solin.* 38. *Marcellin.* xiv. 25. whence it is called by Lucan *Perſea* Tarſus, iii. 225. the birth-place of the Apoſtle Paul. Strabo ſays that the inhabitants of this city excelled thoſe of Athens and Alexandria in the ſtudy of philoſophy and the ſciences, xiv. *p.* 673.—676.

On the confines of Syria, the mount *Amanus*, now Monte Negro, often mentioned by Cicero, approaches ſo near the ſea as to form the paſs called *Pylæ Syriæ*, or *Amanicæ*, near which ſtood ISSUS, not far from the river *Pinărus*, where Alexander gained his celebrated victory over Darius; and to perpetuate the memory of it, afterwards built *Alexandria*, now Scanderoon or Alexandretta, the port-town to ALEPPO, on the *Sinus Iſſicus*, or the Gulf of Iſſus; and at ſome diſtance from it *Nicopŏlis*.

XI. CAPPADOCIA and ARMENIA MINOR. —— The people, *Cappadŏces*, or *-cæ*, anciently called *Syri*, were one of the three bad *Kappas*, or names beginning with the letter *K* or *C*, the Cretans and Cilicians being the other two, which was afterwards applied to the three Cornelii, Sylla, Cinna, and Lentulus. Upon the extinction of the royal family, the Romans, in conſideration of the ancient league between them, offered this people the enjoyment of their liberty, which they refuſed to accept, alledging they could not bear it. Whereupon they were permitted to chuſe another king. This country was remarkable for its breed of horſes and mules, and for furniſhing the world with ſlaves.

On the confines of Cilicia, at the foot of mount Taurus, ſtood *Cybiſtra*, the place of Cicero's encampment.

In Armenia Minor, on the Euphrates, ſtood *Melitēne*, the ſtation of the legion, called *Fulminifĕra*, the thundering legion.

XII. PONTUS extended along the Mediterranean from *Colchis* to the river *Halys*, the kingdom of Mithridates. Eaſt from

from *Halys* ſtood *Amiſus*. On the confluence of the *Iris* and *Lycus*, *Eupatoria*, which Pompey named *Megalopŏlis*; above which was *Amaſia*, the city of Strabo the geographer.

Along the river *Thermodon* is ſuppoſed to have been the country of the Amazons; their city THEMISCYRA, *Strabo*, xi. *p.* 504.

Eaſt from this, along the coaſt, *Polemonia*, *Pharnacia*, and *Cerăſus*, *-untis*, whence Lucullus is ſaid to have firſt brought the cherry-tree into Italy.

On the borders of Colchis ſtood *Trapezus*, Trebiſond.

Along the river *Halys* lived the *Heneti*; a colony of whom afterwards ſettling in Italy, were called *Veneti*, Plin. vi. 2. and near the *Chalybes*, who are ſaid to have invented iron weapons, *Val. Flacc.* v. 141.; *Dionyſ.* 944.

XIII. PAPHLAGONIA — *Sinope*, ſituate on a peninſula, the moſt illuſtrious city on this coaſt; the birth-place of Diogĕnes the Cynic; *Carambis*, near a famous promontory of the ſame name, now Karempi, oppoſite to *Criu-metopon*, or *Arietis Frons*, in the *Cherſoneſus Taurica*, Crim Tartary, *Strab.* ii. 124. *f.*

XIV. BITHYNIA, extended from the Thracian Boſphorus to the river *Parthenias*. It was anciently called *Bebrycia*, the country of Amȳcus, the ſon of Neptune, the famous pugiliſt, who was ſlain by Pollux, *Serv. ad Virg. Æn.* v. 373.; *Val. Flacc.* iv. 99.

On the Propontis, near the mouth of the river *Ryndacus*, ſtood *Apamēa*, called formerly *Myrlea*. North of it was *Nicomedia*, near which *Libyſſa*, the burial-place of Hannibal, *Plin.* v. 32. *f.* 43.

On the Boſphorus ſtood *Chalcēdon*, now Scutari, called *the city of the blind*, becauſe the founders of it preferred this ſituation to that of Byzantium, on the oppoſite ſide of the Straits, *Herodot.* iv. 144.; *Strab.* vii. 320.; *Plin.* v. 32. *f.* 43.; *Tacit. Annal.* xii. 63. to which Claudian alludes, *de quarto conſul. Honorii*, 176.

On the Euxine ſea, *Calpas*, or *-es*, at the mouth of the river *Calpas*, a celebrated harbour; eaſt of which is the river *Sagaris* or *Sangarius*; *Heraclea* on the *Lycus*; *Tios*, or *-um*.

At the foot of mount Olympus, ſtood *Pruſa*, now Burſa, for ſome time the capital of the Turks; on the Lake *Aſcanius*, *Nicæa*, Nice, famous for the firſt general council held there.

The moſt remarkable cities along the ſea-coaſt in Aſia Minor were ſettled by Greek colonies.

XV.

XV. GALATIA or GALLOGRÆCIA, formerly the north of Phrygia. It got this name from the Gauls, who ſettled in it about two hundred and ſeventy years before Chriſt.——Chief town, *Ancyra*, now Angoura, the capital of the *Tectoſages*, near which Bajazet was defeated and made priſoner by Tamerlane. *Tavium*, the capital of the *Trocmi*, near the river Halys.

XVI. PHRYGIA MAGNA.——In the north, near the ſource of the river Sangarius, ſtood *Peſſinus*, famous for an ancient temple of Cybele, the mother of the gods, which was conveyed to Rome in the ſecond Punic war, at the foot of Mount Dindymus; ſouth of it *Gordium*, famous for the Gordian knot, which Alexander cut with his ſword, inſtead of fairly untying it; *Eumenia*, *Acmonia*.

On the river *Lycus*, before its conjunction with the *Meander*, ſtood *Loadicæa* and *Coloſſæ*; north of which *Apamēa*, on the river *Marſyas*, named from the ſiſter of Seleucus, increaſed by the ruins of *Celænæ*, likewiſe on the Marſyas; where Apollo is ſaid to have flayed alive one Marſyas for preſuming to contend with him in muſic. The rivers Marſyas and Meander are ſaid to flow from the ſame lake, *Strab.* xii. 577. At a temple near Laodicæa, was a famous medical ſchool in the time of Strabo, *Ib.* 580.

In the eaſt end of the Mediterranean is the iſland CYPRUS, about one hundred and fifty miles long and ſeventy broad; ſacred to Venus, who is hence called *Cypria*, *Cypris*, and *Cyprigĕna*.——Chief cities, on the weſt, *Paphos*, now Baffo; on the ſouth, *Amăthus*, and *Citium*, the birth-place of Zeno, author of the ſect called the *Stoics*; on the eaſt, *Salamis*, now Famaguſta, north from the prom. *Pedalium* or *Idalium*; and on the north, *Lapithus* or *Lapēthus*, *Arſinoe*, and *Soli* or *Soloe*, founded by Solon. In the middle of the iſland was *Tamaſſus*, famous for producing the metal called *Æs Cyprium*, copper, at the foot of Mount *Olympus*.

COLCHIS, ALBANIA, and IBERIA, lay between the Euxine and Caſpian ſeas, interſected by different branches of Mount Caucaſus, now Georgia, including Mingrelia, Imaretta, and part of Circaſſia.

Two rivers, which have their ſource at no great diſtance from one another, run into the oppoſite ſeas: the *Cyrus* into the Caſpian; and the *Phaſis*, joined by the *Glaucus* and *Hippus*, into

into the Euxine. Some ſay that the Cyrus is joined by the *Araxes*.

At the mouth of the *Phaſis* ſtood a city of the ſame name, the capital of Colchis, celebrated in fable for the expedition of the Argonauts under Jaſon, in ſearch of the golden fleece; alſo for the temple of Phryxus, &c. *See p.* 439.

On the north-eaſt point of the Euxine ſtood *Dioſcurias*, ſaid to have been built by Caſtor and Pollux; whence its name, *Mel.* i. 19.

The country north of this was called *Boſphorus*, and the people *Boſphorani*; their chief town was *Cimmerium*.

ARMENIA MAJOR, now *Turcomania*, is a very mountainous country. Here are *Taurus*, *Antitaurus*, and *Niphates*, *&c.* and, according to ſome, Mount *Ararat*, where Noah's ark firſt reſted. In this country riſe the rivers *Tigris* and *Euphrātes*, which run into the Perſian gulf; the *Phaſis* and *Lycus*, into the *Euxine*; and the *Cyrus* and Araxes, into the *Caſpian* ſea; *Strabo*, xi. p. 529. The *Tigris*, for ſome ſpace, runs below a branch of Mount Taurus, and then burſts forth again at a place called *Zoroanda*, Ibid.

The chief towns were, *Tigranocerta*, on the river *Nicephorius*; and *Artaxăta*, on the river *Araxes*.

SYRIA extended from Cilicia and Mount Amanus to Arabia and Egypt, between the Mediterranean and the Euphrates. It was divided into five parts, *Commagēne*, *Seleucis* or *Syria Propria*, *Cæleſyria*, *Phœnicia*, and *Palæſtina* or *Judæa* *.

1. COMMAGENE, or *-a.*——The chief city was *Samoſata*, the birth-place of Lucian, on the Euphrates; below which ſtood ZEUGMA, where Alexander tranſported his army over that river oppoſite to *Apamēa*.

* A chain of mountains runs though Syria, from north to ſouth, with a great many ramifications; whence the climate, although naturally hot, is greatly varied. The moſt elevated point is LEBANON, as may be perceived on a map, from the courſe of the rivers.——The rivers of Syria are very inconſiderable, and moſt of them in ſummer become dry. The *Orontes* and *Jordan*, the two chief, are ſcarcely ſixty paces wide at their mouths. The Jordan has a conſiderable depth; but the Orontes, if not impeded by repeated obſtacles, would be quite dry during the ſummer.——Syria, as well as Egypt, Perſia, and almoſt all the ſouth of Aſia, is ſometimes dreadfully infected with clouds of LOCUSTS, a kind of inſects, which ſuddenly deſtroy the leaves of trees and plants, and every green herb, and never fail to produce a famine, with all its direful effects. They are ſo numerous, that, when they take their flight, they literally darken the heavens. They are ſuppoſed to be bred by too mild winters, and conſtantly come from the deſert of Arabia. *Volney's Travels through Syria.*

2. SELEUCIS, *Antiochene* or *Syria Propria*——On the river *Orontes* ſtood *Antiochĭa*, Antioch, where Chriſtians were firſt called by that name; near which the delightful village and grove of *Daphne*, where was a famous temple of Apollo. At the mouth of the Orontes, is the iſland *Melibæa*, famous for producing purple. On the ſea ſtood *Seleucis* or *Pieria*, at the foot of Mount *Pierius*, and north of it *Rhoſus*.

Eaſt from thence *Beræa*, now ALEPPO, the chief city in this country, about ninety miles from the ſea, and one hundred miles from the Euphrates; *Bambycæ*, or *Hierăpŏlis*, famous for the temple of the Syrian goddeſs *Atargatis* or *Mabog*, having the face of a woman and the tail of a fiſh, called by the Greeks *Derceto*, *Plin.* v. 23. The country here was called *Cyrrheſtica*; ſouth of which, *Chalcidene* and *Chalybonitis*. Towards the ſource of the Orontes, *Emeſa*, the city of *Heliogabălus*; *Laodicēa*; *Heliopŏlis*, famous for the temple of the ſun, now Balbeck, the ruins of which ſtill remain, and ſhew its former magnificence. This country was called *Loadicene*, and is commonly included in *Cæleſyria*.

3. CÆLE SYRIA (Κοιλη Συρια, *Cava Syria*,) is incloſed between two parallel mountains, *Libănus*, Lebanon, and *Antilibănus*——The chief city, *Damaſcus*, on the river *Abana* or *Chryſorrhoas*, which riſes in Mount *Hermon*.

Between the Orontes and Euphrates, about one hundred and ſeventy miles north-eaſt from Damaſcus, ſtood PALMYRA or *Thadmor*, in the middle of a ſandy deſert, the city of Zenobia; whence the country was called PALMYRENE.

4. PHOENICIA, or *-ice*, contained the cities TYRUS, Tyre, and SIDON, famous for their commerce; north of which, *Tripolis*, Tripoli, the preſent capital.

5. PALÆSTĪNA or JUDÆA, the Holy Land; called in Scripture the Land of Canaan, the Land of Iſrael, and of Judah

This country was differently divided at different times; anciently into twelve tribes; afterwards into the two kingdoms of Judah and Iſrael; and laſtly, under the Romans, into different diſtricts, *Galilæa*, *Samaria*, *Judæa*, and the *Regio trans Jordanem*, or the country on the eaſt of Jordan.

The *Jor-dan*, that is, the *river Dan*, ſo called from a town near the ſource of it, not far from the foot of Mount Libănus, runs ſtraight ſouth. It is firſt increaſed by the ſmall lake *Samachonitis*, and then by the Lake of *Geneſareth* or *Tiberias*, twelve miles long and eight broad. After a courſe of about one hundred and fifty miles, it falls into the lake called *Aſphaltites*,

tites, from its ſulphur, or *Mare Mortuum*, the Dead Sea, from the immobility or gravity of its waters *.

In GALILEA—the chief places were, *Cana*, *Chorazim*, *Capernaum*, *Jezreel*, *Tiberias*, *Mount Gilboa*, *Bethlehem*, *Nazareth* near *Mount Thabor*, *Naim*, *Zabulon*; *Ace*, *Aco*, or *Ptolemais*, now *Acre*, a ſea-port town, north of *Mount Carmel*, famous in the time of the Cruſades.

SAMARITIS, or *Samaria*.——Its capital *Samaria*; the chief ſea-port town *Cæſarea*, called before the days of Herod *Turris Stratonis*; ſouth of which *Joppe*, where Andromeda is fabled to have been bound, and expoſed to a ſea-monſter, from which ſhe was delivered by Perſeus, ſee p. 396.

JUDÆA.——Its capital HIEROSOLYMA, Jeruſalem, was built on four hills, called *Sion*, *Acra*, *Moriah*, and *Bezetha* or *Kainopolis*; that is the new town. On Moriah ſtood that magnificent building the Temple, which was alſo a kind of fortreſs. The city was ſurrounded with a triple wall. It was but indifferently ſupplied with water. Its principal fountain was called *Siloa* or *Gihon*. The preſent city Jeruſalem is built on the ruins of Kainopolis, and ſmall in compariſon of what it was anciently.

Eaſt of Jeruſalem, *Hierechus*, or Jericho, *Bethel*, *Gilgal*, *Ephraim*; ſouth of which, *Hebron*, *Mamre*, *&c.* Six miles ſouth of Jeruſalem *Bethlem*, the birth-place of our Saviour; at the ſame diſtance north, *Emaus*. On the weſt, *Rama*, *Gibea*; *&c.*

The country of the Philiſtines, *Philiſtæa*, lay along the ſea-coaſt. Chief towns, *Gaza*, *Gath*, *Aſcalon*, *Aſotus*, or *Aſdod*, and *Ekron*.

* This lake contains neither animal nor vegetable life; owing to the extreme ſaltneſs of its water, which is much ſtronger than that of the ſea. It is not however true, as ſome authors affirm, that its exhalations are peſtiferous; ſo as to deſtroy birds flying over it. For it is very common to ſee ſwallows ſkimming its ſurface, and dipping for the water neceſſary to build their neſts. The ſaltneſs of the water is thought to be occaſioned by mines of foſſil ſalt, found in the ſide of mountains on the ſouth-weſt ſhore. On this ſhore alſo are found fragments of ſulphur and bitumen, and hot ſprings. The evaporation from the ſurface of the lake is ſo great as to carry off the waters brought into it by the Jordan Pliny makes the lake more than 100 miles long, and 25 miles in its greateſt breadth, v. 16. Joſephus makes it 580 ſtadia, or 72½ miles long, and 150 ſtadia or 18¾ miles broad, *de Bell. Jud.* iv. 27. Diodorus, 500 ſtadia long, and only 60 ſtadia broad, xix. 98. It is ſuppoſed to occupy the place where the cities of Sodom and Gomorrah ſtood. Strabo ſays, that the tradition of the inhabitants of the country was, that thirteen cities had ſtood there, of which Sodom was the chief; and that they were ſwallowed up by a volcano, xvi. 764. There is every appearance of volcanos having exiſted in this country; and the whole coaſt of Syria is frequently ſubject to earthquakes.

The country east of Jordan, called *Beræa*, anciently *Gilead*, was in general rough and barren. It was divided into several parts, *Trachonitis* or *Iturea*; on the north, *Gaulonitis*, *Batanæa*, or *Basan*, *Galaaditis*, in which were *Ramoth-Gilead*, *Ashtaroth*, &c. *Ammonitis*, *Moabitis*, &c. A confederacy of ten cities in this country was called *Decapolis*.

The country south of the Dead Sea was called *Idumæa* or *Edom*; in which were *Zoar*, *Theman*, *Bozra*, at the foot of Mount *Seir*, &c.; but these are commonly comprehended in *Arabia*.

ARABIA was divided into three parts, *Deserta*, *Petræa*, and *Felix*.

1. ARABIA DESERTA, now called *Arden*, extends from the deserts of *Palmyra* and the *Euphrates* on the north, to *Arabia Felix* on the south, from which it is separated by a range of mountains, as it is from *Chaldæa* on the east.

In travelling through the sandy deserts of this country, people are obliged to direct their course by the stars, or mariner's compass.

The city of greatest note was *Thapsăcus*, on the Euphrates, where was a bridge which Darius crossed in his march against Alexander, and hither he fled after his defeat. Here Cyrus the younger waded through with his army, a thing which Xenophon says the people of Thapsacus had never seen done before. This city is sometimes ranked in Palmyrenè.

2. ARABIA PETRÆA, lies west of the former. It had its name from the city *Petra*, which, before the time of the Macedonians, was called *Arce*, the capital of the *Nabatæi*, Strab. xv. 776.; Joseph. Antiq. iv. 8. east from mount *Horeb* and *Sinai*, and the desart of *Sur*; but authors differ about the situation of it.

On the *Sinus Arabicus*, or Red Sea, stood *Berenice*, anciently *Ezion-Geber*, whence the ships of Solomon sailed to Ophir, supposed to have been a port in Sofala on the south-west coast of Africa, *see p.* 127.; *Phara* or *Paran*, whence the adjoining wilderness was named, at the bottom of the east side of the gulph of *Hercŏpŏlis*; at the top of which stood *Arsinoe* or *Cleopatris*, now *Suez*, whence the isthmus has its name.

3. ARABIA FELIX, is a large peninsula between the gulphs of Arabia and Persia. It is remarkable for the fertility of its soil; but was very little known to the ancients. Among the different states, the *Sabæi* were the most distinguished.

BABYLONIA and CHALDÆA, now *Eyraco* or *Iraca Arabic*, extended from the Persian gulf, along the Euphrates, a little above BABYLON, its capital.

ME-

MESOPOTAMIA was included between the Euphrates and Tigris, now commonly called *Diarbec*. The chief cities were, *Nisibis*, on the river *Mydonius*, which flows into the *Tigris*, the great bulwark of the Romans againſt the Parthians; *Seleucia*, now BAGDAD, on the confluence of the Tigris with a branch of the Euphrates; built by Seleucus Nicanor, who, to people it, exhauſted Babylon of its inhabitants; *Carræ*, between the river *Chaboras* and the Euphrates, memorable for the defeat and death of Craſſus, and afterwards for the murder of Caracalla; north of which *Batnæ* and *Edeſſa*, near the foot of mount Taurus.

In Meſopotamia the learned ſuppoſe the garden of Eden to have been; but where, is uncertain.

ASSYRIA, now *Curdiſtan*, lay eaſt of the Tigris.——Chief cities, *Ninus* or *Nineve*, on the Tigris, oppoſite to the place where *Mouſul* now ſtands; *Arbēla*, memorable for the final overthrow of Darius by Alexander, which happened at the village *Gaugamēla*, near the river *Lycus*; *Cteſiphon*, oppoſite to Seleucia.

MEDIA extended along the ſouth of the Caſpian ſea.—— Its chief town was *Ecbatāna*, now Hamadan.

PERSIS and SUSIANA.—— Chief towns, *Perſepŏlis* and *Paſagarda*, the burial-place of Cyrus; *Suſa*; and *Elymais*, which gave name to a diſtinct province.

The countries of Aſia eaſt of this were very imperfectly known to the ancient Romans; and therefore are ſeldom mentioned in the claſſics, except in the hiſtory of Alexander the Great.

The northern parts of Aſia were altogether unknown.

Hiſtorical Account of ANCIENT ASIA, *particularly of the* PERSIAN EMPIRE.

THE ſtate of Aſia, as of other countries, during the firſt ages of the world, is involved in obſcurity. All we know of it is gathered from the ſacred writings. The accounts of heathen authors, till the wars of the Perſians with the Greeks, are fabulous and contradictory. The authors from whom chiefly we derive our information on this ſubject are, *Herodotus*, *Xenophon*, *Diodorus Siculus*, who borrows from *Cteſias* of *Cnidus*, the phyſician of *Artaxerxes Mnemon*, ii. 2. & 32. and *Juſtin*, the abridger of *Trogus Pompeius*.

NINUS

NINUS was the first king who established an extensive empire in Asia. He conquered all the countries from the Euxine and Caspian seas to Arabia and Egypt, *Diodor.* ii. 1. & 2.; *Justin.* i. 1. He built NINIVE or *Ninus* on the Tigris, Diodorus says, improperly, on the Euphrates; a city of immense extent, no less than four hundred and eighty stadia, or sixty miles in circumference, *Diodor.* ii. 3. or three days journey, *Jonah*, iii. 3. The walls were one hundred feet high, and so broad that three chariots could go on them abreast. They were defended by one thousand five hundred towers, two hundred feet high, *Diodor. ib.*

Ninus, at his death, left the government to his Queen SEMIRAMIS, who raised over his tomb a mound of earth, according to Diodorus, nine stadia high and ten broad, *Ib.* 7. which is scarce credible. Semiramis is said to have founded Babylon, *Ib.* 7. but this is also ascribed to Belus, *Curt.* v. iv. and likewise to others. She extended her empire over Ægypt, a great part of Lybia, and Æthiopia, *Diodor.* ii. 14. but attempting to make war on India, she was repulsed with loss, *Ib.* 18. Semiramis was succeeded by her son NINYAS. Some say she was slain by him, *Justin.* i. 2. But about this authors differ, *Diodor.* ii. 20. Ninyas lived in peace. Devoted to pleasure, he shut himself up in his palace at Niniveh, and seldom appeared to his subjects, leaving the charge of every thing to his ministers. His successors are said to have imitated this example for thirty generations, during the space of one thousand three hundred and sixty years *, *Ib.* 21.; *Justin.* i. 3.

The last king of Assyria was SARDANAPALUS, who is said to have surpassed all his predecessors in luxury and effeminacy †, *Diodor.* ii. 23.; *Justin.* i. 3.; *Juvenal.* x. 362. ARBACES or ARBACTUS, governor of Media, having procured admission to him, found him amidst crowds of women and eunuchs in a female dress, and employed in female occupations. Disdaining, therefore, to obey so despicable a prince, he formed a conspiracy with *Belesys*, the governor of Babylon, to dethrone him. For this purpose they led a great army to-

* One of these kings is said to have sent assistance to Priam king of Troy, against the Greeks, under Memnon, *Died.* ii. 22. and Plato makes the kingdom of Priam to have been dependent on the Assyrian empire, *de legibus*, iii. p. 685. but this is mentioned by no other author.

† Herodotus mentions the riches of this king only by the by, ii. 150. He ordered a sentiment to be inscribed on his tomb, intimating that he had placed his chief happiness in sensual gratifications, which Aristotle said was fit only to be put on the tomb of an ox, *Cic. Tusc.* v. 35. *Fin.* ii. 32.

wards

wards Niniveh. Sardanapalus, being defeated in battle, and reduced to deſpair, ſhut himſelf up in his palace; where, having erected a great funeral pile, he burnt himſelf and all his effects, to an incredible amount; having in this alone, ſays Juſtin, diſplayed the courage of a man. Thus the empire of Aſia was transferred from the Aſſyrians to the Medes *.

Herodotus gives a different account concerning the origin of the empire of the Medes, obſerving, at the ſame time, that the ſtory was told other three different ways, i. 95. The Medes firſt revolted from the Aſſyrians, and others afterwards followed their example. Having eſtabliſhed their independence, they for ſome time enjoyed liberty. But when diſputes aroſe among them, one DEJOCES, a man of extraordinary ſagacity, by an appearance of juſtice, had the addreſs to perſuade the people to create him king. He founded ECBATĂNA, and built there a palace for himſelf, which he ſtrongly fortified. He then ſurrounded himſelf with the uſual appendages of royalty, became difficult of acceſs, and tranſacted every thing by the intervention of miniſters. He, however, continued to maintain his authority by the moſt rigid adminiſtration of juſtice, for fifty-three years.

After the death of Dejoces, PHRAORTES his ſon ſucceeded, who ſubdued the Perſians and other nations; but attempting to reduce Niniveh, was cut off, with moſt of his army, *Ib.* 102.

CYAXARES, the ſon of Phraortes, ſoon revenged his father's death, by defeating the Aſſyrians and laying ſiege to Niniveh. But he was prevented from taking the city by an inroad of the Scythians, from about the lake Mæōtis, who overran great part of Aſia, and kept poſſeſſion of it for twenty-eight years. At laſt Cyaxares, having by artifice either de-

* Diodorus makes the empire of the Medes to have laſted above 1300 years, ii. 28. but Herodotus, only 500, i. 95. as Diodorus himſelf remarks, but preſers the authority of Cteſias, ii. 32.

Arbaces is thought by ſome to have contented himſelf with the empire of Media, and to have reſigned that of Babylon to his aſſociate *Belleſis*, who is ſuppoſed to have been the ſame with *Nabonaſſar*, called alſo BALADAN, 2 *Kings*, xx. 12. from whoſe reign began the famous aſtronomical epoch at Babylon, B. C. 747 called from his name the *æra of Nabonaſſar*.

A third independent kingdom is ſaid to have been eſtabliſhed at the ſame time, the capital of which was Niniveh. Its kings are ſuppoſed to be thoſe called in ſcripture the kings of Syria or Aſſyria; as *Tiglathpileſer*, *Salmaneſer*, *Eſarhaddon*, who took Baylon, and annexed it to his former dominions; who alſo carried away the Iſraelites as captives into the land of Aſſyria; *Nabopolaſſar*, who in conjuction with *Cyaxares*, the Mede, took and deſtroyed Niniveh; *Nebuchadnezzar*, who took and deſtroyed Jeruſalem, carrying Zedekiah, its laſt king, and the Jews, into captivity to Babylon, &c.

ſtroyed

ſtroyed or expelled them, recovered what he had loſt, took Niniveh, and reduced the Aſſyrians to ſubjection, except the country around Babylon, *Ib.* 106.

His ſon ASTYAGES had an only daughter, named *Mandāne*, whom he gave in marriage to *Cambÿſes*, a Perſian, being prevented by a dream from giving her to a Mede. In conſequence of a ſecond dream he ſent for her from Perſia, when big with child, and after ſhe brought forth a ſon, commanded *Harpăgus*, his chief miniſter, to deſtroy him. Harpagus, unwilling to execute theſe orders himſelf, delivered the child to the king's ſhepherd to be expoſed. The ſhepherd's wife happened at that time to be delivered of a dead male-child. Being greatly taken with the appearance of the royal infant, ſhe perſuaded her huſband to preſerve him, and expoſe their own child in his ſtead. Thus CYRUS, for ſo he was named from *Cyno*, i. e. *canis*, the Greek name of the Shepherd's wife, was brought up as her ſon. After various adventures, he dethroned his grandfather Aſtyages, and became the founder of the Perſian empire. *Herodot.* i. 97.—131. *Juſtin.* i. 4.—7.

Hiſtory of the PERSIAN EMPIRE.

Cyrus firſt made war on CRŒSUS, king of Lydia, the moſt opulent prince of his time. Crœſus was the ſon of *Alyattes*, and the fourth in deſcent from GYGES, who ſlew his maſter CANDAULES, the laſt of the *Heraclīdæ*, or deſcendants of Hercules, at the inſtigation of his queen, who was provoked at the indignity of having had her beauty too openly expoſed, by the contrivance of her huſband out of vanity, to this ſame Gyges, his chief favourite, *Herodot.* i. 6.—17. Gyges is ſaid by Plato, to have effected this revolution by means of a magical ring, which, when he put it on, rendered him inviſible, *Cic. Off.* iii. 9.

Cræſus was the firſt that ſubdued the Grecian ſtates in Aſia. His dominions extended from the *Ægēan* Sea to the river *Halys*. He ſurpaſſed all the kings of that age in munificence. The fame of his hoſpitality attracted to his court the moſt diſtinguiſhed ſages of his time; among the reſt, SOLON, the legiſlator of Athens. Crœſus, having ſhewed him all his treaſures, aſked, if he had ever ſeen a happier man. Solon mentioned ſeveral, of diſtinguiſhed virtue, though in humble life; and concluded with obſerving, that no one could be called happy before his death. After the departure of Solon the indignation

of

of heaven (*Nemĕſis*) overtook Crœſus, becauſe, ſays Herodotus, he thought himſelf the happieſt man in the world. He loſt his favourite ſon *Atys*, who was killed, while hunting, by an accidental wound which he received from one *Adraſtus*, a Phrygian exile, whom Crœſus had protected, and who, although pardoned by Crœſus, yet from mere grief privately ſlew himſelf on the prince's tomb.

Crœſus mourned the loſs of his ſon for two years. He was rouſed from this deſpondency by hearing of the revolution in Media. *Aſtyages*, whom Cyrus had dethroned and put in priſon, was grandfather to Crœſus by the mother's ſide. In order therefore to avenge his cauſe, to ſtop the progreſs of Cyrus, and perhaps enlarge his own dominions, Crœſus reſolved to make war. With this view he ſent ambaſſadors to conſult the oracles in Greece and Lybia, with rich preſents to each. Several of theſe preſents remained in the time of Herodotus, *Ib.* i. 46. 50. 51. 92. An anſwer was returned by the oracle at Delphi, that if Crœſus marched againſt the Perſians, he ſhould overturn a great empire. Encouraged by this oracle, which he interpreted in his own favour, he croſſed the river Halys, and advanced into Cappadocia againſt Cyrus. They fought in the territory of the Pterians near *Sinōpe* with doubtful ſucceſs. Night put an end to the battle.

Next day Crœſus, ſeeing Cyrus did not renew the attack, departed with his army to Sardis, intending, as the ſummer was far ſpent, to defer further operations till next ſpring. In the mean time he ſent for aſſiſtance to his allies, to *Amāſis*, king of Ægypt, to *Labynetus*, king of Babylon, and to the Lacedemonians. Apprehending no immediate invaſion from Cyrus after ſo equal a conflict, he diſbanded part of his army, which was compoſed of mercenaries. But Cyrus being informed of ſuch imprudent conduct, led his army by rapid marches to Sardis. Having defeated the Lydians, who had come out to oppoſe him, he laid ſiege to the town, and took it by aſſault on the fourteenth day. He gave ſtrict orders to ſpare the life of Crœſus; who notwithſtanding would certainly have been killed, had it not been for his ſon, who till that time had been dumb. But ſeeing a Perſian ruſhing on his father to ſlay him, fear and anxiety broke the ligaments of his tongue, ſo that he called out, *O man, do not kil Crœſus*. He continued ever after to enjoy the uſe of ſpeech. Crœſus being brought to Cyrus, was ordered to be bound, and laid on a funeral pile in order to be burnt. When the flames were juſt beginning to blaze, he called out three times, *Solon, Solon, Solon!* Cyrus being told the reaſon of this exclamation, and reflecting on the uncertainty of human things,

ordered him to be taken down from the pile, and ever after treated him with the greatest kindness, *Herodot.* i. 26.—92. *Justin.* i. 7.

Crœsus having sent a messenger to Delphi to upbraid the priestess for having deceived him, after all his presents, was told, that he had deceived himself, by explaining an ambiguous oracle in his own favour, and that he did not suffer for his own fault, but for that of his progenitor *(Gyges,)* who, seduced by the artifice of a woman, had slain his master and usurped his crown, *Ib.* 91.

Crœsus derived his great wealth from the gold mines in mount *Tmolus* near *Sardis*, which being long wrought, were in after times exhausted, *Ib.* 93. *Strab* xiii. 625. The Lydians were the first who coined gold and silver. The invention of dice *(tali et tesseræ)* and of the ball, is also ascribed to them, *Ib.* 94.

The Persians acquired from the Lydians a taste for the delicacies of life, to which formerly they were strangers, *Ib.* 71.

After the taking of Sardis, Cyrus next subdued the Greek states in Asia, *Ib.* 141. &c.; *Thucydid.* i. 16. whom he had before attempted in vain to detach from the interest of Crœsus, *Herodot.* i. 76. He then turned his arms against the king of Babylon; and having defeated him in battle, laid siege to the city, which he took by surprise, on a festival day, by diverting the course of the river *, *Ib.* 191.; *Polyæn.* vii. 6. 5.

Cyrus, last of all made war on the *Massagetæ*, a people of Scythia, north of the river *Araxes*, then under the government of a queen called TOMYRIS. By a stratagem he cut to pieces a part of the enemy's forces, and took the queen's only son, who commanded them, prisoner, with a number of his soldiers. The prince, unable to bear this disgrace, slew himself. Soon after Tomyris, at the head of her troops, attacked Cyrus with such fury, that she gained a complete victory. Cyrus himself was slain, with the greatest part of his army. His body being found, she ordered the head to be put into a leathern bag, full of blood, with these sarcastic expressions;

* Soon after the reduction of Babylon, Cyrus granted permission to the Jews, in the seventieth year of their captivity, to return to their own country, and rebuild Jerusalem, B. C. 536.

Herodotus relates, that Cyrus, in his way to Babylon, provoked at the river Gyndes, which ran into the Tygris, for having carried off one of his sacred horses, while attempting to cross it, ordered his army to cut 180 canals on each side of it, and thus divided it into 360 streams; so verifying his threat, that he would make it so dry, that it might be crossed even by a woman, without wetting her knees, i. 189. 202. v. 52. So Seneca, *de Ir.* iii. 21. It is hardly to be believed, that, at so important a period, he should have spent on this work a whole summer. *Ib.*

Thou haſt ever thirſted for blood, now take thy fill, Herodot. i. 201.—ad fin.; Juſtin. i. 8. Authors differ as much about the death of Cyrus, as about his birth. Diodorus Siculus relates, that he was crucified by Tomÿris, ii. 44. Xenophon, in his Κυρου παιδειαν, or *inſtitution of Cyrus*, ſays he died a natural death, *Cic. Sen.* 22. *legg.* ii. 22.; but this excellent book was not intended to contain an exact hiſtory, *(non ad hiſtoriæ fidem ſcriptus,)* but, by mingling fable with truth, to delineate the model of a perfect prince, *Cic. ad Q. fr.* i. 1. 8. From the diverſity of accounts concerning Cyrus, we ſee the uncertainty of tradition. Cyrus reigned thirty years.

CAMBYSES, his ſon, ſucceeded. He made war on *Amaſis* king of Egypt; who in the mean time dying, was ſucceeded by his ſon PSAMMENITUS, *Herodot.* ii. 1. iii. 1.—10. The cauſe of the war, according to Herodotus, was frivolous, iii. 1.; but Polyænus makes it a very juſt one, viii. 29. To facilitate his operations, Cambyſes, by the advice of one *Phanes*, a native of *Halicarnaſſus*, who on account of ſome offence had deſerted from Amaſis, made an alliance with the king of Arabia. By him Cambyſes and his army were ſupplied with water in the deſerts through which they had to paſs. When they reached Egypt they were met by the Egyptians near Peluſium. A fierce battle was fought, in which the Egyptians were defeated. Herodotus informs us, that he ſaw the bones of the ſlain ſcattered up and down in the place where they fell. The ſculls of the Egyptians were hard, becauſe they always went with their heads bare and ſhaved; thoſe of the Perſians, ſoft, becauſe their heads were always covered with a *tiara* or turban, *Ib.* 12.

Cambyſes took Peluſium, according to Polyænus, by the following ſtratagem. He placed before his army a number of cats, dogs, ſheep, and other animals, which were looked upon as ſacred by the Egyptians; and thus prevented them from diſcharging their miſſive weapons, for fear of wounding any of theſe animals, vii. 9. Herodotus does not mention this circumſtance, but ſays, that Cambyſes, after his victory, advanced directly to Memphis. He ſent up the Nile before him a ſhip of *Mitylēnè*, with a herald, to ſummon the inhabitants to ſurrender; but they, tranſported with rage, deſtroyed the veſſel, and cut to pieces all on board. Cambyſes having taken the town in ten days, ordered ten of the firſt rank to be executed, for every one of his men that had been maſſacred; among the reſt the ſon of Pſammenitus. The king himſelf was ſpared, but afterwards ſtimulating the Egyptians to revolt, he was put to death, having reigned only ſix months, *Ib.* 15. All Egypt

ſoon after ſubmitted to the conqueror, and that country has almoſt ever ſince been ſubject to a foreign yoke. From *Memphis* Cambyſes went to *Sais*, the burying place of the kings of Egypt; where having cauſed the body of *Amaſis* to be taken from the tomb, and treated with the greateſt indignity, he ordered it to be burnt, contrary to the cuſtom both of the Egyptians and Perſians, *Ib.* 16.

After the conqueſt of Egypt, the *Lybians*, the *Cyrenians*, and *Barcæans*, ſent ambaſſadors to Cambyſes with preſents, as a token of ſubmiſſion, *Ib.* 13. Next year, which was the ſixth of his reign, *Cambyſes* reſolved to make war in three different places; againſt the *Carthaginians* by ſea, and againſt the *Ammonians* and *Ethiopians* by land. But the firſt of theſe projects he was obliged to drop, as the *Phœnicians*, without whoſe aſſiſtance he could not carry on that war, refuſed to co-operate with him againſt the Carthaginians, who were deſcended from them, Carthage being originally a colony from Tyre, *Ib.* 19.

But being determined to invade the other two nations, he ſent perſons into Ethiopia with preſents of purple, golden bracelets, perfumes, and wine; who, under the character of ambaſſadors, ſhould act as ſpies. The King of Ethiopia, ſuſpecting the cauſe of their journey, treated them with contempt, and ſcorned their preſents, except the wine. However, in return, having bent a bow in their preſence, he bid them give it to Cambyſes, with this advice, that when the Perſians could draw bows of ſuch magnitude with equal eaſe, then he might make war on the Ethiopians with ſuperior forces; in the mean time, he ſhould thank the Gods for not having put it into the hearts of the Ethiopians to covet any other country than their own, *Ib.* 21.

Cambyſes, enraged at this anſwer, immediately advanced with his army, like a perſon bereft of his ſenſes, without having provided what was neceſſary for ſuch an expedition. When he arrived at Thebes, in upper Egypt, he detached about 50,000 of his men to ravage the country of the Ammonians, and burn the temple of Jupiter Ammon. But they were all overwhelmed with ſand in the deſert, and never more heard of, *Ib.* 26.; *Senec. Nat. Quæſt.* ii. 30. which diſaſter ſometimes befals travellers in theſe parts, *Sallaſt. Jug.* 79. The army of Cambyſes, before it had proceeded the fifth part of the way, was reduced to ſuch ſtraits for want of proviſions, that they were obliged to eat their beaſts of burden, and at laſt ſome of them one another, every tenth man being ſelected by lot

lot for this dreadful purpoſe. In the mean time, Cambyſes himſelf is ſaid to have been ſerved with delicacies, *Senec. de Ira*, iii. 20. At laſt, however, apprehenſive for his own ſafety, he was forced to return with diſgrace, and with the loſs of the greateſt part of his army, *Herodot.* iii. 25. Upon his arrival at Thebes, he pillaged all the temples in that city, which were numerous, and very rich, and then ſet them on fire, *Diodor.* i. 46. and 49.

When Cambyſes came to Memphis, he found the city full of rejoicings, and keeping holiday; at which he was greatly enraged, ſuppoſing it to be on account of his bad ſucceſs. Being informed by the magiſtrates that it was becauſe they had found their God APIS, who had not appeared for a conſiderable time, he would not believe them; but imagining that they impoſed on him, he cauſed them to be put to death. He then ſent for the prieſts, who, making the ſame anſwer, were ordered immediately to bring *Apis* to him; for that ſince their god was ſo familiar as to appear among them, he wiſhed to ſee him *.

When Apis was brought to Cambyſes, he, ſtill more enraged, drew his ſword to run him through the belly, but happened to ſtrike him on the thigh. Then ridiculing the prieſts for their ſtupidity in worſhipping a brute as a god, he ordered them to be ſeverely ſcourged, and ſuch of the Egyptians as ſhould be found celebrating the feaſt of Apis, to be ſlain. The god was carried back to his temple, where, having died of his wound, he was ſecretly buried by the prieſts, *Herodot.* iii. 29.

The Egyptians believed that Cambyſes, on account of this impiety, became mad. But he was ſo before, and continued to give ſignal proofs of it. SMERDIS, or *Mergis*, his brother, was the only perſon in the army that could bend the bow ſent to Cambyſes by the king of Ethiopia. Cambyſes, therefore, from jealouſy, ſent him back to Perſia; and ſome time after, dreaming that one came to tell him that *Smerdis* was on the throne, he diſpatched PREXASPES, one of his confidents, to kill him, which he accordingly did, *Ib.* 30. His ſiſter *Meröe*, and the ſame alſo his wife, whom he carried with

* This *Apis*, called by the Greeks *Epaphos*, was a calf, diſtinguiſhed by certain uncommon marks, his body all black, except a white ſquare ſpot on his forehead, the figure of an eagle on his back, and of a beetle on his tongue, *Herodot.* iii. 28.; *Strab.* xvii. 807. Pliny makes the marks different, viii. 46. f. 71. When ſuch a calf was found, he was carried by the prieſts to Memphis, placed in a magnificent temple, and worſhipped by that ſuperſtitious people with extraordinary honours. After his death he was buried with incredible pomp, and the whole nation went into mourning, *Ibid.* & *Diodor.* i. 84. 85.

him

him in all his expeditions, he ordered to be ſlain, for lamenting her brother's death *.

While Cambyſes exerciſed ſuch frantic cruelty in Memphis, *B.* 37. his dethronement was plotting at Suſa, 61. *Patizithes*, one of the Magi, a Mede by birth, to whom Cambyſes had left the chief direction of affairs in his abſence, had a brother extremely like *Smerdis*, the ſon of Cyrus, and probably of the ſame name. Patiſethes being fully aſſured of the death of that prince, which was concealed from the public, and knowing how odious Cambyſes had rendered himſelf by his cruelty, having inſtructed his brother to perſonate Smerdis, placed him on the throne. Heralds were immediately diſpatched to all parts of the empire, to notify his acceſſion, and to require their obedience. Cambyſes, in his return from Egypt, met the herald ſent thither at Ecbatăna in Syria. Being thunderſtruck at the tidings, he at firſt ſuſpected that he had been betrayed by Prexaſpes, and that his brother was ſtill alive. But being aſſured of the contrary, he determined to advance towards Suſa with the greateſt diſpatch, to inflict vengeance on the uſurpers. But as he was mounting his horſe for this expedition, his ſword dropt from its ſcabbard, and wounded him in the thigh, nearly in the ſame part, as the Egyptians alledged, in which he had ſtruck their god Apis. Perceiving his wound to be mortal, he aſſembled the chief men of the Perſians in his army, and laid before them all that had happened, conjuring them at the ſame time not to let the empire again paſs from the Perſians to the Medes. Cambyſes died, after having reigned ſeven years and five months, without iſſue. The Perſians, after his death, judging what he had ſaid as groundleſs, and proceeding from hatred to his bro-

* Cambyſes, before he married *Meroë*, as it was contrary to law, is ſaid to have conſulted the royal judges. They anſwered artfully, that there was no law which permitted a brother to marry his ſiſter; but there was a law which allowed the king of Perſia to do what he pleaſed. —— He one day aſked *Prexaſpes*, whoſe ſon was his cup-bearer, what the Perſians thought and ſaid of him. *All your other qualities*, ſays he, *are greatly extolled, but they alledge you love wine too much. They no doubt ſuppoſe*, ſaid the king diſpleaſed, *that wine impairs my faculties. You ſhall judge immediately.* Then ordering the ſon of Prexaſpes to ſtand at ſome diſtance, with his left hand upon his head, he took a bow, and having bent it, ſaid he would ſhoot the young man through the heart; which he accordingly did, adding exultingly to the father; *Have I a ſteady hand?* To which the contemptible flatterer, as if unaffected with the murder of his ſon, replied, "Apollo could not have aimed better." *Senec. de Ira*, iii. 14.; *Herodot.* iii. 34. 35. On another day he ordered twelve Perſians of the firſt rank to be buried alive, *Ib.* Cræſus having preſumed to admoniſh him of the conſequences of theſe atrocities, was ordered to be put to death; but the miniſters of his cruelty, knowing he would repent of it next day, deferred the execution. It was ſo; Cambyſes expreſſed his joy at the preſervation of Cræſus, but ordered all the miniſters to be put to death for diſobeying his commands. *Ib.* 36.

ther,

ther, quietly ſubmitted to Smerdis, the Magian, as the real ſon of Cyrus, eſpecially as Prexaſpes now declared that he had not killed Smerdis, *Ib.* 66.

SMERDIS, the Magian, being now ſecure of the kingdom, to ingratiate himſelf with the people, granted them many immunities, which made them afterwards greatly regret his loſs. But this, and his living quite ſecluded from the Perſian nobles, raiſed in them ſuſpicions of his not being what he pretended. At laſt, after he had reigned ſeven months, the impoſture being completely detected by means of *Phedyma*, one of his wives, daughter to *Otanes*, a Perſian nobleman of the firſt rank, a conſpiracy was formed againſt him by *Otanes* and ſix other Perſian noblemen. In the mean time, while they were concerting meaſures about the execution of their plot, *Prexaſpes*, whom the Magi had apparently prevailed on to favour their views, and to declare to the people aſſembled for that purpoſe what they wiſhed, having aſcended the tower of the palace, to the aſtoniſhment of every one preſent, made an open confeſſion of the whole truth, and then threw himſelf headlong from the tower, and thus periſhed. The conſpirators, ignorant of what had paſſed, were now advancing to the palace; and having from their rank procured admiſſion at the gate, they ruſhed into the apartment of the *Magi*, who were deliberating together about the affair of Prexaſpes. *Smerdis* and his brother made the beſt defence they could, and wounded ſome of the conſpirators; but they were ſoon both diſpatched. The conſpirators having cut off their heads, inſtantly ran forth, and, expoſing them to the people, laid open the whole impoſture. The Perſians, inflamed by what they had heard, drew their ſwords, and ſlew ſuch of the *Magi* as they could find. This day was ever after kept as a feſtival, called *the ſlaughter of the Magi*, (μαγοφονια) on which it was unlawful for any of that order to appear in public, *Herodot.* iii. 74.—80.

When the tumult was allayed, the ſeven noblemen who had ſlain the *Magi*, met to deliberate about the adminiſtration of the empire. OTANES, who ſpoke firſt, arguing from the abuſes attendant on arbitrary power, gave his opinion for a popular government.

MEGABYSUS, who ſpoke next, admitting all that *Otanes* had ſaid againſt monarchy, confuted his reaſons for a democracy. For nothing, he ſaid, was more ſenſeleſs or more inſolent than the populace; and to avoid the inſolence of a tyrant, by ſubmitting to that of an ungovernable multitude, was a plan by no means to be approved. A king knows what he does, but

but the people neither knows nor hears any thing, but acts precipitately, without thought, like a torrent; he therefore gave his voice for an aristocracy, wherein the government is entrusted to a few men, distinguished for their prudence and virtue.

DARIUS, who spoke third, agreed with Megabysus in rejecting a popular government; but contended, that an oligarchy, or the government of a few, was productive of hatred, envy, seditions, and murders; he therefore gave his opinion for a monarchy, as the best form of government, when well administered; and to confirm it, added, that to monarchy the Persian nation owed its liberty and its power. With him the other four noblemen agreed.

Upon this *Otanes*, finding himself left alone, declined having any farther concern in their consultations, as he said he never would be king; and only requested certain privileges for himself and his descendants, which were readily granted, and more besides. These, Herodotus informs us, his family continued to enjoy in his time. It was determined by the other six, that the seven conspirators should have liberty to enter all the apartments of the palace, without being introduced, except that of the women; and that the king should not be allowed to marry a woman out of any other family than of the seven conspirators. To determine which of them should be king, they agreed to meet on horseback next morning in a certain place near the city, and that he whose horse first neighed after sun-rise, should be king; thus leaving the election as it were to the determination of the Sun, the chief god of the Persians. The groom of Darius, hearing of this agreement, led a mare over night to the place appointed, and then brought thither his master's horse. Next morning, when the horse came to that spot, he immediately neighed, and thus Darius was declared king.

Darius was the son of Hystaspes, then governor of Persia, and sprung from the royal family of *Achæmènes*. To commemorate the services of the seven noblemen who slew the *Magi*, the privy council of the Persian kings ever after consisted of seven, *Ezra*, vii. 14.; *Esther*, i 14. &c. and these counsellors enjoyed the same privileges which had been granted to the seven conspirators, *Herodot.* iii. 76.—88. Darius, to establish himself on the throne, married *Atossa* and *Artystona*, the daughters of Cyrus, *Parmys*, the daughter of Smerdis, and *Phedyma*, the daughter of Otanes, who had detected the *Magi*. He erected an equestrian statue, with an inscription, in honour of his horse, and of his groom OEBARES.

DARIUS

DARIUS divided the empire into twenty governments or atrapies, and appointed a governor or *satrapes* over each, ordering them to pay a certain tribute. *Perſia* was exempted rom taxes. The *Ethiopians*, bordering on Egypt, and the inabitants of *Colchis*, only brought certain preſents; and the *Arabians* furniſhed yearly frankincenſe equal in weight to a thouand talents. The annual tribute paid to Darius amounted to 4,560 Euboic talents, *i. e.* 1,810,080 l. in money, beſides arious contributions in kind, *Herodot.* iii. 88.—98. The ſarap of Armenia ſent annually to the Perſian king twenty houſand young colts, *Strab.* xi. 530. The place where the ing's money was kept was called GAZA, *Curt.* iii. 12. 27. & 3. 5.

Intaphernes, one of the ſeven conſpirators againſt the Magi, eing refuſed admiſſion to the king, by the porter and one of ie royal meſſengers, who ſaid that the king was in his wife's partment, imagining that they told him a falſehood, having rawn his ſcimitar, cut off the noſe and ears of both, and iſtening their necks in a bridle, ſo left them. On this acount he was condemned to death, with his children and faily. His wife, having moved the compaſſion of Darius, and eing permitted by him to aſk the life of any one of her relaons ſhe pleaſed, requeſted that of her brother. Being aſked by arius the reaſon, ſhe ſaid, that ſhe might get another huſand, and have other children; but that ſhe could not have nother brother, as her father and mother were already dead. he king was ſo well pleaſed with this anſwer, that he not ongranted her the life of her brother, but alſo that of her elſt ſon. Intaphernes and the reſt of his family were put to eath, without regard to his late deſerts, *Ib.* 118, 119.

In the fifth year of Darius the Babylonians revolted. They ere provoked at the oppreſſive taxes impoſed on them, and at the ſeat of empire was removed from Babylon to Suſa. hat they might be enabled the better to ſupport a ſiege, they rangled all the uſeleſs perſons in the city, only reſerving each s favourite wife and a maid ſervant. Darius attempted in in to reduce the city. He lay before it a year and ſeven onths; and was juſt on the point of raiſing the ſiege, when *opyrus*, one of the ſeven who conſpired againſt the Magi, hang cut off his noſe, his lips, and ears, after ſhewing himſelf Darius, and communicating to him his deſign, went over to e enemy, and pretended that he had been ſo treated by Dais for adviſing him to give up the ſiege. Having thus gained eir confidence, and being at laſt intruſted with the command

of the city, he delivered it up to Darius. Darius beat down its walls, (as it is ſuppoſed, from two hundred cubits high to fifty,) and took away its gates. He cauſed about three thouſand of thoſe who had been moſt active in the revolt to be impaled, and pardoned the reſt. Zopyrus was rewarded with the higheſt honours. The revenues of Babylon were ſettled on him for life. Darius uſed to ſay, "That he would give twenty Babylons rather than ſee Zopyrus ſo disfigured," *Herodot.* iii. 150.—160.; *Juſtin.* i. *fin.*

Darius ſoon after undertook an expedition againſt the Scythians, who inhabited the country between the Danube and the Tanais. His pretext for this war was to revenge their invaſion of Aſia about one hundred and twenty years before. Having collected an army of ſeven hundred thouſand men, he croſſed the Thracian Boſphorus by a bridge of boats, over-ran Thrace; and then having croſſed the Iſter or Danube over another bridge of boats, advanced into Scythia. The Scythians retreated before him, laying waſte the country and deſtroying the ſprings. Darius followed them with his army, till he was in danger of periſhing for want of proviſions. At laſt he was obliged to return with diſgrace, after having loſt a great number of his men. The Scythians attempted to cut off his retreat, by perſuading thoſe whom Darius had left to guard the bridge over the Danube, to break it down and retire home. *Miltiades*, the Athenian, prince of the *Cherſoneſus* of *Thrace*, was one of thoſe to whom this charge was committed. He urged the other commanders to embrace ſo favourable an opportunity of ſhaking off the Perſian yoke. Theſe were all Greeks, to whom Darius had given the chief command of their reſpective cities in Ionia and Æŏlis. Moſt of them at firſt agreed with Miltiades. But *Hiſtiæus* of *Miletus*, repreſenting to them that their power depended on that of the king, determined them to continue faithful to Darius. Miltiades, conſcious of his danger from what had happened, departed to Athens, *Herodot.* iv. 85. 86. &c.; *Nep. Milt.* 3.

Darius, after his return from Scythia, ſent *Scylax*, a native of Caryandia in Caria, with a fleet, down the Indus, to explore the country; who, having reached the mouth of that river, according to his inſtructions, ſailed weſtward along the coaſt of the *Erythræan* ſea, entered the Red Sea by the Straits of Babelmandel; and on the thirtieth month after his firſt ſetting out, arrived at the ſame place from whence *Necho*, king of Egypt, had formerly ſent the Phœnicians to ſail round Africa, *Herodot.* iv. 44. which they effected in ſomewhat more than

two

two years, *Ib.* 42. Darius ſubdued the country along the Indus to the ſea, *Ib.* 44. and impoſed on it a tribute of 360 talents, *Id.* iii. 94.

HISTIÆUS, to whom Darius was indebted for his own ſafety and that of his army, being ſent for to Sardis, and deſired by the king to aſk what favour he pleaſed for his eminent ſervices, requeſted a ſmall territory on the river Strymon in Thrace, called *Myrcinus*, in the country of the *Edonians*, with permiſſion to build a city. This being granted, he immediately ſet about the work. But *Megabyzus*, the ſon of Zopyrus, whom Darius had left as governor of Thrace, having repreſented the impropriety of this meaſure, Hiſtiæus was again ſent for to Sardis, as if to give his advice on affairs of importance; and from thence was carried by Darius to Suſa, under pretext that he could not want ſo able a counſellor, *Herodot.* iv. 11. 23.—25.

Ariſtagŏras, the nephew and ſon-in-law of Hiſtiæus, was made his deputy at Miletus. He being ill uſed by Artaphernes, the king's brother, governor of Sardis, formed a plan of exciting the Ionian ſtates to revolt. To this he was prompted by a meſſenger from Hiſtiæus; who having no other method of ſending intelligence, ſhaved the hair of the head of one of his moſt faithful ſlaves, and imprinted on it the meſſage; then having kept the ſlave till his hair grew, he diſpatched him to Miletus, without any other inſtructions than that, upon his arrival, he ſhould deſire Ariſtagŏras to cut off his hair, and look upon his head. Ariſtagŏras, encouraged by this, ſoon engaged all the Ionians to form a league for the recovery of their liberty and former privileges. To confirm them the more in this reſolution, having firſt diveſted himſelf of his power at Miletus, he reſtored a popular government in that city. Next, by perſuaſion or force, he effected the ſame change in the other cities. Then, by general appointment, he was ſent as an ambaſſador into Greece to ſolicit aſſiſtance, *Ib.* 30.—39.

He firſt applied to *Cleomĕnes* king of Sparta, to whom he is ſaid to have ſhewn a map of the whole world, engraven on a table of braſs, *Ib.* 49. Cleomenes aſked him, how many days journey it was from the Ionian ſea to the city where the king reſided; Anaxagoras anſwered, three months; imprudently, as Herodotus obſerves, (who gives an accurate account of all the reſting places from Sardis to *Suſa*, called alſo the *city of Memnon*;) the diſtance, amounting, at one hundred and fifty ſtadia, or eighteen miles and three quarters a-day, to ninety

days journey, *Ib.* 52. Cleomenes, hearing of the diſtance, bid him depart from Sparta before ſun-ſet, and withdrew; but Ariſtagoras, taking an olive branch in his hand, after the manner of ſuppliants, followed him to his houſe, and endeavoured to prevail on him by offering money. As he proceeded gradually increaſing his offers, till he came to the ſum of fifty talents, a little girl of eight or nine years of age, who happened to be preſent, cried out, "*Fly, father, fly, elſe this ſtranger will corrupt you.*" Cleomenes was ſo well pleaſed with the child's admonition, that he immediately retired to another apartment, and ordered Ariſtagoras inſtantly to leave the city, *Ib.* 51.

Ariſtagoras next went to Athens, where he met with a more favourable reception. The Athenians were incenſed at Artaphernes, for having eſpouſed the cauſe of their tyrant Hippias, the ſon of Piſiſtratus, whom they had expelled about ten years before. They therefore equipped a fleet of twenty ſail, and ſent it to the aſſiſtance of the Ionians. Five ſhips from Eretria in Eubæa accompanied them, *Ib.* 99.

The Ionians, ſtrengthened by this reinforcement, leaving their ſhips at Ephĕſus, marched by land to Sardis, which they eaſily made themſelves maſters of, except the citadel, which Artaphernes defended. As moſt of the houſes were built or covered with reeds, a ſoldier accidentally ſet one of them on fire; and the flames ſpreading, the whole city was reduced to aſhes. The Ionians and Athenians, not being able to reduce the citadel, and the enemy aſſembling to attack them, retreated to their ſhips. But before they reached them, they were overtaken and routed with great ſlaughter. The Athenians who eſcaped immediately hoiſted ſail and returned home; nor could they be induced again to concern themſelves in the war. Their having however engaged ſo far, gave occaſion to all the wars which followed between the Perſians and Greeks; and which finally terminated in the deſtruction of the Perſian monarchy. For Darius being informed that the Athenians had been concerned in the burning of Sardis, vowed revenge; and that he might not forget it, he ordered one of his officers, every day, while he was at ſupper, to call out three times, *Maſter, remember the Athenians,* (Δεσποτα, μεμνεο τῶν Αθηναιων.) In the burning of Sardis, the temple of *Cybĕle,* the chief goddeſs of that country, happened to be conſumed; which Herodotus ſays, made the Perſians afterwards burn the temples

temples of the Greeks, v. 102. &c. but Cicero aſſigns a different reaſon, *legg.* ii. 10.

The Ionians, although deſerted by the Athenians, carried on the war with vigour, and took ſeveral places from the Perſians. At laſt, however, being defeated by land and ſea, chiefly by means of internal treachery, they were forced to ſubmit. Miletus was taken and plundered; the other cities were treated according to their deſerts; *Herodot*, v. 122. &c. vi.—22. *Ariſtagoras* was ſlain in Thrace, v. *fin.* Hiſtiæus, having obtained leave from Darius to return into Ionia, as if to allay the commotions, upon the diſcovery of his perfidy, was made priſoner; and being carried to Sardis, was there crucified by the order of Artaphernes. It appeared that if Darius had firſt been conſulted, he would have pardoned him on account of his former ſervices: For when his head was ſent to him, he expreſſed great diſpleaſure at the authors of his death, and ordered it to be honourably interred, as belonging to a man who had merited highly of himſelf and of the Perſians, *Id.* vi. 26.—31.

Darius now ordered Mardonius to march with an army into Greece, and revenge on the Eretrians and Athenians the burning of Sardis. Macedonia ſubmitted on his approach; but a number of his ſhips being loſt in doubling the cape of mount Athos, ſee p. 327. and his army being attacked in the night-time by the Thracians, he was obliged to return without ſucceſs, *Id.* vi. 43. 45. Next year Darius ſent DATIS, a Mede, and ANTAPHERNES, his own nephew, the ſon of the governor of Sardis, with a fleet of five hundred ſail, and an army of one hundred thouſand foot, and ten thouſand horſe, (Nepos ſays two hundred thouſand foot, *Milt.* 4. Valerius Maximus, three hundred thouſand, v. 3. *Ext.* 3. and Juſtin, ſix hundred thouſand, ii. 9.) to burn the cities of Athens and Eretria, and bring the inhabitants in chains to Suſa; for which purpoſe they were provided with a great number of chains. They executed their orders upon the Eretrians; *Herodot.* vi. 101. & 119. but were defeated with great ſlaughter at Marathon, ten miles from Athens, by only nine thouſand Athenians and one thouſand Platæans, under the conduct of Miltiades, *Ibid.* & *Herodot.* vi. 101.—117.

Darius, provoked by this diſaſter, determined to make war on Greece in perſon. He ſpent three years in making preparations. In the mean time Egypt revolted. When he was about to ſet out againſt both, he was prevented by a diſpute among his ſons concerning the ſucceſſion to the crown; for before

before a Perſian king went upon a warlike expedition, it was requiſite that he ſhould fix his ſucceſſor. Darius had three ſons born before he was king, and four after by *Atoſſa* the daughter of Cyrus. Artabazanes or Artamenes was the eldeſt of the former, and Xerxes of the latter. The diſpute was determined in favour of Xerxes, as being the eldeſt ſon of the king, whereas the other was only the eldeſt ſon of Darius, a private perſon. This argument is ſaid to have been ſuggeſted by Demaratus, a king of Lacedæmon, then an exile at the Perſian court. Darius died ſoon after, having reigned thirty-ſix years, *Id.* vii. 1.—5. *Juſtin.* ii. 10.

XERXES proſecuted with vigour the deſigns of his father. He firſt reduced Egypt, and appointed his brother *Achæmĕnes* governor of it. He next ſet out againſt Greece with the greateſt force recorded in hiſtory *; and to enſure ſucceſs he had engaged the Carthaginians at the ſame time to attack the Greek colonies in Sicily and Italy, thus verifying the prediction of Daniel, xi. 2. The unfortunate event of both expeditions is related elſewhere, ſee p. 274.

Xerxes, after his return to Sardis from Greece, conceived a violent paſſion for the wife of his brother *Maſiſtes*. Being treated by her with becoming diſdain, he transferred his affection to her daughter who was married to his ſon *Darius*; Her baſe compliance involved in undeſerved deſtruction her father and mother, from the jealouſy of *Hameſtris*, the wife of Xerxes, who treated the mother, her ſuppoſed rival, with the moſt ſhocking cruelty.

While the Athenians were extending their conqueſts, Xerxes, quite diſheartened, was ſunk in voluptuouſneſs; which expoſed him to the contempt and hatred of his ſubjects. Encouraged by this, *Artabanus*, his chief favourite, murdered him, in the twenty-firſt year of his reign, and placed ARTAXERXES, his third ſon, on the throne; having induced him to kill his eldeſt brother *Darius*, under pretext that he had been the author of his father's death. But Artaxerxes being informed by *Megabyzus*, huſband to one of his ſiſters, of the treachery of Artabanus,

* Xerxes is ſaid to have numbered his army, by ordering each ſoldier to ſhoot an arrow, and then counting the arrows, *Lucan.* iii. 285. Herodotus ſays this was done by making a myriad, or 10,000 men, ſtand together as cloſe as they could in a circle, and then building a wall round the place which they occupied to the height of the waiſt; after which the encloſure was again and again filled with men, till it was diſcovered of how many myriads the army conſiſted. The whole amounted to 170 myriads, *i. e.* 1,700,000 foot; beſides cavalry, mariners, and the attendants of the camp. The ſoldiers being thus numbered, were arranged according to their different nations, vii. 60.

and

and of his deſigns upon the crown, inflicted on him the puniſhment he deſerved, *Diodor.* xi. 69. He next cruſhed his brother Hyſtaſpes, governor of Bactria; and reigned proſperouſly for forty years *. He is diſtinguiſhed by the name of

* The war with the Greeks continued. The Egyptians revolted under *Inărus*, prince of the Lybians, and applied to the Athenians for aſſiſtance, which was readily granted them. Achæmĕnes, the uncle of Artaxerxes, was ſent againſt them, with an army of 300,000 men. But he being defeated, was cut off with about one third of his forces. Thoſe who eſcaped fled to Memphis, whither the conquerors purſued them, and made themſelves maſters of two diviſions of the city, but could not reduce that called the *white wall*, which the Perſians fortified, and defended themſelves in it for a year, *Diodor.* xi. 74. & 75. Cteſias ſays near three years. In the mean time Artaxerxes, having in vain attempted to excite the Lacedæmonians to make war on the Athenians, ſent a freſh army of above 300,000 men into Egypt, under the conduct of *Artabazus* and *Megabyzus*, attended by a fleet of 300 ſail, manned by Phœnicians, Cyprians and Cilicians, *Ibid.* The Perſians, upon their arrival, raiſed the ſiege of the *white wall* at Memphis, defeated the Egyptians and their allies in battle, and obliged the Athenians to take ſhelter in *Proſopitis*, an iſland in the Nile; where they beſieged them for a year and ſix months. At laſt, having dried up one of the arms of the river which formed the iſland, by diverting the water into canals, they thus opened for themſelves a paſſage. The Athenians, finding their ſhips left on dry land, ſet fire to them, that they might not fall into the power of the enemy. The number of the Athenians amounted to 6,000, who determined not to yield, but to defend themſelves to the laſt, in imitation of the Lacedæmonians at Thermopylæ. The leaders of the Perſians, perceiving their intrepidity, and fearing the conſequences, granted them leave to depart in ſafety. A few made their way through Lybia to *Cyrēne*, and from thence embarked for Athens; but moſt of them periſhed. A fleet of fifty ſail, which was ſent to their relief, having entered one of the mouths of the Nile, not knowing what had happened, was almoſt entirely deſtroyed by the enemy; and thus ended the unfortunate expedition of the Athenians, after it had laſted ſix years, *Ib.* 77.; *Thucydid.* i 109. & 110.

After this the whole of Egypt ſubmitted to the Perſians, except the marſhy part of it, where one Amyrtæus maintained his ground againſt them, *Thucyd. ib.*

The Athenians, not diſcouraged by their loſſes in Egypt, fitted out a new fleet, which they ſent againſt Cyprus under the command of Cimon. He reduced the greateſt part of that iſland, and by his victories both on ſea and land forced Artaxerxes to ſue for peace; which was at laſt concluded on terms highly honourable to the Athenians and their allies, *Diodor.* xii. 4. And thus was terminated a war, which, if we compute from the burning of Sardis, laſted fifty one years; b. C. 449. Cimon died at *Citium*, in Cyprus, and was the laſt of the Athenians who performed any illuſtrious exploits againſt the Perſians.

Inarus, who had formerly ſurrendered to Megabyzus, with fifty Athenians, upon condition that their lives ſhould be ſaved, were, after ſeveral years impriſonment, baſely put to death, to gratify the revenge of Hameſtris, the king's mother, for the loſs of her ſon Achæmenes. Inarus was crucified, and the reſt beheaded, *Cteſias*, *c.* 25.

Megabyzus, provoked at this, retired to his government of Syria, where he openly revolted. He defeated two armies ſent againſt him, taking *Aſpis*, the general of one of them, priſoner. At laſt the mediation of friends procured what force could not effect. By them he was prevailed on to return to his allegiance, which he preſerved till his death. But the king did not treat him as his extraordinary merit deſerved. To him he was indebted both for his life and his crown. He owed too much, as Tacitus on another occaſion obſerves, to be grateful, *Annal.* iv. 18.

Macrocheir

Macrocheir or *Longimănus*, from the uncommon length of his hands, *Strabo*, xv. p. 735. or becauſe his right hand was longer than his left, *Plutarch. in Artax.* He is alſo called in ſcripture AHASUERUS; *Eſther.*

Artaxerxes left by his queen only one ſon, called XERXES, who ſucceeded him; but ſeventeen ſons by his concubines. *Sogdianus*, one of theſe, ſlew Xerxes, after he had reigned forty-five days, and uſurped the crown. But he was ſoon after dethroned, and put to death in a moſt cruel manner, by his brother *Ochus*, who aſſumed the name of DARIUS. He is called by hiſtorians *Darius Nothus*, or *Darius the baſtard.* During almoſt the whole of his reign, which laſted nineteen years, he was diſturbed by rebellions and commotions, which, however, he ſucceſsfully quelled, although with ſhocking cruelty. He was ſucceeded by *Arſaces*, his eldeſt ſon by *Paryſatis*, who took the name of ARTAXERXES, and is diſtinguiſhed by the appellation of MNEMON, on account of his extraordinary memory, *Plutarch. in vita ejus.*

Paryſatis wiſhed to have procured the ſucceſſion to her favourite ſon CYRUS, on the ſame ground that Xerxes, the ſon of Darius Hyſtaſpes, had been preferred, becauſe he had been born after his father was made king. To this Darius would by no means conſent, but continued to him the command of Aſia Minor, which he had formerly enjoyed.

Cyrus attempted to dethrone his brother; and might have effected it by means of the Greeks who ſerved in his army, had he not in a manner thrown away his life in the moment of victory, from a vehement deſire of ſlaying his brother in ſingle combat. After his death, the Greeks, being deſerted by the reſt of the army, made that memorable retreat called the retreat of the ten thouſand, *Xenoph. Anabas.; Juſtin.* v. 11. ſeep. 468.

Artaxerxes had the weakneſs to give up thoſe concerned in the death of Cyrus to Paryſatis his mother, who cauſed them to be put to death with the greateſt cruelty. Paryſatis, from her influence with the king her ſon, at different times exerciſed her revenge on thoſe who had offended her, in a manner too ſhocking to relate. Among the reſt ſhe poiſoned *Staſira*, the favourite wife of Artaxerxes, by inviting her to ſupper, and dividing with her a bird, which ſhe cut with a knife poiſoned only on one ſide. On this account ſhe was confined to Babylon, but after ſome time ſhe recovered her former aſcendency, *Plutarch.*

Tiſſaphernes, who had performed important ſervice in the war againſt Cyrus, after his death, was ſent back to his government

vernment in Aſia Minor with augmented authority. Here, by his oppreſſive conduct to the Greek ſtates, who had eſpouſed the intereſt of Cyrus, he forced them to apply to the Lacedæmonians for aſſiſtance; which they granted the more readily, as they had been chiefly indebted to the aid which Cyrus had given them, contrary to the opinion of Tiſſaphernes, for their deciſive victory over the Athenians at the Goat's river, (*Ægos potamos,*) under Lyſander. They therefore ſent an army into Aſia, under the command, firſt of *Thimbro*, then of *Dercyllidas*, and laſt of all of AGESILAUS, one of their kings; who, by his victories and depredations, cauſed ſuch an alarm at the Perſian court, that Tiſſaphernes, accuſed of miſconduct and treachery, was ordered to be put to death, chiefly at the inſtigation of Paryſatis. *Tithrauſtes*, the captain of the guard, who executed theſe orders, was appointed to ſucceed him. He, by great preſents and fair promiſes, prevailed on Ageſilaus to depart from his own government. But finding that Ageſilaus had only changed the ſeat of war, having attacked Phrygia, the government of Pharnabazus, and that he intended after that to carry the war into the very heart of Perſia, he ſent ambaſſadors into Greece, to endeavour, by force of money, to form a combination among the Grecian ſtates againſt Lacedæmon. This ſcheme having ſucceeded, Ageſilaus, in the midſt of his ſucceſſes and preparations, was recalled to defend his country. He readily complied; and obſerved at his departure, that the Perſians had driven him out of Aſia by 30,000 archers, alluding to the Perſian *darics*, which were pieces of gold ſo called from king Darius, and ſtamped on one ſide with the figure of an archer, *Xenoph. & Plutarch.*

In the mean time the Perſian fleet, under Conon the Athenian and Pharnabazus, defeated the Lacedæmonians under Piſander or Piſandrus, the brother-in-law of Ageſilaus, near *Cnidos*, and reduced all the iſlands and cities on the coaſt of Aſia under the power of Perſia, except *Seſtos* and *Abydos*. Conon then obtained leave to go with a fleet and money to rebuild the walls of Athens, which Lyſander had deſtroyed. The Lacedæmonians, mortified by theſe diſaſters, ſent Antalcidas to Tiribazus, to conclude a peace with Artaxerxes on the beſt conditions he could. This was done upon terms very advantageous to the king. By theſe all the Greek ſtates of Aſia were again made ſubject to Perſia, b. C. 393. Conon having objected to this peace, was ſent for to Suſa, where he is ſaid to have been ſecretly put to death by the king's order. But about this authors differ, *Nepos in Cononе.*

Artaxerxes now turned his whole force againſt EVAGORAS, who, by his great abilities, had made himſelf maſter of the ſovereignty of Salamis and moſt part of Cyprus. An army of 300,000 men was ſent againſt him under *Tiribazus*. Evagoras at firſt defended himſelf with great bravery and ſucceſs; being aſſiſted by the Athenians under Chabrias, by ſhips from Tyre, and from Egypt; but at laſt he was overpowered by numbers, and obliged to capitulate. He reſigned all his other poſſeſſions, and retained only the ſovereignty of Salamis, on condition of paying a ſmall tribute to Artaxerxes, *Diodor.* xv. 2. 3. 4. 8. & 9. We have a noble eulogium on this prince, written by Iſocrates the orator. He was ſucceeded by his ſon NICOCLES, to whom that orator addreſſed an excellent directory for government Diodorus relates this fact otherwiſe, xv. 47.

After the reduction of Cyprus, Artaxerxes undertook an expedition in perſon againſt the Caduſians, a people in the north of Media, between the Euxine and Caſpian ſeas, who had revolted. In this war the king and his army were in danger of periſhing for want of proviſions; but the ingenuity of Tiribazus extricated him; and the Caduſians were again brought under ſubjection. Here DATAMES the Carian, whom Cornelius Nepos extols, chiefly diſtinguiſhed himſelf. His father *Camiſſares*, governor of *Leuco-Syria*, periſhed in the expedition. Datames ſucceeded his father in that government, and performed on different occaſions ſignal ſervice to the king: but being forced into rebellion by his enemies, he, with a handful of men, defeated very numerous armies ſent againſt him; till at laſt, being decoyed into a peace, he was baſely ſlain by the artifice of Mithridates, the ſon of Ariobarzanes, *Nepos; Diodor.* xv. 91.

Artaxerxes next ſent a great army under Pharnabazus and Iphicrates the Athenian, to reduce Egypt, which had been in a ſtate of revolt for a conſiderable time, firſt under *Achoris*, the ſon of *Amyrtæus*, then under *Pſammuthis*, who reigned only one year; after him under *Nepherites*, who reigned only four months; and then under *Nectanebus*, who reigned twelve years. This expedition, after various turns of fortune, finally proved unſucceſsful, *Diodor.* xv. 29. 41. & 93. The advice of Iphicrates not being followed, he left the army and returned to Athens, *Id.* 43. In this war Ageſilaus was ſent to the aſſiſtance of Tachos, king of Egypt, whom, for ſome offence, he depoſed, and placed Nectanebus, his ſon or couſin, on the throne. But authors differ about this fact, *Diodor.* xv. 92. & 93.; *Nep.*

8

8. It is certain Ageſilaus died in returning from this expedition, at a very advanced age, *Ib. & Plutarch. in Artax.*

Towards the end of the reign of Artaxerxes, there were violent commotions at court about the ſucceſſion. He had only three ſons by his Queen, *Darius*, *Ariaſpes*, and *Ochus*; but one hundred and fifteen by his concubines. To preclude all diſpute, he declared DARIUS his ſucceſſor, and inveſted him with the enſigns of royalty in his own lifetime. But Darius, not ſatisfied with this, formed a plot with Tiribazus and others to ſeize alſo the power, by murdering his father. They were juſt on the point of executing their purpoſe, when their guilt being detected, they were all put to death, *Plutarch. & Juſtin.* x. 1. 2.

The former contentions now revived. OCHUS by his daring wickedneſs prevailed He ſo frightened *Ariaſpes* by his emiſſaries, that he forced him to poiſon himſelf. He cauſed *Arſames*, (who was the king's favourite ſon although born of a concubine, and univerſally eſteemed for his virtues,) to be poiſoned. Artaxerxes, overwhelmed with grief at theſe atrocities, died of a broken heart, in the ninety-fourth year of his age and forty-ſixth of his reign, *Plutarch.* Diodorus ſays he reigned only forty-three years, xv. 93.

Ochus concealed the death of his father for ten months, tranſacting every thing as if by his father's authority. He even cauſed himſelf to be proclaimed king as if by his father's order. He aſſumed the name of *Artaxerxes*; but he is diſtinguiſhed in hiſtory by that of *Ochus*.

Ochus ſupported his power by the ſame wickedneſs and cruelty by which he acquired it. He put all the princes of the royal family to death, and every perſon of whom he entertained the leaſt ſuſpicion. Many of the provinces revolted; but they were ſoon forced to ſubmit, by the treachery of the governors to one another.

ARTABAZUS alone, governor of part of Aſia Minor, made a vigorous reſiſtance, firſt by the aſſiſtance of *Chares*, the Athenian, and afterwards of the Thebans; but being deſerted by both, one after the other, he fled to Philip king of Macedon for protection, *Diodor.* xvi. 34. & 52.

Ochus was equally ſucceſsful in quelling the revolt of the Phœnicians and Cypriots, who were ſupported by Nectanebus king of Egypt. Nectanebus had ſent to the aſſiſtance of the Phœnicians a body of Greeks under MENTOR, a native of Rhodes; in conjunction with whom they expelled all the Perſians from their country. But, upon the approach of the army of Ochus, Mentor delivered up the city Sidon into his hands.

The Sidonians in deſpair ſhut themſelves up in their houſes, and ſet fire to them. About 40,000 are ſaid to have periſhed by the flames, *Diodor.* xvi. 45. The reſt of the Phœnicians, ſtruck with terror at this diſaſter, ſubmitted. Mentor, having joined the Perſian army, contributed greatly to the conqueſt of Egypt. Nectanebus being defeated, and giving up all for loſt, fled into Ethiopia. Ochus, having ravaged the country, returned in triumph to Babylon, *Ib.* 51. The petty kings of Cyprus had formerly ſubmitted. There were at this time no fewer than nine kings in the iſland, every chief city having one. Theſe were all ſubject to the king of Perſia, and paid him tribute, *Ib.* 42.

Ochus now abandoned himſelf entirely to pleaſure, leaving the management of public affairs to his miniſters. The chief of theſe were MENTOR, and BAGOAS an eunuch. The latter, being an Eyptian by birth, and provoked by the cruelties exerciſed by Ochus on his countrymen, particularly for his having ſlain the god Apis, *Ælian.* vi. 8. cauſed him to be poiſoned in the twenty-firſt year of his reign, *Diodor.* xvii. 5.

Bagoas placed ARSES, the youngeſt of the ſons of Ochus, on the throne, and put to death all the reſt. But Arſes, who was only king in name, diſcovering marks of diſſatisfaction, was alſo aſſaſſinated in the ſecond year of his reign, *Ib.*

Bagoas next raiſed to the throne DARIUS, called CODOMANNUS, who was only a diſtant relation to the royal family, *Curt.* ii. 1. But finding him not ſufficiently compliant, he determined likewiſe to diſpatch him by poiſon. But Darius being appriſed of his deſign, when the potion was brought to him, he forced Bagoas himſelf to drink it, *Diodor. ib.*

Darius poſſeſſed ſeveral qualities worthy of a crown, but wanted the ſagacity and reſolution requiſite for the difficult part he had to act. In the ſecond year of his reign he was attacked by ALEXANDER king of Macedon. If the Perſians had followed the advice of MEMNON the Rhodian, they would have avoided an engagement, and ſtopped the progreſs of the enemy, by laying waſte the country; but *Arſites*, ſatrap of Phrygia, oppoſed this opinion, leſt the lands of his own province ſhould ſuffer, *Diodor.* xvii. 18. After the defeat at Granicus, Sardis and Epheſus ſubmitted to the victor; but Memnon made a vigorous defence, firſt at *Miletus*, and then at *Halicarnaſſus*, where he held out for ſeveral months with great bravery and ſkill; but he was at laſt obliged to abandon the place, whereupon all the Greek cities in Aſia declared for Alexander.

Memnon

Memnon now adviſed Darius to carry the war into Macedonia; which propoſal being approved of, he himſelf was appointed to put it in execution. Having equipped a fleet of 300 ſail, and put on board a great number of land forces, he reduced ſeveral of the iſlands, and by his vigorous conduct raiſed ſo great expectation, that the Spartans and ſeveral other ſtates engaged, upon his arrival in Greece, to join him. But Memnon being ſoon after cut off by diſeaſe before *Mitylēne*, which he was obliged to beſiege, this enterpriſe was dropt. Darius having no other General fit to be entruſted with the charge of proſecuting it, he therefore now directed his whole attention to provide for internal defence: but all his plans were ill concerted and worſe executed; hence his reign was ſoon brought to a fatal period, and with it terminated the Perſian monarchy, b. C. 330. after it had laſted two hundred and ſix years, under thirteen kings, *Cyrus*, *Cambyſes*, *Smerdis*, *Darius Hyſtaſpis*, *Xerxes I.* *Artaxerxes Longimănus*, *Xerxes II.* *Sogdianus*, *Darius Nothus*, *Artaxerxes Mnemon*, *Artaxerxes Ochus*, *Arſes*, *Darius Codomannus*.

The Perſian empire had long been on the decline. The tyranny of its government, the depravity of its princes, the oppreſſion of the ſatrapæ, the ſlavery of the people, the want of union among the different parts of the empire, theſe and other circumſtances ſerved to precipitate its fall.

Manners and Cuſtoms of the Perſians.

The crown of Perſia was partly hereditary, and partly dependent on the will of the reigning prince. The power of the ſovereign, as almoſt univerſally in the eaſt, was very abſolute. Thoſe who approached him proſtrated themſelves on the ground, and adored him as a divinity*, *Curt.* iii. 12. 17. vi. 6. 3. viii. 5. 11.

The

* This Conon refuſed to do, *Juſtin.* vi. 2. So the Lacedæmonians *Sperthias* and *Bulis*, Herodot. vii. 136.; and *Timagŏras* is ſaid to have been puniſhed capitally by the Athenians for ſubmitting to it, *Val. Max.* vi. 3. *ext.* 2. ISMENIAS the Theban artfully evaded it, *Ælian.* i. 21. Cyrus the younger is ſaid to have put two perſons to death, for not covering their hands with their ſleeves in his preſence, *Xenophon.* The uſual title of addreſs to the king was *Maſter* or *Lord*, (δεσποτης, *dominus.*) He was called the *Great King*, or *King of Kings*. How great veneration was paid to the Perſian monarch, we may judge from this: When Xerxes, in croſſing from Europe to Aſia, after his retreat from Greece, was overtaken by a ſtorm, and the pilot declaring that all muſt periſh unleſs the veſſel was lightened of ſome of the paſſengers, ſeveral of the Perſians, at the king's deſire, after having adored him, leapt into the ſea. Xerxes upon landing

The Perſians were carefully trained to be ſoldiers. The three great leſſons the youth were taught, from five to twenty years of age, were to ride, to ſhoot the arrow, and to ſpeak truth, *Herodot.* i. 136. In time of war, every one, if required, was obliged to attend the king in his expeditions, unleſs diſabled by age or infirmity, under pain of death *.

When the Perſians went to war, they carried with them their wives and children, as an incentive to courage, *Curt.* iii. 8. 12. The method of muſtering the troops, and the order of their march, are deſcribed, *Herodot.* vii. 60. &c.

Before the Perſians declared war on any nation, they ſent ambaſſadors to demand of them earth and water as a token of ſubmiſſion †, *Id.* v. 17. vi. 48. vii. 133.

The Perſians erected neither ſtatues, nor temples, nor altars to their deities; conſidering it as abſurd to confine within walls that being whoſe temple is the univerſe, *(cui omnia deberent eſſe patentia,)* Cic. legg. ii. 10. Accordingly they called the whole

landing preſented the pilot with a golden crown for his preſervation, but ordered him to be beheaded for having cauſed the death of ſo many Perſians. The truth of this however is doubted by Herodotus, viii. 118. The puniſhment inflicted on thoſe guilty of treaſon, is too ſhocking to be deſcribed, *Plutarch. in Artaxerxe.*

* When Darius was about to ſet out againſt the Scythians, *Oebazus*, a Perſian nobleman, who had his three ſons in the army, requeſted that one of them might be left to comfort him in his old age, Darius ſaid he would leave them all, and immediately ordered them to be ſlain, *Herodot.* iv. 84.; *Seneca de Ira*, iii. 16. Thus alſo Xerxes behaved to another nobleman, *ſee p.* 349. *Herod.* vii. 27. & 39.; *Senec. ibid.* 17.

The arms of the Perſians were a thick *tiara* or head-piece; a coat of mail, a covering for the thighs and legs, a target *(gerra)*, below it a quiver hung; a large bow and arrows of reed, a ſhort ſword or ſcimitar, *(acinaces)*, hanging from a belt on the right thigh, *Herodot.* vii. 61. The horſes alſo, in different parts of their body, were covered with braſs, *(equi cataphractti.)* The Perſians chiefly excelled in fighting on horſeback: they alſo fought from chariots. Cyrus is ſaid to have introduced the uſe of chariots armed with ſcythes, *Xenophon. Cyropæd.* viii. *fin.* But Diodorus Siculus mentions 10,000 of theſe long before in the army of Ninus, ii. 5. The Perſians had a curious method of communicating intelligence, particularly in time of war, by means of torches on watch-towers, which Polybius deſcribes, x. 39. &c.

† The Scythians ſent in return to Darius, a bird, a mouſe, a frog, and five arrows; intimating, that unleſs the Perſians could fly through the air like birds, go under the ground like mice, or plunge into the fens like frogs, they muſt periſh by thoſe arrows, *Herodot.* iv. 132. The ambaſſadors ſent by Darius to Athens and Sparta to demand ſubmiſſion, were in the one place thrown into a deep ditch, and in the other into a well, that there they might find earth and water; on which account Xerxes ſent no ambaſſadors before he made war on them, *Id.* vii. 133. The Lacedæmonians being afterwards alarmed by unfavourable omens, and imagining it was for this crime, ſent two men, *Sperthias* and *Bulis*, who undertook to go voluntarily to Suſa, to atone for it by their death; but Xerxes generouſly declined exacting it, and diſmiſſed them in ſafety, *Id.* 136.

expanſe

expanſe of heaven. Jupiter, *Herodot.* i. 131. For this reaſon, at the inſtigation of the *Magi*, or prieſts, Xerxes is ſaid to have burnt the temples of the Greeks*, *Cic. legg.* ii. 10. ſee. p. 612.

They worſhipped chiefly the ſun under the name of *Mithras*, as an emblem of the deity †.

* The chief doctrine of the *Magi* was, that there are two principles or ſupreme divinities, at continual variance with each other; the one the cauſe of all good; and the other the cauſe of all evil. The former was repreſented by light, and called *Yazdan* or *Oromaſd*, by the Greeks ORAMASDES; the latter was repreſented by darkneſs, and called *Abraman*, by the Greeks *Arimanius*. The author of this doctrine is ſaid to have been ZOROASTER, v.—*ſtres*, *Plin.* xxx. i. *Diogen. Laert. proem.* 2. *Juſtin.* i. 1. But others ſay that Zoroaſter only reformed the magian ſyſtem, in the time of Darius Hyſtaſpis, and taught that there was a principle ſuperior to the other two, one ſupreme Being, who created both light and darkneſs, *Hyde, de relig. vet. Pers.* The time however when this philoſopher flouriſhed is uncertain, *Plin. & Laert. ibid.* Pliny ſays that Zoroaſter was the only perſon that ſmiled the firſt day he was born, vii. 16.

† Herodotus ſays they called Venus *Mitra*; and that they alſo worſhipped the moon and the earth, fire, water, and the winds. They prayed not only for themſelves, but alſo for the whole Perſian nation, and particularly for the king. Without a prieſt no legal ſacrifice could be performed; and after tarrying a little, he carried off the fleſh, and uſed it for what purpoſe he pleaſed, *Ib.* 132.

The Perſians obſerved their birth-day with particular ſolemnity. No one was allowed to vomit or make water publicly. What it was indecent to do, it was unlawful to mention. The baſeſt crime was to tell a lie, and next to that to contract debt, becauſe this uſually leads to falſehood. There was alſo an action for ingratitude. They conſulted about matters of the greateſt importance over their cups, and determined them next day when ſober, *Ib.* 133. as the Germans, *ſee p.* 564. When equals met they kiſſed one another: if one of them was a little inferior, they kiſſed one another on the cheek; if greatly inferior, he fell down and worſhipped the other. Neighbourhood was conſidered as a ſtrong bond of connection. They were however fond of foreign cuſtoms, and borrowed luxuries from all quarters. Xerxes even propoſed a reward to the perſon who ſhould invent a new pleaſure, *Cic. Tuſ.* v. 7.; *Val. Max.* ix 1. 3.

Next to bravery in war, having a numerous offspring was moſt highly eſteemed; and to ſuch the king annually ſent preſents, *Herodot.* i. 136. No one was puniſhed for the firſt fault, or ſuffered capitally for one crime. The ancient Babylonians did not uſe phyſicians; but the ſick were carried into the *forum* or public place, and ſuch as paſſed were obliged to ſtop, and declare if they, or any of their acquaintances, had ever been affected with the ſame diſeaſe, and what had given them relief, *Herodot* i. 197. The bodies of the dead, after being bedaubed with wax, were interred. Thoſe of the *Magi* were not buried till they had firſt been expoſed to be torn by wild beaſts, *Ib.* 140.; *Cic. Tuſ.* i. 45. The Hyrcanians are ſaid to have publicly maintained dogs for that purpoſe, *Ib.*

It was anciently the cuſtom at Babylon, on a certain day, to aſſemble ſuch virgins as were marriageable, and diſpoſe of them in marriage for money; firſt the moſt beautiful to the higheſt bidder, and then thoſe who were leſs comely. The money thus collected was given to thoſe who married the ill-favoured; and each of theſe virgins was given to the man who agreed to take her with the ſmalleſt ſum. Thus the rich had an opportunity of gratifying their fancy, and the more ordinary looking procured huſbands; which excellent cuſtom Herodotus ſays did not exiſt in his time, *Herodot.* i. 196. Every married woman was obliged once in her life to proſtitute herſelf in the temple of Venus, called by the Aſſyrians *Mylitta*, to a ſtranger, for whatever ſum of money the ſtranger agreed to give, which was conſecrated to the goddeſs, *Ib.* 199. The ſame cuſtom is ſaid to have prevailed in Cyprus, *Strab.* xvi. 745.

Babylon,

Babylon, long the moſt celebrated city in the world, *Plin.* vii. 26. is ſaid to have been built by Semiramis, *Diodor.* ii. 7. *Strab.* xvi *princ.* Herodotus aſcribes to her only the conſtruction of a mound for confining the Euphrates, i. 184. Euſebius makes it to have been founded by Nimrod, increaſed by Belus, and adorned chiefly by Nebuchadnezzar *, *Prepar.* ix. 41.

The walls were built of large bricks, cemented with bitumen, a pitchy ſubſtance, which iſſues out of the earth in that country, *Strab.* xvi. p. 743. and, as Herodotus, informs us, was found in great quantities on the banks of a ſmall river, called IS, which runs into the Euphrates. The walls were ſurrounded with a broad deep ditch, out of which the earth had been taken for making the bricks, *Herodot.* i. 179. This ditch was filled with water.—Babylon, as being defended by brick walls, is called by Juvenal, *a figulis munita urbs*, x. 171. The towers on the walls were only 250, ſeveral places being ſurrounded by marſhes, and therefore ſufficiently ſecure without towers, *Diodor ib.* There were an hundred gates, twenty-five on each ſide, all of ſolid braſs, *Herodot. ib.*; *Iſaiah* xlv. 2. from which ſtraight ſtreets ran, interſecting one another, through the whole city, and dividing it into a certain number of diſtinct ſquares. Round theſe ſquares, towards the ſtreets, ſtood the houſes, not contiguous, but ſeparated by certain intervals, all built three or four ſtories high. The ſpace in the middle of each ſquare was void of houſes, and laid out in gardens, or employed for other purpoſes, *Curt.* v. 4. ſ. 1. 26.

* The circumference of the walls, according to Diodorus, was 360 ſtadia or 365, to anſwer to the days of the year; the breadth was ſufficient to let ſix chariots go abreaſt: the height he does not ſpecify, but only ſays, it was incredibly great, ii. 7. He however remarks, that ſome made the height only 50 cubits, and the breadth a little more than ſufficient to let two carriages paſs one another. Herodotus ſays, that the form of the city was a ſquare, the extent of each ſide 120 ſtadia, or 15 miles, and the circumference of the whole, 480 ſtadia, or 60 miles; the height 200 royal cubits, and the thickneſs 50 cubits, i 178. Pliny follows Herodotus, but makes the height 200 feet, and the breadth 50 feet, inſtead of cubits; he adds, that each foot was three inches more than the Roman foot, vi. 26. as Herodotus obſerves, that a royal cubit was three inches more than an ordinary: one ſo that the cubit of Herodotus and the foot of Pliny are, in the opinion of the latter, ſuppoſed to be equivalent. Strabo makes the circumference 385 ſtadia, the thickneſs of the wall 32 feet; the height between the towers 50 cubits, of the towers themſelves, 60 cubits; and the way on the top of the walls wide enough to let two carriages paſs one another with eaſe, xvi. 738. Curtius nearly agrees with Strabo, v. 4. ſ. i. 25.

The

The houſes were not built cloſe to the walls, but at the diſtance of two plethra, *Diodor.* ii. 7. *fin.* (*fere ſpatium unius jugeris*, Curt. ibid.) about two hundred feet.

The river Euphrates flowed through the middle of the city, from north to ſouth; over which there was a bridge, five ſtadia long and thirty feet broad *, *Diodor. ib.* There were two palaces, one at each end of the bridge, which commanded a view of the whole city, *Diodor. ibid.* That on the eaſt ſide of the river was called *the old Palace*, thirty ſtadia or three miles and three quarters of a mile in compaſs; and that on the weſt, *the new Palace*, ſixty ſtadia or ſeven miles and a half in compaſs. Theſe two palaces communicated with one another by a vault built under the channel of the river †.

Adjoining

* But the river here (according to Strabo, xvi. 738.) was only one ſtadium or furlong broad; conſequently the bridge could hardly be ſo much longer.

† Before the bridge and this vault could be built, it was neceſſary to divert the courſe of the river, and leave its channel dry. For this purpoſe, a vaſt lake was dug above Babylon weſt from the river, of a ſquare form, 300 ſtadia or 37½ miles every way, and 35 feet deep, *Diodor.* ii. 9. Herodotus makes its circumference only 420 ſtadia, or 52½ miles, i. 185. Into this lake the waters of the river were made to flow by an artificial canal, till the bridge and other works were finiſhed; which Diodorus informs us was effected in an incredibly ſhort time, *Ib.* Then the river was again permitted to flow in its uſual channel. The lake however was ſtill preſerved, not only to prevent the city and adjoining country from being overflowed by the annual inundations of the river, but alſo to ſerve as a great reſervoir for containing water through the whole year, which being let out by ſluices, was conveyed through ſmall canals over the circumjacent lands to a great extent: hence their amazing fertility, which is celebrated by many authors. They generally produced at leaſt an hundred fold, ſometimes three hundred fold. *Herodot.* i. 193. A branch of the Euphrates joined the Tigris, where Nineveh ſtood, *ib.* and afterwards Seleucia, *Plin.* v. 24. It ſeparated from the main ſtream at a place called Zeugma, *ib.* As the Tigris ran in lower ground than the Euphrates, there were ſeveral canals from the latter to the former, *Arrian.* vii. and from each of theſe numerous ſmaller canals were cut, *Polyb.* ix. 35. In this manner the corn-fields were watered, for it rains very little in Aſſyria, *Herodot. ibid.*

To ſecure the country round Babylon yet more from the danger of inundations, there were great banks raiſed on both ſides of the river, *Herodot.* i. 185. Within the city, on each ſide of the river, was a key and an high wall built of brick and bitumen, of the ſame thickneſs with the walls of the city. In theſe two oppoſite walls, at the end of every ſtreet, were gates of braſs, and from them deſcents by ſteps down to the river. Theſe gates were open in the day-time and ſhut at night, *Herodot* i. 180. 185. & 186.

In the centre of the city, near the old palace, ſtood the temple of Belus, of a ſquare form, two furlongs every way. In the middle of the temple was a ſolid tower built of brick and bitumen, (ſuppoſed by ſome to have been the ſame with that of Babel, mentioned *Gen.* xi. 4. & 9.) a furlong in length and breadth at the foundation; alſo a furlong or ſix hundred and ſixty feet in height, *Strab.* xvi. 738. It conſiſted of eight ſquare towers, one above another, gradually decreaſing in breadth, which, with the winding of the ſtairs from the top to the bottom on the outſide, gave it the reſemblance of a ſquare pyramid, as Strabo

 tells

Adjoining to the new palace or the citadel, *Diodor.* ii. 10. were the famous hanging gardens *(penſiles horti)*, according to Pliny, xix. 4. ſ. 19. the work of Semiramis or Cyrus: according to Curtius, v. 5. ſ. v. 1. 35. and Diodorus Siculus, *ib.* the work of a Syrian king, who reigned at Babylon, to gratify his wife, who being a Perſian by birth, regretted the want of thoſe woods and groves to which ſhe had been accuſtomed *.

So great was the opulence of the country around Babylon, that it furniſhed one third of the contribution impoſed on the whole empire for the maintenance of the king and his army, *Herodot.* i. 192. After Cyrus overturned the Aſſyrian empire, *Ib.* 191. Babylon ſunk in its importance, as the Perſian kings uſually reſided at Suſa, Perſepŏlis or Ecbatăna. When Darius reduced Babylon by the contrivance of Zopȳrus, he demoliſhed its walls and gates, *Id.* iii. 159. Alexander the Great

calls it, *ibid.* On the top of this tower was an apartment, properly fitted up, for making aſtronomical obſervations. Here alſo were three ſtatues of ſolid gold, one of them, namely, that of Jupiter or Belus, forty feet high, and weighing one thouſand Babylonic talents, *Diodor.* ii. 9. computed to have been worth above three millions of our money. Herodotus repreſents this ſtatue of Jupiter as not quite ſo large, i. 183. The whole weight of the ſtatues and decorations mentioned by *Diodorus Siculus* is eſtimated at above twenty one millions Sterling. Xerxes, upon his return from his Grecian expedition, is ſaid to have plundered and demoliſhed this temple; *Strab. ibid. Herodot.* i. 183.; but Ælian gives a different account of this matter, xiii. 3. Alexander attempted to repair it, but was prevented by death, *Strab. ib.* Pliny ſays that the temple of Belus was ſtanding in his time, vi. 26. ſ. 30.

* This king of Syria or Aſſyria, we are told by Joſephus on the authority of Beroſus, *Ant. Jud.* x. ii. & *contra Apion.* i 19. p 1044. was Nebuchadnezzar, who reared this ſtructure to pleaſe his wife, who came from Media. The ſame account he ſays is confirmed by Megaſthenes and Philoſtratus.

Theſe gardens are ſaid to have contained a ſquare, extending four plethra or four hundred feet on each ſide, Strabo ſays four πλευρα or *jugera*, xvi. 738. They conſiſted of terraces riſing one above another, like the ſeats of a theatre, and carried up to the height of the walls of the city; the aſcent from terrace to terrace being by ſteps ten feet wide. The terraces were ſupported on arches, ſtrengthened by walls twenty two feet thick. The arch which ſupported the higheſt terrace was fifty cubits high. This terrace lay next to the Euphrates, and had in it a reſervoir, to which water was raiſed from the river by means of an engine, and whence the gardens on the lower terraces were ſupplied. Over the arches which ſupported each terrace was firſt laid a flooring of large ſtones, ſixteen feet long and four feet broad; above this a layer of reeds mixed with a great quantity of bitumen; above this a double row of bricks cemented with plaſter *(γυψῳ)* and over all theſe were thick ſheets of lead, to prevent the moiſture from ſinking through. Above theſe was laid a ſufficient depth of earth for the talleſt trees to take root in. This ground being levelled, was planted with all ſorts of trees; ſo that theſe terraces riſing gradually above one another towards the river, had at a diſtance the appearance of a woody mountain, intermixed with the moſt beautiful flowers and plants of all kinds. In the ſpaces between the arches were various magnificent apartments, commanding an extenſive proſpect, *Diodor. & Curt. ibid.* The deſcription of Strabo is ſomewhat different, xvi. 738.

propoſed

propoſed to reſtore it to its former greatneſs, by making it the ſeat of his empire. After his death it was neglected by the Macedonians; eſpecially after *Seleucus Nicator* built *Seleucia* on the Tigris, at the diſtance only of three hundred ſtadia or thirty ſeven miles and a half from Babylon, Pliny ſays ninety miles, vi. 26. where he and his ſucceſſor fixed their reſidence: So that Strabo ſays in his time Babylon was in a great meaſure deſerted, *ibid.* His contemporary Diodorus Siculus ſays, that only a ſmall portion of it was then inhabited, and that moſt places within the walls were cultivated with the plough, ii. 9. To the ſame purpoſe Pliny, vi. 26. and Pauſanias, viii. 33. Scarcely any veſtiges of Babylon now remain; ſo that the predictions concerning it recorded in ſcripture have literally been fulfilled, *Iſai.* xiii. 19. &c. xiv. 22. &c.

Modern Diviſions of ASIA.

ASIA may be divided into ſix parts: Turkey*, Arabia, Perſia, India, China, and Tartary.

I. TUR-

* The government of Turkey is nothing but a pure military deſpotiſm. The ſovereign is called the SULTAN, the *Grand Seignior*, the *Grand Turk*, or *Emperor of the Turks*, his prime miniſter, the *Grand Vizier*; his chief ſecretary, *Reis Effendi*; the principal judge, *Cadi-el-aſkar*, or *Cadi Leſkier*, i. e. the judge of the army, who appoints the inferior *Cadis* or Judges; the chief prieſt is called *Muſti*; the governors of provinces, *Pachas* or *Baſhaws*, who are appointed by the Vizier; the commander in chief of the army, *Captain Pacha*, of the fleet, *Captain Baſſa*. The council whoſe advice the Sultan uſually follows in the adminiſtration of affairs, is called the *Divan*.

The Sultan ſucceeds partly by inheritance, and partly by the nomination of his predeceſſor. He rules with the ſame abſolute command as the general of an army, and delegates his whole power to the various officers whom he employs; firſt to the Vizier, the Vizier to the Pacha, and he to his ſubdelegates, under the names of *Mutſallan*, *Kaiem-Makam*, *Agà*, *Dibaſhe*, &c. The Sultan conſiders all his ſubjects as ſlaves, whoſe lives and properties are at his diſpoſal. There is no diverſity of rank, but what is derived from being employed in the ſervice of the Sultan. The only checks to deſpotiſm in Turkey ariſe from its own chief ſupports, the force of ſuperſtition and the terror of the army.

The provinces are divided into a certain number of diſtricts, each governed by a *Pacha* or viceroy, who is inveſted with unlimited power. Thus Syria is divided into five governments or *Pachalics*, uſually called from the city where the *Pacha* reſides, the Pachalic of *Aleppo*, of *Tripoli*, of *Saide*, (anciently *Sidon*,) lately removed to *Acre*, (anciently *Acco* or *Ptolemais*,) of *Damaſcus*, and of *Gaza*, commonly called the Pachalic of *Paleſtine*. This diviſion was firſt made by SELIM I. who took Syria from the Mamlouks; but the limits of theſe Pachalics have often varied, though their general extent has always been nearly the ſame.

ALEPPO is ſituate in the middle of an immenſe plain, which extends from the Orontes to the Euphrates; ſuppoſed to contain 200,000 inhabitants, but ſome make the number only one half.——ANTIOCH is now in a very ruinous ſtate, conſiſting only of mud-walled houſes, covered with ſtraw. It now ſtands

I. TURKEY in ASIA is about 1000 miles long, and 800 broad; between 28 and 45 deg. N. lat. and 27 and 46 deg. E. lon. and contains the following countries.

Chief

on the ſouthern bank of the Orontes, about ſix leagues, or eighteen miles from its mouth. It formerly ſtood on the north bank. This river is here about forty paces broad, and at Aleppo but a ſmall ſtream.

TRIPOLI is ſituate on the river *Kadiſha*, about a mile from its mouth, at the foot of mount *Lebanon*.——Among the mountains of Lebanon live a brave people called the *Druſes*; adjoining to them the *Maronites*, who are Chriſtians, in the communion of the church of Rome; and north of theſe the *Aſſaſſians*, whoſe religion is ſimilar to that of the Druſes, a mixture of Paganiſm and Mahometaniſm. Theſe ſtates pay an annual tribute to the Turks, but enjoy their own laws, not being ſubject to the Turkiſh Pachas. They are ruled by their own *Shaiks* or *Emirs*, i. e. noblemen or deſcendants from princes, who poſſeſs a limited authority, ſimilar to that of chiefs in the patriarchal ages. Every one lives in a perfect ſecurity of his life and property. The men cultivate their lands and vineyards, and the women perform all domeſtic offices. In caſes of great importance, as concerning peace or war, the *Emir* or ſovereign muſt convoke a general aſſembly, and lay before it the ſtate of his affairs. Here every Shaik, and every peaſant who has any reputation for courage or underſtanding, is intitled to give his ſuffrage; ſo that this government may be conſidered as a well proportioned mixture of monarchy, ariſtocracy, and democracy. The Turks have made repeated attempts to reduce theſe ſtates to abſolute ſubjection, but without ſucceſs. Their courage and mountains have hitherto protected them. The Druſes are remarkable for their hoſpitality. When they have once admitted a perſon to their houſe, and ſet before him *bread* and *ſalt*, nothing can make them violate this ſacred pledge of friendſhip.

SAIDE (anciently *Sidon*) extends along the ſea ſhore about 600 paces, in breadth 150. It is a conſiderable trading town, being the chief emporium of *Damaſcus* and the interior country. It has on the ſouth ſide a ſmall fort on an eminence, and on the north-weſt a caſtle, built in the ſea, eighty paces from the main land, to which it is joined by arches. The inhabitants amount to 5000, whoſe chief employment is the manufacture of cotton.——Six leagues, or eighteen miles to the ſouth of Saide, (two hundred ſtadia, *Strab.* xvi. 757.) is the village SOUR, (anciently TYRE), containing only fifty or ſixty poor families, which live on the produce of their little grounds, and a trifling fiſhery; ſituate on a peninſula, which projects from the ſhore into the ſea, in the form of a mallet with an oval head. This head is a ſolid rock, covered with a brown cultivable earth, which forms a ſmall plain of about 800 paces long, by 400 broad. The iſthmus, which joins this plain to the continent, is of pure ſea ſand. This difference of ſoil renders the ancient inſular ſtate of the plain, before Alexander joined it to the ſhore by a mole, very viſible, (See *Strab.* xvi. 756.; *Plin.* v. 19. *f.* 17.; *Diodor.* xvii. 40.—48.; *Curt.* iv. 2.) The ſea, by covering this mole with ſand, has enlarged it with ſucceſſive accumulations, and formed the preſent iſthmus. From Tyre to Sidon the ground is very level. About four hundred ſtadia, *Strab.* xvi. 756. or fifty miles north of Saide, near the foot of mount Lebanon, is BAIROUT, (anciently *Berytus*, Βηρυτος,) the emporium of the Druſes and Maronites, where they export their cottons and ſilks, chiefly to *Cairo*, whence they receive in return rice, tobacco, coffee, and ſpecie. This commerce maintains near 6000 perſons.——Nine leagues, or twenty ſeven miles to the ſouth of Sour, is the city of ACRE, (anciently *Acè*, *Aco* v. *Acco*; called afterwards PTOLEMAIS, *Strab.* xvi. 758.. *Plin.* v. 19; *Diodor.* xix. 93.) at the foot of the north extremity of mount CARMEL, which is a flattened cone and very rocky, about 2000 feet high, in the country of ancient Galilee. Acre was a place of note,

	Chief Towns.
1. NATOLIA,	Smyrna, Trebizond.
2. GEORGIA,	Teflis.
3. TURCOMANIA,	Erzerum.
4. SYRIA,	Aleppo, Antioch, Tripoli, Damaſcus, Jeruſalem.
5. DIARBEC,	Diarbec, Mouſul.
6. CURDISTAN,	Nineveh, Betlis.
7. EYRACA, or Iraca Arabic,	Baſſora, Bagdat.

II.

note in the time of the Cruſaders; but after their expulſion, it remained almoſt deſerted, till the year 1750, when it was fortified by DAHER, an Arabian Shaik; who having obtained poſſeſſion of part of this country, revolted from the Porte, and maintained his independence till 1775, when he was ſlain by the treachery of his chief confident. Acre has ſince been the ſeat of the Pacha of this diſtrict, and has become one of the principal towns on the coaſt. ——About eighteen miles eaſt from Acre, is the village *Nafra*, anciently *Nazareth*; and ſix miles ſouth-eaſt of it, mount TABOR, near 3000 feet high, from which is one of the fineſt views in Syria: to the ſouth, a ſeries of vallies and mountains, extending as far as Jeruſalem; to the eaſt, the valley of Jordan and Lake *Tabaria*, anciently *Tiberias*, which ſeems as if incloſed in the crater of a vulcano; and to the north, the fertile plains of Galilee.

DAMASCUS is ſituate in the midſt of an extenſive plain, watered with numerous rivulets from the ſurrounding mountains, about four or five miles in circumference, containing about 80,000 inhabitants, of whom about 15,000 are Chriſtians. It is the rendezvous for all the pilgrims from the north of Aſia, in their way to the *Cäaba*. The CAABA is a ſquare building in the temple of Mecca, which Mahomet enjoined all his followers to viſit once in their lifetime; and to preſerve continually on their minds a ſenſe of their obligation to perform this duty, he directed, that in all the multiplied acts of devotion which his religion preſcribes, true believers ſhould always turn their faces towards that holy place. According to the tradition of the Arabs, it is the firſt ſpot on earth which was conſecrated to the worſhip of the deity. The number of pilgrims who aſſemble at Damaſcus every year, amounts from thirty to fifty thouſand, which forms a large caravan. So many camels are employed, that ten thouſand of them are ſaid to periſh annually. By means of this caravan Damaſcus has become the centre of a very extenſive commerce, views of profit uſually mingling with thoſe of religion. Among its exports, dried fruits conſtitute an important article. Theſe were famous alſo in ancient times; hence DAMASCENA, ſc. *prunæ*, were cultivated in Italy, *Plin.* xv. 13 *f.* 12. A rich kind of ſilks, from having been firſt fabricated in this city, are called *Damaſks*.——The ſplendid ruins of Palmyra, or Tadmour in the deſert, the celebrated emporium for Indian commodities in ancient times, ſaid to have been built or fortified by Solomon *Joſephus*, viii. 6. were unknown in Europe, from the time of its deſtruction by Aurelian, a. 273, till the end of laſt century, when ſome Engliſh merchants of Aleppo viſited them in 1691. Amid theſe magnificent monuments of a powerful and poliſhed people, are now about thirty mud-walled huts, poſſeſſed by Arab peaſants, who exhibit every external mark of extreme poverty. ——JERUSALEM affords an example equally ſtriking of the viciſſitude of human things, containing only about twelve or fourteen thouſand inhabitants. It is governed by a *Moſſullam*, or deputy, appointed by the Pacha of Damaſcus, who derives conſiderable profits from the pilgrims who come to viſit the *holy ſepulchre*, or burial place of our Saviour. But the number of theſe is now greatly diminiſhed, eſpecially of Europeans.——About eighteen miles north-eaſt of Jeruſa-

lem,

II. ARABIA, 1300 miles long, and 1200 broad; between 12 and 30 deg. N. lat. and 35 and 60 deg. E. lon.—— Mecca, Medina, Mocho.

III.

lem, in a plain about twenty miles long and nine broad, is a village called *Raba*, the ancient *Jericho*. About six miles south east from Jerusalem, on an eminence, is *Bait-el-lahm*, anciently *Bethlehem*, which can furnish six hundred men capable of bearing arms, of whom about one hundred are Christians; twenty-one miles to the south of this village is *Hebroun* or *Hebron*, at the foot of an eminence, the most considerable village in those parts, from the manufacture of cotton and glass. The inhabitants of Hebron are at continual variance with those of Bethlehem. This whole country in general is hilly and rugged. The country to the south called *Palestine*, anciently the country of the Philistines, is entirely a level plain, and fertile.

Palestine sometimes has a governor of its own, who resides at Gaza, but usually, as at present, it is divided into three Appenages, *Yafa*, (anciently *Joppa*,) *Loudd* (*Lydda*, v. *Diospolis*,) and *Gaza*, farmed out to Agas. These are now very inconsiderable places, having been frequently ravaged by hostile invasions. About a mile south of Loudd stands *Ramla*, the ancient *Arimathea*. Nine miles south of this on the road to Gaza is *Yabna*, anciently *Jamnia*; beyond which are various ruins, the most considerable at *Ezdoud*, anciently *Azotus*.——GAZA is said to have got its name from Cambyses, in his war against Egypt, placing there his military chest (*opes et pecunia*, ΓΑΖΑ,) *Mel.* i. 11. It was anciently a place of importance, and strongly fortified, as being the frontier town of Palestine towards Egypt. Beyond Gaza are only deserts, part of which abound with barren mountains, consisting of calcareous stone or granite, as *Sinai* and *Horeb*; on the former of which is a convent of monks, whither many pilgrims resort to visit the relics of a St Catharine, which are preserved there.

Syria is much less populous than it was in ancient times. The tyranny of the Turkish government has reduced many parts to a mere waste wilderness. The territories of Jamnia and Joppa in Palestine, which in the time of Strabo were able to bring into the field 40,000 armed men, *Strab.* xvi. 159. could not now furnish 3000. Judæa, which in the time of Titus is thought to have contained four millions of inhabitants, does not now contain the tenth part of that number. The whole population of Syria is supposed hardly to amount to two millions and a half. The country of the Druses and Maronites, although least fertile, is the most populous. The Pacha of each department is, like the Sultan, a mere despot. He possesses the most absolute power of life and death, which he exercises without formality and without appeal. Wherever he meets with an offence, he orders the criminal to be seized, and the executioner, by whom he is accompanied, strangles him, or cuts off his head on the spot; nay sometimes the Pacha himself does not disdain this office. The Pacha frequently strolls about disguised, and wo to the man whom he surprises in a fault. But as he cannot be present every where, he commits this duty to a deputy, called the *Wali*, who patroles night and day, and, like the Pacha, judges and condemns without appeal. The criminal bends his neck, the executioner strikes, the head falls, and the body is carried off in a leathern sack. The Wali has a multitude of spies, by whose means he knows every thing. He inspects the markets, and punishes with the greatest severity any deficiency in weights and measures. Little or no attention is paid in Turkish cities to the cleanliness of the streets, which are never paved, swept, or watered, either in Syria or Egypt. They are narrow and winding, and almost always encumbered with rubbish. Strangers are, above all, shocked at the sight of great numbers of hideous dogs roaming about, without an owner. The Turks, who shed the blood of man so readily, never kill these animals, though they avoid touching them as unclean. They, in like manner,

III. PERSIA, 1300 miles long, 1100 broad; between 25 and 44 deg. N. lat. and 45 and 70 deg. E. lon. —— Iſpahan or Spahawn, Shiras, Tauris or Tebris.

IV.

manner, refrain from either hurting or touching kites or turtle-doves. It is remarkable, that canine madneſs is unknown both in Syria and Egypt.

The great aim of the Pachas is to amaſs money; and for that purpoſe they employ every method of extortion. This however often proves fatal to them. For when an accuſation is brought againſt any one of them, for which his riches afford a pretext, an officer is diſpatched, called a *Capidji*, with a ſecret order or kat-ſherife to cut off his head. The Pacha in common tamely ſubmits, and his fortune devolves to the Sultan; but ſometimes he prevents his fate by diſpatching the officer ſent to deſtroy him. There are frequent inſtances of Pachas rebelling againſt the Porte, but none of them have hitherto ſucceeded in eſtabliſhing their independence.

The only part of authority with held from the Pachas is the adminiſtration of juſtice in civil affairs, which is exerciſed by perſons called *Cadis*, independent of the Pacha. Theſe *Cadis* or Judges depend on the grand *Cadi*, who reſides at Conſtantinople, called *Cadi-el-aſkar* or *Cadi Leſkier*, i. e. Judge of the army. He names the judges of the capital cities, as Aleppo, Damaſcus, &c. and they name others in the places within their dependency. But all theſe employments are ſold to the higheſt bidder; hence the adminiſtration of juſtice is as venal and corrupt as that of the executive power.

The religion of Mahomet, called *Iſlamiſm*, inſtead of correcting the abuſes of government, ſerves to confirm them. The *Koran*, or Bible of the Mahometans, contains nothing concerning the relative duties of the governors and governed. It only inculcates implicit faith and ſervile obedience.

Chriſtians in Turkey are expoſed to the greateſt indignities. The Mahometans or *Muſſulmans* uſually addreſs them by the name of *infidel*, *impious*, *dog*, or the like; and to mortify them, often practiſe before them the ceremonies of their worſhip. A Chriſtian cannot ſtrike a Mahometan, without riſk of his life; but if a Mahometan kill a Chriſtian, he eſcapes for a ſtipulated price. Chriſtians muſt not mount on horſeback in towns; they are prohibited the uſe of yellow ſlippers, white ſhawls, and every ſort of green colour. Red for the feet, and blue for the dreſs, are the colours aſſigned them.

The inhabitants of Syria have no property, either real or perſonal. The Sultan arrogates to himſelf the property of all the lands by right of conqueſt. When a father dies, the inheritance reverts to the Sultan, or his delegate; and the children can only redeem the ſucceſſion by a conſiderable ſum of money. Hence ariſes an indifference to landed eſtates, which proves fatal to agriculture. The only method of ſecuring a perpetual *uſus fructus*, is by making what is called a *Wakf*, that is an endowment or donation of an eſtate to a Moſque.

The tribute impoſed on the land by Selim, when he conquered Syria from the Mamlouks, called *miri*, ſtill remains, and is very moderate; but it is rendered oppreſſive and intolerable by the exactions of the Pachas. Hence the condition of the peaſants in Syria is moſt wretched, eſpecially where they are expoſed to the incurſions of the Arabs. Here the huſbandman muſt ſow with his muſket in his hand, as in Paleſtine. In the tributary countries, ſuch as thoſe of the Druſes, the Maronites, &c. property is more ſecure, and the condition of the peaſants more comfortable. Thoſe who reſide in towns, ſuch as traders and artiſans, are in more eaſy circumſtances; hence the populouſneſs of cities.

The arts are very little cultivated in Syria, and the ſciences in a manner unknown. Books are extremely ſcarce, and the inſtruction of youth almoſt entirely neglected. There was not a printing preſs in all Syria, till the year 1733, when one was eſtabliſhed at a convent in the mountains of the Druſes, called

IV. INDIA is a country of immenſe extent, about 2400 miles long, and 2000 broad; between 1 and 40 deg. N. lat. and

ed MAR HANNA, by one ABDALLAH, whoſe ardour to promote the diffuſion of knowledge at Aleppo, excited againſt him the reſentment of the prieſts, who procured a *Kat-ſherif*, or warrant of the Sultan, for cutting off his head. Fortunately Abdallah received timely warning, and eſcaped into Lebanon, where his life was in ſafety.

The manners of the Syrians, and of the eaſtern nations in general, are very different from ours. We wear ſhort and cloſe dreſſes; theirs are long and ample. We ſuffer our hair to grow, and ſhave the beard; they let the beard grow, and ſhave the head. With us, to uncover the head is a mark of reſpect; with them a naked head is a ſign of folly. We ſalute in an inclined poſture; they upright. We paſs our lives erect; they are almoſt continually ſeated. They ſit and eat upon the ground; we upon raiſed ſeats. With reſpect to their language, likewiſe, their manner of writing is directly contrary to ours, and the greateſt number of maſculine nouns in French, for inſtance, are feminine with them. The Turks expreſs in their countenances, words, and geſtures, an appearance of devotion, which proceeds not from true religion, but from ignorance and a fanatic ſuperſtition, and is the ſource of innumerable diſorders. Inſtead of that open and chearful countenance, which we either naturally poſſeſs or aſſume, their behaviour is ſerious, auſtere, and melancholy; they rarely laugh, and the gaiety of ſome Europeans appears to them a fit of delirium. When they ſpeak, it is with deliberation, without geſtures and without paſſion; they liſten without interrupting you; they are ſilent for whole days together, and have no deſire to ſupport a converſation. If they walk, it is always leiſurely, and on buſineſs: they have no idea of walking backwards and forwards for amuſement. Continually ſeated, they paſs whole days muſing, with their legs croſſed, their pipes in their mouths, and almoſt without changing their attitude. It ſhould ſeem as if motion were a puniſhment to them, and that, like the Indians, they regard inaction as eſſential to happineſs.

The indolence of the oriental and ſouthern nations, and the deſpotiſm to which they have been uſually ſubjected, are generally aſcribed to the heat of the climate, which enervates the vigour both of mind and body. But this does not hold univerſally. The character of nations depends not merely on the climate, but alſo on the nature of their government and religion, their progreſs in refinement, and improvements in knowledge, and on various other circumſtances. Hence the character of the inhabitants of the ſame country has been found to be very different at different times. The immoderate uſe of opium is thought to encreaſe the indolence of the Turks.

Syria has undergone various revolutions, which have confounded the different races of its inhabitants. They at preſent may be divided into three claſſes, the poſterity of the Greeks, the Arabs, and Turks. The Turks did not exterminate the former inhabitants, but having embraced their religion, incorporated with them.

There are ſeveral wandering tribes, which inhabit part of Syria and the adjoining countries, very different in their manners from thoſe who poſſeſs fixed ſettlements and cultivate the ground. The wandering or ſhepherd tribes, are the *Turkmen*, the *Curds*, and *Arabs*.—The TURKMEN are of the number of thoſe Tartar hordes, who, on the great revolution of the empire of the Caliphs, emigrated from the eaſtward of the Caſpian ſea, and ſpread themſelves over the vaſt plains of Armenia and Aſia Minor. The CURDS are deſcended from the *Card-uchi*, mentioned by Xenophon in his *Anabaſis*, who inhabited the mountains of Armenia, and oppoſed the retreat of the *Ten Thouſand*; and who, though ſhut in on all ſides by the Perſian empire, had conſtantly braved the power of the *Great King*, and the arms of his *Satraps*. The ARABS, called *Bedouins*,

and 66 and 109 deg. E. lon. containing above 100 millions of inhabitants.

India is commonly divided into India within or on this ſide the Ganges, called alſo *Indoſtan or Hindooſtan*, or *the empire of the Great Mogul*; and India beyond the Ganges.

I.

Bedouins, or *Bedouin* Arabs, *i. e.* inhabitants of the *deſert*, poſſeſs an immenſe extent of country, extending from Aleppo to the Arabian ſea, and from Egypt to the Perſian gulph, nearly one thouſand eight hundred miles in length, and nine hundred in breadth. They with reaſon boaſt of being the pureſt of the Arab tribes, as having never been conquered, nor having mixed with any other people by making conqueſts. The Arabs who rendered themſelves ſo illuſtrious under Mahomet and his ſucceſſors, dwelt along the Red Sea, were cultivators of land, poſſeſſed cities, and were ſubject to regular governments. The Arabs in the interior or deſert had no concern in the great revolutions which the former produced. The Bedouin Arabs retain the ſame cuſtoms, manners, language, and even religious opinions, with their anceſtors in the moſt remote ages.

The Arabs ſeem to be condemned to a wandering life from the very nature of their deſerts; covered with a ſky, almoſt perpetually inflamed, and without clouds; conſiſting of immenſe and boundleſs plains, without houſes, trees, rivulets, or hills; where the eye frequently meets nothing but an extenſive and uniform horizon, like the ſea; though in ſome places the ground is uneven and ſtony. Almoſt invariably naked on every ſide, the earth preſents nothing but a few wild plants, thinly ſcattered, and thickets, whoſe ſolitude is rarely diſturbed but by antelopes, hares, locuſts, and rats.

The Turkmen, Curds, and Arabs, although they agree on the whole, in their manner of life, as being paſtors and wanderers, and ſubſiſting chiefly on the produce of their herds, yet differ in ſeveral particulars. They all profeſs the Mahometan religion, but pay little regard to its ceremonies. They have neither prieſts, temples, or regular worſhip. In this reſpect every one acts and thinks as he pleaſes. The Turkmen and Arabs give their daughters a marriage-dowery; the Curds receive a premium for them. The Turkmen pay no reſpect to that antiquity of extraction which we call *nobility*; the Curds and Arabs honour it greatly. The tribes of the Arabs are diſtinguiſhed from each other, by the name of their reſpective chiefs, or by that of the ruling family; and when they ſpeak of any of the individuals who compoſe them, they call them the children of ſuch a chief, though they may not be all really of his blood, and the chief himſelf may have been long ſince dead; as the poets in ancient times: See *Homer*, *Virgil*, *Ovid*, &c. *paſſim.*; alſo *the Poems of Oſſian*. The Arabs apply this mode of expreſſion even to the names of countries. The Turkmen do not ſteal or plunder. The Curds and Arabs are noted plunderers; but excuſe their depredations, as being exerciſed on thoſe whom they conſider as enemies.

The government of theſe tribes, particularly of the Arabs, is at once republican, ariſtocratical, and even deſpotic. Nothing can be tranſacted without the conſent of the majority of the people; but the ſhaiks or chiefs have great influence; and the principal ſhaik has an indefinite and almoſt abſolute authority, which however he cannot very much abuſe. The manners of the Arabs agree preciſely with the deſcriptions in Homer, and the hiſtory of Abraham and the other patriarchs in Geneſis. They are remarkable for their generoſity and hoſpitality. If an Arab conſent to eat bread and ſalt with a gueſt, nothing in the world can induce him to betray him. To obſerve how they conduct themſelves to one another, one would imagine that they poſſeſſed all their goods in common. Nevertheleſs they are no ſtrangers to property. But it has none of that ſelfiſhneſs, which the increaſe of the imaginary wants of luxury has given

I. INDIA within the Ganges *, or Indostan, is about 2000 miles long, and 1500 broad; between 7 and 40 deg. N. lat. and 66 and 92 deg. E. lon.

It is divided into two parts, the CONTINENT and PENINSULA.

1. On the CONTINENT, towards the mouth of the Ganges, is the rich province of BENGAL, belonging to the English. Their chief city, where the Governor-General of India resides, is CALCUTTA, 22° 33′ N. lat. 88° 28′ E. long. from Greenwich; situate on the western arm of the Ganges, about one hundred miles from the sea, where about ninety years ago there was only the village of *Govindpour*; supposed at present to contain at least five hundred thousand inhabitants. Its citadel is called FORT-WILLIAM, which was begun to be built immediately after the victory at Plassey. It is superior in point of strength and

it among polished nations. The Arabs have no books; and few even of their Shaiks can read. All their literature consists in reciting tales and histories in the manner of the Arabian Nights Entertainments, of which they are remarkably fond.

The same similarity and diversity is observable in the descriptions given of the wandering Scythians, (*Errantes, profugi, et campestres Scythæ*), by ancient authors. Some of them, as of the modern Tartars and Arabs, were cultivators of the ground, and others of them shepherds. *Herodot.* iv. 16.—83. *Strab.* vii. 302. &c. *Justin.* ii. 2. *Hurat. ad.* iii. 249. &c. *Mela*, iii. 5. *Curt.* vii. 8. &c.

* *Historical Account of the* PRINCIPAL REVOLUTIONS *and* TRADE *of* INDIA.

The geography, as well as the history of India, was very imperfectly known, before the modern conquests of the Europeans in that part of the world. The first foreign prince we read of, that made himself master of any part of India, was DARIUS, the son of Hystaspes, king of Persia, who extended his conquests to the Indus; and derived from that country a tribute nearly equal to the third part of the revenue of his other dominions, *Herodot.* iii. 90.—96.—It deserves remark, that the Indians paid Darius their tribute in gold, and the other Satrapies in silver. The account of the invasion of India by Semiramis, *Diodor.* ii. 74. appears fabulous.

Darius, before he undertook his expedition, appointed one SCYLAX of Caryandra to sail down the Indus till he should reach the ocean, with some ships which had been fitted out at *Caspatyrus*, in the country of *Pactyes*, now *Peshely*, towards the upper part of the navigable course of that river. This Scylax performed, though, it should seem, with much difficulty, and notwithstanding many obstacles; for he spent no less than two years and six months in conducting his squadron from the place where he embarked to the Arabian Gulf, *Id.* iv. 42. 45. See p. 610. The account which Scylax gave of his voyage was so mingled with fable, that little regard was paid to it.

The next who invaded India was ALEXANDER the *Great*, who having crushed Bessus, the murderer of Darius, set out from Bactria, and having passed mount *Imaus*, or the *snowy girdle*, as it is called by the oriental geographers, crossed the Indus at *Taxila*, now *Attock*, the only place where the rapidity of that river permits an army to be conveniently transported. It is remarkable, that in after ages *Timur* or *Tamerlane*, and *Nadir Shah* or *Thomas Kouli Khan*, entered India by the same route with Alexander. On the banks of the *Hydaspes*, now *Betah* or *Chelum*, Alexander was opposed by PORUS; and he had advanced

and correctneſs of deſign to any fort in India, but too extenſive. It is thought to have coſt two millions Sterling.—Indian cities are generally built on one plan; having very narrow, confined, and crooked ſtreets, with an incredible number of reſervoirs and ponds, and a great many gardens interſperſed. A few of the ſtreets are paved with brick. The houſes are variouſly built: Some of brick, others with mud, and a ſtill greater proportion with *bamboos* and mats: and theſe different kinds of fabrics ſtanding intermixed with each other, form a motley appearance. Thoſe of the latter kinds are invariably of one ſtory, and covered with thatch: thoſe of brick ſeldom exceed two floors, and have flat, terraced roofs. The two former claſſes far out-

red to the *Hyphaſis*, now *Beyah*, in his way to the GANGES, when his army refuſed to go further; *ſee p.* 471, on account of the hardſhips which they had ſuſtained in the rainy ſeaſon, *Strab.* xv. 697. and not without juſt cauſe; for it had rained inceſſantly on them for ſeventy days, *Diodor.* xvii. 94. Alexander, it ſeems, was ignorant of the periodical heavy rains, which fall in this country during great part of the S. W. monſoon, at leaſt in the months of July, Auguſt, and part of September: For he entered India in the ſpring, *Arrian*, iv. 22. when the rains were already begun in the mountains; and paſſed the Hydaſpes at Midſummer, about the height of the rainy ſeaſon. This circumſtance appears to have prevented him from completing the conqueſt of India. Tamerlane and Nadir Shah conducted their military operations during the dry ſeaſon. A deſcription of the periodical rains and inundations in India is given by Arrian, v. 9. and Strabo, xv. 691. Strabo, on the authority of Ariſtobulus, mentions a curious fact, that though heavy rains and ſnow fell in the mountains and the country along the foot of them, yet not ſo much as a ſhower fell in the plains below, *ib.* & 693. The ſame thing has been obſerved by the moderns, ſee *Major Rennel's memoir*, p. 288.

Alexander ordered ſhips to be built on the Hydaſpes to carry part of his army down the Indus to the ocean. The diſtance is ſuppoſed to have been about a thouſand miles.——The manners and cuſtoms of the Indians in the time of Alexander, as deſcribed by Arrian, were much the ſame with thoſe of the modern Hindoos.

Arrian mentions, among other particulars, the ſlender and delicate make of their bodies, their dark complexion, their black uncurled hair; their garments of cotton, of an extraordinary whiteneſs; their living entirely on vegetable food; their diſtribution into ſeparate ſects or claſſes, and the perpetuation of trades in families; the marriages of women at ſeven years of age, and the prohibition of marriages between different claſſes; the cuſtom of wives burning themſelves with their deceaſed huſbands; the men wearing ear rings, parti-coloured ſhoes, and veils covering the head and great part of the ſhoulders; daubing their faces with colours; only the principal people having umbrellas carried over them; their uſing two-handed ſwords, and bows drawn by the feet; &c. *de rib. Indic.* Strabo mentions moſt of theſe, and many other particulars, xv. 704. &c. The origin of the cuſtom of burning the favourite wife with her huſband is traced by Diodorus, xix. 33. & 34. Such as declined it, were held infamous, *Strab.* xv. 714.——The account of Herodotus concerning India, though more imperfect and fabulous than thoſe of later writers, yet contains ſeveral particulars, perfectly deſcriptive of the preſent Hindoos; that they killed no animals, but contented themſelves with the produce of the earth; that they expoſed thoſe whoſe recovery they deſpaired of; that they

outnumber the laſt, which are often ſo thinly ſcattered, that fires, which frequently happen, do not, ſometimes, meet with the obſtruction of a brick houſe through a whole ſtreet.—The quarter of Calcutta inhabited by the Engliſh, is compoſed entirely of brick buildings; many of which have more the appearance of palaces than of private houſes: but by far the greateſt part is built in the ſame manner with other Indian cities. Calcutta is not fortunate in its local ſituation; for it has ſome extenſive muddy lakes, and a vaſt foreſt, cloſe to it. The greateſt attention however has been uſed, by draining the ſtreets and filling up the ponds, to render it healthful.

About twenty-ſix miles above *Calcutta*, on the ſame river, though

lived chiefly on rice; had horſes of a ſmaller breed than their weſtern neighbours; and manufactured their fine cotton wool in clothing, iii. 98.—107.

SELEUCUS, after the death of Alexander, became poſſeſſed of the principal provinces of the Perſian empire, and, among the reſt, of the conquefts in India, which he conſiderably enlarged. He concluded a treaty with SANDRACOTTUS, king of the *Praſii* or *Gandaridæ*, a powerful prince, whoſe capital was PALIBOTHRA, ſuppoſed by ſome to be the modern *Allahabad*, at the confluence of the two great rivers *Jumna* and *Ganges*. With a view of cultivating a friendly intercourſe with this monarch, Seleucus ſent to him MEGASTHENES, as ambaſſador, who reſided at Palibothra for ſeveral years, and upon his return publiſhed an account of his travels; whence ſubſequent writers derived moſt of their knowledge concerning the interior ſtate of India. But the credit of Megaſthenes was impaired, by his marvellous ſtories of men with ears ſo large that they could wrap themſelves up in them; of others with a ſingle eye, without noſes, with long feet, and toes turned backwards; of people only three ſpans in height (called PYGMIES, *Plin.* vi. 19. ſ. 22.); of ants as large as foxes, that dug up gold, &c. *Strab.* ii. 70. xv. 702. 706. & 711. See *Mela*, iii 7. His account, however, of the dimenſions and geography of India is found to be accurate; and his deſcription of the power and opulence of the *Praſii* perfectly reſembles that given of ſome of the greater ſtates of modern Indoſtan, before the eſtabliſhment of the Mahomedan and European power in India, and is conſonant to the accounts which Alexander had received concerning that people, that they were ready to oppoſe him on the banks of the Ganges with 20,000 cavalry, 200,000 infantry, 2000 chariots, and 4000 elephants, *Diodor.* xvii. 93. *Curt.* ix. 2. Megaſthenes mentions his having viſited Sandracottus when encamped with an army of 400,000 men, *Strab.* xv. 709. *Palibothra*, he ſays, was ten miles in length and two in breadth; ſurrounded with walls in which were 570 towers and 64 gates, *ib.* 702. Several Indian cities in modern times have had much larger dimenſions, *Rennel's* memoir, p. 50.

Soon after the death of Seleucus, the Syrian monarchs loſt their poſſeſſions in India; but how, or for what cauſe, we are not told. Some years after, theſe Indian provinces became ſubject to the kingdom of Bactria; which had originally been ſubject to Seleucus, but under his ſon or grandſon had become independent; and after having flouriſhed 130 years, was overturned by an irruption of a powerful horde of Tartars.

After this, for many ages, no attempt appears to have been made by any foreign power to eſtabliſh itſelf in India. The kings of Egypt and Syria, and after them the Romans, aimed at nothing more than to ſecure an intercourſe by trade with that opulent country; *See p.* 127. But neither the Greeks nor

Romans

though on the oppoſite ſide, is HOOGLY, a ſmall, but ancient city. The French, Dutch, Danes, and Portugueſe, have each of them a town and factory on this part of the river. The French ſettlement of CHANDERNAGORE, and the Dutch one of CHINSURA, are both very neat, and pretty large towns; and each of them on a better ſite than Calcutta.

About one hundred and twenty miles above Calcutta ſtands MOORSHEDABAD, alſo on the weſtern arm of the Ganges, which is there very low in the dry ſeaſon. It was the capital of the Bengal provinces before the eſtabliſhment of the Britiſh power, but is now much decayed.—The ancient capital of Bengal was GOUR, ſuppoſed to be the GANGIA REGIA of Ptolemy;

Romans ſeem to have viſited the more eaſtern parts of it. They procured the productions of thoſe countries only at ſecond hand.

Commerce was extinguiſhed in the weſtern part of the Roman empire, by the irruption of the barbarous nations; and the communication of the eaſtern empire with India by the Red-Sea and the Perſian gulf, was cut off by the conqueſts of the Arabs. The Arabs, however, ſtill continued to carry on the ſame trade with India, and, with that ardour which characteriſes all the early efforts of Mahomet's followers, advancing far beyond the boundaries of ancient navigation, brought many of the moſt precious commodities of the eaſt from the countries which produced them. In order to engroſs the profits of this trade, the Caliph OMAR founded the city of BASSORA, on the weſtern banks of the great ſtream formed by the junction of the Euphrates and Tigris; which ſoon became an emporium not inferior to Alexandria itſelf.

The merchants of Conſtantinople, excluded from their accuſtomed channel of trading with India, had recourſe to the ancient way of communication, over land to the banks of the Oxus, and down that river to the Caſpian ſea, *See p.* 127. By this mode of conveyance, perilous and difficult as it was, Europe was ſupplied with the commodities of the eaſt for more than two centuries. During that period, the Chriſtians and Mahomedans were engaged in almoſt uninterrupted hoſtilities; which, added to the antipathy cauſed by their different religions, excited the keeneſt animoſity and hatred againſt each other. This was encreaſed and perpetuated by the cruſades, *ſee p.* 253. which, however, by their conſequences, ſerved again to open the uſual channel of Indian commerce, *ib.* During the ſpace of fifty-ſeven years, that the Latins were in poſſeſſion of Conſtantinople, *ſee p.* 479. the Venetians, who had greatly contributed to the taking of that city, engroſſed a conſiderable part of its trade, particularly of that to India. When the Latins were expelled from Conſtantinople, partly by the aſſiſtance of the Genoeſe, the rivals of the Venetians, among the other donations beſtowed on the Genoeſe for their ſervices, they obtained PERA, the chief ſuburb of Conſtantinople, with ſuch exemption from the accuſtomed duties on goods imported and exported, as gave them a decided ſuperiority over every competitor in trade. With the vigilant attention of merchants the Genoeſe availed themſelves of this favourable ſituation. They ſurrounded their new ſettlement in *Pera* with fortifications. They rendered their factories on the adjacent coaſts places of ſtrength. They were maſters of the harbour of Conſtantinople more than the Greeks themſelves. The whole trade of the Black Sea came into their hands; and, not ſatisfied with this, they took poſſeſſion of the *Cherſoneſus Taurica*, the modern *Crimea*, and made CAFFA, its principal city, the chief ſeat of their trade with the eaſt. In conſequence of this revolution, Genoa became the greateſt commercial power in Europe; and had the

lemy; extending along the north bank of the Ganges, twelve miles in length, and two or three in breadth. It now can only be traced from its ruins. Near its ſite ſtands the modern MAULDAH.

The chief city in the eaſt quarter of Bengal is DACCA, beyond the principal ſtream of the Ganges, although a very large branch of that river runs paſt it. Dacca is moſt commodiouſly ſituate for trade, having a communication with all the inland navigations. It is one hundred miles above the mouth of the Ganges, and one hundred and eighty by the road from Calcutta.

About

the wiſdom of its government been equal to the enterpriſing induſtry and courage of its citizens, it might have long held that rank. But in this reſpect it was greatly inferior to Venice.

The Venetians, to counterbalance the advantages recently acquired by their rivals, reſorted to the ancient ſtaples of Indian commodities, chiefly to Alexandria: and having concluded a treaty of commerce with the *Soldans* of Egypt, or Princes of the Mamelukes, who were then in poſſeſſion alſo of Syria, they made ſettlements at Alexandria and Damaſcus, appointing a conſul to reſide at each place, in a public character, and to exerciſe a mercantile juriſdiction, under the authority of the Soldans. To ſanction this intercourſe with Infidels, they obtained a diſpenſation from the Pope; a thing indiſpenſably neceſſary in that age, to ſilence the ſcruples of the people. The Venetians derived much uſeful information concerning Indian commerce, from the ſucceſsful enterpriſe of one of their own citizens, MARCO POLO; who having penetrated to the court of the *Great Khan* of Tartary, on the frontier of *Cathay* or China, and having gained the favour of that prince, during the courſe of twenty-ſix years, partly employed in mercantile tranſactions, and partly in conducting negotiations with which the Great Khan entruſted him, explored many regions of the eaſt, which no European had ever viſited.

In the mean time the Genoeſe, deprived of their Indian commerce upon the capture of Conſtantinople by the Turks, a. 1453, and weakened by domeſtic diſſenſions, left the Venetians in the entire poſſeſſion of the trade to India, which raiſed that people to the higheſt pitch of power and opulence. The merchants of Florence alſo obtained a ſhare, though inconſiderable, in this commerce.— The Venetians are thought to have carried on their trade to India with greater advantage than any other nation ever did; as they had no direct intercourſe with that country, but purchaſed the commodities of the eaſt, imported by the Mahomedans into Egypt and Syria, more frequently by barter for their own manufactures, than with ready money.——Concerning the ſubſequent changes which have taken place in this trade, *ſee* p. 251. 489. & 519.

The firſt conqueror of India in modern times was MAHMOOD, Emperor or Sultan of *Ghizni*, anciently *Bactriana*; whoſe capital city was *Ghizni* or *Ghazna*, ſituate among the weſtern ſources of the Indus. He entered *Indoſtan* or *Hindoſtan*, a. D. 1000; but in the courſe of eight years made no farther progreſs than MOULTAN, the modern capital of the country of the ancient *Malli*, at the conflux of the *Jenaub* or *Chunaub* with the *Indus*, (which river is called by the natives *Sindt* or *Sindeh*,) about 800 miles from the ſea. He afterwards conquered moſt of the country eaſtwards to the Ganges, deſtroying in his way all the Pagodas or temples of the Hindoos, whom he treated with the moſt ſavage cruelty, and, from his furious zeal for Iſlemiſm, wiſhed to exterminate. In the year 1184, his poſterity were expelled by the family of the *Gaurides*, ſo called from *Gaur*

of

About five hundred miles from the mouth of the Ganges is PATNA, the capital of Bahar, built along the ſouth bank of the river; a very extenſive and populous city; ſuppoſed to be the ancient *Palibothra*. Having been often the ſeat of war, it is fortified in the Indian manner, with a wall and a ſmall citadel. It is a place of very conſiderable trade. Moſt of the ſaltpetre imported by the Eaſt-India Company is manufactured within the province of Bahar. —— About ſixty miles above Patna is BENARES, the chief city of the diſtrict or Zemindary of that name, (including alſo the Circars of *Jianpour*, *Guzar*, and *Gazypour*,) the ancient ſeat of Braminical learning; a very rich and populous city, compactly built along the north bank of the Ganges.

North-

or *Ghor*, a country beyond the Indian *Caucaſus*, who fixed their reſidence at LAHORE, the capital of *Panjab*, or *the country of the five rivers*, ſo called from its being contained between the five eaſtern branches of the Indus. Their prince MAHOMED GORI extended his dominion eaſtward, and having taken the city of BENARES, on the north bank of the Ganges, the ancient ſeat of Braminical learning, perpetrated there the moſt ſhocking cruelties. About this period, as it is thought, the original language of the country, called the *Sanſcrit* or *Sanſkreet language*, began to decline in its purity, by the admixture of words from that of the conquerors: Thus being gradually changed, it has now become a dead language, as the Saxon in England, and is only preſerved in ancient writings, which are underſtood by none but the moſt learned Brahmins.

After the death of Mahomed Gori, a. 1205, his empire was divided. The Indian part fell to CUTTUB, one of his generals, who founded the *Patan* or *Afghan* dynaſty in Hindooſtan; ſo called from the Afghans, who originally inhabited that mountainous tract lying between India and Perſia, or the ancient *Paropamiſus*. Cuttub removed the imperial reſidence to DELHI or *Debly*, where, with a few interruptions, it has ſince remained.

The *Patan* dynaſty continued to poſſeſs the throne of *Delhi* till the time of Mahmood III. in whoſe reign, a. 1398. TIMUR or Tamerlane over-ran India, where he acted with ſuch inhuman cruelty, that he got the title of *the deſtroying Prince*. He did not however change the order of ſucceſſion, but left Mahmood in poſſeſſion of the throne. He ſtaid only five months in the country, being bent on his expedition againſt the Turks; ſee p. 481. and carried very little plunder out of India. He died, a. 1405.

After the death of Mahmood, a. 1413. the crown of Delhi devolved on CHIZER, a SEID, that is one of the race of the Prophet; whoſe poſterity continued to enjoy it till the year 1450, when BELLOLI, an *Afghan* of the tribe of LODI, obtained it. His ſon transferred the ſeat of empire to AGRA, (a. 1501.)—In this reign the Portugueſe firſt arrived in India. Under the family of *Lodi* the empire was torn by dreadful convulſions, which occaſioned their expulſion.

BABER, a deſcendant of Tamerlane and Gengis Kan, Sultan of the MOGUL Tartars poſſeſſing the provinces between the Indus and Samarcand, being diſpoſſeſſed of the northern part of his dominions by the *Uſbec Tartars*, determined to try his fortune in Hindooſtan, where the diſtracted ſtate of the country flattered him with the hopes of conqueſt. After repeated attempts he at laſt ſucceeded in defeating *Ibrahim* II. the emperor of Delhi, and thus put an end to the dynaſty of *Lodi*, a. 1525. The countries which he and his ſucceſſors ſubdued

North-weſt from this is the province of OUDE. The chief city, where the Nabob now reſides, is LUCKNOW, on a ſmall river, named the *Goomty*, which communicates with the Ganges at forty-five miles ſouth-weſt of Lucknow. This city is ſix hundred and fifty miles, by the neareſt road, from Calcutta. All from Lucknow to the mouth of the Ganges is one vaſt plain. —— About eighty miles to the eaſtward of Lucknow is FYZABAD, five hundred and ſixty miles from Calcutta; a very large city; the reſidence of the Nabob, till within theſe few years; ſituate on the *Gogra*, a very large river from Thibet. Nearly adjoining to it is the ancient city of OUDE or *Adjudiah*. —— At the confluence of the two great rivers

ſubdued were called the MOGUL EMPIRE.—Baber dying in 1530, his ſon HUMAIOON ſucceeded, who, although a prince of ability and virtue, was expelled from the throne by the intrigues of his brothers, and the art of SHEER KAN, who uſurped the empire, a. 1541. But Sheer being ſlain at the ſiege of *Cheitore*, a. 1545, Humaioon, who had ſuffered great diſtreſs in his exile, was recalled, a. 1554; and dying the following year, tranſmitted the crown to ACBAR or *Akber* his ſon, who proved one of the moſt illuſtrious princes that ever reigned in Indoſtan; being equally diſtinguiſhed for his humanity, and toleration to the Hindoos or Gentoos, as for his wiſdom and courage. Acbar died, a. 1605. The reign of this prince has been celebrated by his vizier or prime miniſter, the famous ABUL FAZEL, in a book called the *Acbar-namma*, or hiſtory of Acbar.—This emperor divided his dominions into eleven *ſoubahs* or provinces, ſome of which were equal in extent to large European kingdoms; each ſoubah he ſubdivided into a certain number of *circars* or counties; and theſe into ſo many *purgunnahs* or hundreds. The population, revenue, produce, religion, arts, and commerce of each diſtrict were aſcertained. Many of theſe particulars were collected by Abul Fazel into a book called AYIN ACBAREE, or *Inſtitutes of Acbar*, which, to this day, forms an authentic regiſter of theſe matters. This curious book was ſome years ago tranſlated by Mr Gladwin, and publiſhed in Bengal, under the patronage of Mr Haſtings, Govenor-General of the Engliſh dominions in India. JOHANG JURE, the ſon of Acbar, ſucceeded, in whoſe reign *Sir Thomas Roe* was ſent as the firſt Engliſh ambaſſador to the Emperor of Hindooſtan, 1615. The latter part of this Emperor's life was imbittered by the rebellion of his ſon, SHAW JEHAN, who upon his father's death ſucceeded, a. 1627. He quarrelling with the Portugueſe, expelled them from Hoogly on the Ganges.

In the year 1658 began the civil wars between Jehan and his ſons, as alſo between the ſons themſelves, which terminated in the elevation of AURUNGZEBE, the youngeſt; after he had depoſed his father, and murdered or expelled his three brothers, a. 1660. This prince, having finiſhed the conqueſt of the DECCAN, and ſubdued ſeveral other countries, raiſed the Mogul empire to the higheſt pitch of ſplendour. He died in 1707, in the ninetieth year of his age, at *Amednagar* in the Deccan, which he had fixed on as his reſidence, while in winter-quarters. His authority extended from the 10th to the 35th degree of latitude, and nearly as much in longitude; containing at leaſt ſixty-four millions of inhabitants; and his revenue exceeded thirty-two millions of pounds Sterling, in a country where the products of the earth are about four times as cheap as in England. But the feeble princes who ſucceeded, being unable to wield ſo mighty a ſceptre, this vaſt empire was in the courſe of fifty years reduced to nothing.

Aurungzebe

rivers Ganges and JUMNA, is ſeated ALLAHABAD, in a very important ſituation, belonging to the Nabob of Oude, about eight hundred and twenty miles above the mouth of the Ganges, thought by ſome to be the *Palibothra* of the ancients.

About three hundred miles above Allahabad is ſituate AGRA, on the ſouth bank of the Jumna river, which is very ſeldom fordable. In 1566, the Emperor Acbar, liking the ſituation of this city, made it his capital; whence it is often called *Ackbarabad*. During the laſt century, and the beginning of this, it was one of the moſt ſplendid cities in India. But as it quickly roſe to eminence, ſo it as ſuddenly declined. It now exhibits the moſt magnificent ruins.

About one hundred and nineteen miles north of Agra ſtands DELHI, or *Dehly*, on the right or weſtern bank of the Jumna, 28° 37′ N. L. and 77° 40′ E. L. the nominal capital of the Mogul empire. It anciently ſtood on the oppoſite bank. During the latter part of laſt century, and the beginning of this, it was ſaid to contain two millions of inhabitants; but it is now greatly reduced. —— The fertile tract of country between the Jumna and Ganges is called DOOAB, which name is applied

Aurungzebe left four ſons. The two eldeſt contended about the empire. Each brought into the field about 300,000 men. The conteſt was determined near Agra, in favour of the oldeſt, who took the name of BAHADER SHAH, but is uſually called SHAH AULUM. His competitor fell in the battle. The youngeſt brother next revolted, and was alſo cruſhed. The other brother, thirty years before, had rebelled againſt his father, and fled into Perſia. In this reign the SEIKS, a new ſect of religioniſts, from the foot of the eaſtern mountains, attacked the province of Lahore. Bahader, having with difficulty reduced them, took up his reſidence at Lahore, that he might be near at hand to keep them in ſubjection. Here he died, a. 1712.

Bahader alſo left four ſons, who likewiſe contended together about the ſucceſſion. Three of them fell at different times in the ſtruggle; and the fourth was ſoon after dethroned, to make way for his nephew FEROKSERE, who was ſet up by the *Seids* or *Syeds*, two brothers, and Omrahs or chiefs of great power. In this reign the Engliſh Eaſt-India company received the famous FIRMAN or Grant, by which their goods of import and export were exempted from duties or cuſtoms; which was regarded as the company's COMMERCIAL CHARTER in India, while they ſtood in need of protection from the princes of the country.

In the year 1717 Ferokſere was depoſed and deprived of ſight by the Seids, who raiſed to the throne a ſon of Bahader Shah. But he was ſoon depoſed, and alſo his brother, in the courſe of a year; and both of them put to death by the Seids, who now diſpoſed of every thing at pleaſure.——They next placed on the throne MAHOMED SHAH, grandſon of Bahader Shah, who, warned by the fate of his predeceſſors, got rid of the Seids, but not without a rebellion and a battle. In this reign, the MAHRATTAS became troubleſome, ſo called from MARHAT, a prince in the Deccan, their original country; and NIZAM AL-MULUCK, Viceroy of the Decan, aſpired at independence. To promote his views, he invited NADIR SHAH, commonly called *Thomas Kouli*

applied to any tract of land formed by the approximation of two rivers.

About three hundred and eighty-ſix miles north-weſt from Delhi is LAHORE, on the *Rauvee*, anciently *Hydrotes*, a navigable river, which communicates with the Indus and all its branches. Lahore was the reſidence of the firſt Mahomedan conquerors of Indoſtan, and is now the capital of the Seiks. At this city began the famous avenue of ſhady trees, ſo much ſpoken of by the early Indian travellers, which extended all the way to Agra, about five hundred Engliſh miles. Near midway between Delhi and Lahore is SIRHIND or *Serinde*, a city of great antiquity, whence the art of weaving ſilk was brought back to Conſtantinople by ſome monks in the ſixteenth century. For although the art was brought into Europe under the Roman Emperors, it had again been loſt during the confuſions that attended the ſubverſion of the weſtern empire. Procopius takes notice that ſilk was brought from *Serinda*, a country in India, in the time of Juſtinian, *ſee p.* 476. Pliny, and more ancient writers, ſuppoſed it to be brought from *Serica*, a country of Upper Aſia, bordering on the north-weſt part of the Chineſe

Konli Khan, the uſurper of the Perſian throne, to invade Indoſtan, and had the addreſs to prevail on the weak emperor to throw himſelf on the mercy of the invader. Nadir having entered Delhi, maſſacred above 100,000 of the inhabitants, and carried off plunder to the amount of ſixty-two millions Sterling. Some ſay, much more. He however left Mahomed in poſſeſſion of the throne, and returned to Perſia, after obtaining the ceſſion of all the countries ſubject to Hindooſtan weſt of the Indus.——NIZAM now became independent in the Decan; and other governors of provinces followed his example. The ROHILLAS, a tribe from the mountains between India and Perſia, erected an independent ſtate on the eaſt of the Ganges, within eighty miles of Delhi. The MAHRATTAS were become ſo powerful, that they forced the emperor to grant them a tribute to check their depredations. They demanded the fourth part of the net revenues of certain provinces; which proportion being denominated in the language of Hindooſtan, a CHOUT, occaſioned this name to be applied to any demands whatever of that people. Mahomed died a. 1747, the ſame year that Nadir Shaw, on account of his frantic cruelty, was aſſaſſinated by his principal officers.

AHMED SHAH, the ſon of Mahomed, ſucceeded. In his reign, which laſted only about ſix years, what remained of the Mogul empire was totally diſſolved; and the ſucceeding emperors retained little elſe but the name, nothing remaining to the houſe of Timur but a ſmall territory round Delhi, now no longer a capital, but in a manner depopulated by repeated depredations, maſſacres, and famines. The laſt army that might be reckoned *imperial*, was defeated by the Rochillas in 1749. The JATES or *Jats*, a Hindoo tribe, eſtabliſhed themſelves in the province of AGRA; BENGAL was ſeized by its viceroy *Aliverdy*; OUDE, by *Sciſdar Jung*, father to the late *Suja Doulah*; ALLAHABAD, by *Mahomed Kooli*, &c. But the moſt conſiderable part, by the MAHRATTAS, who had of late greatly augmented their power. In addition to their former poſſeſſions, they obtained the greateſt part of *Guzerat*, *Berar*, and *Oriſſa*.

Chineſe wall, whence its Latin name. Between Delhi and Serhind are very extenſive plains, within which are ſituate the towns of *Panniput* and *Carnawl*, famous for great battles, both in ancient and modern times. Theſe plains lie at the mouth of the paſs through the mountains from Tartary and Perſia, the original countries of the conquerors of Hindooſtan. The country is called, from its capital, *Lahore*, or more frequently, the PANJAB, or *the country of five rivers*, becauſe it is contained between the *five* eaſtern branches of the Indus. Four of theſe are mentioned in the conqueſts of Alexander; the HYDASPES, now *Behut* or *Chelum*; ACESINES, now *Jenaub* or *Chunaub*; HYDRAOTES, now *Rauvee*; HYPHĂSIS or *Huphaſis*, now *Beyah*: the fifth is the *Setlege*, *Suttuluz*, or *Sutluj*, ſuppoſed to be that called by Pliny *Heſudrus*, by Ptolemy, *Zaradrus*, and by Arrian, *Saranges*. The three firſt ſucceſſively unite with each other at ſome diſtance above the city MOULTAN, (thought to be the capital of the ancient *Malli*, 29° 52′ N. lat. and 70° 40′ E. long.) and form a ſtream equal to the Indus itſelf, at the place of confluence, which is about twenty miles on the weſt of Moultan. It is remarkable that theſe three ſtreams united are now called *Jenaub*, as they were *Aceſines* in the

Oriſſa.—The name and perſon, however, of the Emperor were ſtill held in veneration, and the various uſurpers endeavoured to ſanction what they had forcibly ſeized, by a real or pretended grant from the Emperor. Some having obtained poſſeſſion of his perſon, attempted to make their acts paſs for his. Such is the force of popular opinion, that to this day, through the whole Mogul empire, the coin is ſtruck in the name of the nominal Emperor. Thus the long poſſeſſion of power, although at firſt obtained by violence, and afterwards exerciſed with cruelty, appears, in the eyes of the vulgar, to eſtabliſh a right to it.

The NIZAM died at the age of one hundred and four, a. 1748. The conteſts which took place between his ſons for the throne of the Deccan, and between two other families for the Nabobſhip of Arcot, brought the Engliſh and French to engage as auxiliaries. After much bloodſhed, MAHOMED ALLY was made Nabob of Arcot; and *Salabi Jung*, third ſon of the late *Nizam-al-Muluck*, was made *Soubah* or prince of the Deccan, the original diſputants having been aſſaſſinated or ſlain in battle. In conſequence of this, the Engliſh eſtabliſhed their ſecurity and influence in the Carnatic.

In 1753, AHMED was depoſed by GAZI, his vizier or chief miniſter, who placed on the nominal throne ALLUMGUIRE, grandſon of Bahader Shaw. He, to get rid of Gazi, invited to Delhi ABDALLA, the ſucceſſor of Nadir Shaw in the eaſtern part of Perſia, and in the Indian provinces ceded to Nadir, known at preſent by the name of the kingdom of CANDAHAR, anciently the *Paropamiſan Alexandria*; called alſo the kingdom of *Abdalli*, from *Abdal*, an Afghan tribe, of which Ahmed Abdalla was originally the Prince or Chief; and being ſtripped of his country by Nadir Shah, was forced to join the Perſian army in 1739. On the death of Nadir, Abdalla erected for himſelf a conſiderable kingdom in the eaſtern part of Perſia, compriſing nearly the ſame extent of territory with the ancient kingdom of *Ghizni*. Abdalla, who viſited Hindooſtan no leſs than ſix times, exerciſed at Delhi the moſt dreadful depreda-

the time of Alexander. The other two rivers unite, and join the Indus a great way to the ſouth of Moultan.

About two hundred and twenty-five miles north of Lahore is CASHMERE, on the river *Chelum* or *Hydaſpes*, the capital of a country of the ſame name, which is celebrated for its romantic beauties, for the fertility of its ſoil, and for the temperature of its atmoſphere. It is an elevated and extenſive valley, of an oval form, about eighty miles long and forty in breadth, ſurrounded by ſteep mountains. Its ſoil is thought to be compoſed of the mud depoſited by the river Chelum, which originally formed its waters into a lake that covered the whole valley, until it opened itſelf a paſſage through the mountains, as is ſaid to have been the caſe with the *Peneus* in Theſſaly, *ſee p.* 319. Here are manufactured the *ſhawls* which are ſo much worn in different parts of Aſia, and alſo in Egypt; of late likewiſe in Britain. They are made of the delicate wool produced by a ſpecies of goat, either of this country or of the adjoining one of *Thibet*. Caſhmere is the frontier province of Hindooſtan towards Tartary and Thibet. It is very ſubject to earthquakes, and therefore the houſes are all built of wood. The inhabitants

tions; ſo that this unfortunate city, which, in the time of Aurungzebe, was ſuppoſed to contain two millions of ſouls, was now almoſt depopulated.

Amidſt theſe confuſions and revolutions, the MAHRATTAS, who for a long time had been gathering ſtrength, formed the plan of expelling Abdalla, and reſtoring the Hindoo government throughout the empire, or in other words, of making themſelves maſters of all Hindooſtan. They were joined by the Jats and other Hindoo ſtates. *Abdalla* was joined by *Sujah Dowlah*, the *Rohillas*, and other *Mahomedan* ſtates of leſs note. The Hindoos were arranged on one ſide, to the number of two hundred thouſand, and the Mahomedans on the other, to the number of one hundred and fifty thouſand. A bloody battle was fought on the plains of *Carnaul* and PANNIPUT, a. 1761, in which, after a moſt obſtinate reſiſtance, the Mahrattas were defeated with prodigious ſlaughter. Before the battle they had been deſerted by the *Jats*, which conſiderably influenced the fortune of the day. Since this period, the power of the Mahrattas has been ſenſibly on the decline.

Abdalla, whoſe influence at Delhi was now unlimited, invited thither SHAH AULUM, the ſon of *Allumgire*, who had been depoſed the foregoing year, and murdered by Gazi, promiſing to ſeat him on the throne of his anceſtors. He however did not venture to truſt himſelf in the hands of Abdallah; who therefore ſet up *Jewan Bught*, the ſon of Shaw Aulum, under the tuition and protection of *Nujib Dowlah*, from whom he exacted an annual tribute. Thus in fact Abdalla became Emperor of Delhi; and if he had inclined to eſtabliſh himſelf in Hindooſtan, might have begun a new dynaſty of kings. He meant, probably at ſome future time, to purſue his deſigns, whatever they were, either for himſelf or for the heir of the houſe of Timur, to which he had allied himſelf, by a match with one of the princeſſes. His ſon and ſucceſſor, the preſent TIMUR SHAW, married another princeſs of the ſame line. But apprehending an attack from the Seiks, Abdalla withdrew his troops from Delhi and returned to Lahore.

The

tants are remarkable for their ſuperſtition. —— About two hundred miles north-weſt from Caſhmere is CABUL, near the foot of the Indian *Caucăſus*, called alſo PAROPAMISUS or *Imaus*, now HINDOO-KO, or the *Stony Girdle*, on the river Attock, a branch of the Indus, near its ſource; the capital of a province of the ſame name, which is beautifully diverſified by hills and vallies. The city ſtands in the moſt delightful ſituation, and is conſidered as the gate of India towards Tartary. It is at preſent the capital of Timur Shaw, king of Candahar. —— The city of CANDAHAR is about one hundred and thirty-eight miles ſouth-weſt from Cabul. It is allowed to have been firſt built by Alexander, who called it after his own name ALEXANDRIA, *Arrian.* iii. 28. It is named, by way of diſtinction, the *Paropamiſan* Alexandria, *Ib.* iv. 22. While the Perſian and Mogul empires were undivided, Candahar was the frontier city and fortreſs of Hindooſtan towards Perſia, and therefore not unfrequently changed maſters. —— About two hundred miles ſouth from Cabul is ATTOCK, lat. 32° 27′ N. lon. 70° 36′, on the eaſt bank of the Indus, which, downwards to the conflux of the Chunaub or Jenaub, near Moultan, is

The legal Emperor *Shaw Allum*, after various adventures, threw himſelf on the protection of the E gliſh, who employed his authority and name to ſanction their right to the conqueſts which they made by the able conduct of *Colonel*, afterwards *Lord* CLIVE, in the province of Bengal. The Britiſh power in India is chiefly owing to the ſplendid victory of that ſucceſsful commander over *Sujah Dowlah* and other powers, at the famous battle of Plaſſey, June 1757. Another great victory was gained, by Colonel now Sir Hector Munro, over *Sujah Dowlah*, Nabob of Oude, and *Coſſim Ally*, Nabob of Bengal, at Buxar, a. 1764. The great inferiority of numbers with which theſe victories were obtained, may ſerve to diminiſh our incredulity with reſpect to the conqueſts of Alexander. At the battle of Buxar the whole Britiſh forces did not exceed 7000, of whom only about 1200 were Europeans; the battle of Plaſſey was gained with an army of about 3000 men, and of theſe only 900 were Europeans. *Shah Allum*, the nominal Emperor, weary of his dependance, and wiſhing to better his circumſtances, threw himſelf into the hands of the Mahrattas of Poonah, who promiſed to reſtore him to his throne. But he is now confined at Delhi, as a ſtate-priſoner, by SINDIA, the moſt powerful *Jaghiredar* or chief of the Poonah or weſtern Mahratta nation.

The chief powers in Hindooſtan at preſent are the *Mahratta* ſtates, the *Nizam* or Prince of the Deccan, *Tippoo Saib*, the *Seiks*, and the *Britiſh*.

The Britiſh poſſeſs, in full ſovereignty, the whole Soubah or province of *Bengal*, and the greateſt part of *Bahar*; which, with the diſtrict of *Benares*, contain 162,000 ſquare britiſh miles of land, that is, near 30,000 more than are contained in Great Britain and Ireland; and near eleven millions of inhabitants. The groſs revenue, including the ſubſidy paid by the Nabob of Oude, amounted, in 1788, to £. 4,210,000; and the neat revenue, after deducting military charges, civil eſtabliſhments, &c. to £. 1,670,000. The territory of Madraſs in the Carnatic is in compariſon inconſiderable. Its groſs revenue amounted to £. 1,070,000 but the neat revenue only to £. 85,000. At Bombay the diſburſements exceeded the receipts by about £. 300,000.

The

is called the river of ATTOCK, i. e. *forbidden*, as being the original boundary of Hindooſtan on the north-weſt, and which it was unlawful for the ſubjects of that empire to paſs without ſpecial permiſſion. Attock is about two hundred miles north-weſt from Lahore, and alſo belongs to the Seiks. It is remarkable that this part of India, which was firſt known to Europeans, is now leſs known to us than almoſt any other.

The ſprings of the Indus are commonly placed on the ſouth ſide of the mountains which ſeparate Indoſtan from Tartary, anciently called *Imaus*, or the Indian *Caucaſus*; but ſome ſuppoſe them to be far more remote. —— About one hundred and ſeventy miles from the ſea, by the courſe of the river, the Indus divides into two branches, and forms a delta or a triangle, like the Nile. One of theſe branches again divides into two more, and forms another delta. About five miles below this ſecond ſeparation ſtands TATTA, the capital of the province of *Sindy*, ſuppoſed to be near the ſite of the ancient *Pattala*. The lower part of this delta is interſected by rivers and creeks, like the delta of the Ganges; but, unlike that, it has no trees on it, the dry parts of it being covered with bruſhwood; and the remainder,

The groſs revenue of the Britiſh dominions in India amounted, in 1792-3, to no leſs a ſum than £. 8,245,560.—Large ſums of money are uſually computed in India, by what are called *Lacks of Rupees*, each lack amounting to about ten thouſand pounds Sterling.

The Britiſh nation, with their allies and tributaries, occupy the whole navigable courſe of the Ganges, from its entry on the plains to the ſea; which, by its winding courſe, is more than 1350 Britiſh miles. The Indians meaſure by *Coſſes* or *Crores*, each coſs being equal to nearly two Engliſh miles.

MANNERS *and* CUSTOMS *of the* INDIANS.

The Indians were conſidered by the ancient Greeks and Romans as an indigenous race, and therefore called *Autochthönes* or *Aborigines*, that is, natives of the ſoil, whoſe origin could not be traced, *Diodor.* ii. 38. From the earlieſt accounts, they appear to have made great progreſs in induſtry, art, and elegance. The wiſdom of the eaſt is celebrated, 1 Kings, iv. 31. The whole body of the people was divided, as it ſtill is, into four orders or caſts. The firſt conſiſts of philoſophers and prieſts, called *Brahmins*, and the more learned of them *Pandits*; the ſecond, of magiſtrates and ſoldiers; the third, of huſbandmen and merchants; and the fourth, of artiſans, labourers, and ſervants. None of theſe can ever quit his own caſt, or be admitted into another. The members of each caſt alſo adhere invariably to the profeſſion of their forefathers. From generation to generation, the ſame families have followed, and will always continue to follow, one uniform way of life. Nor is it lawful for any one to marry into another caſt, *Diodor.* ii. 41. Whoever violates the rules or inſtitutions of his caſt, is ſunk to the loweſt ſtate of degradation. No perſon of any caſt will have the leaſt communication with him, as was the caſe with thoſe excommunicated by the Druids among the ancient Gauls and Britons, *ſee p.* 494. Such perſon is called a *Pariar* or *Chandala*; and it is almoſt impoſſible for words to expreſs the ſenſation of vileneſs which this name conveys to the mind of a Hindoo. The diviſion of the people into caſts is ſuppoſed to have proceeded from BRAHMA, who created the world under

remainder, by much the greateſt part, being noiſome ſwamps, or muddy lakes. In the dry part a great many camels are reared, who feed on the bruſhwood. The upper part of the delta is well cultivated, and yields abundance of rice. It is remarkable, that the tide ſhould not be viſible in the Indus at a greater diſtance than ſixty or ſixty-five miles from the ſea. In the Ganges, the tides are perceptible at two hundred and forty miles from its mouth; and in the river of the Amazons, at ſix hundred miles. The *bore*, or ſudden influx of the tide in the mouth of the Indus, is high and dangerous; hence the miſchief it did to the fleet of Alexander. The river Indus, and its branches, admit of an uninterrupted navigation from Tatta to Moultan, Lahore, and Caſhmere, for veſſels of near two hundred tuns.

The country along the Indus, for three hundred miles from its mouth, is called SINDY. Its breadth is different; in the wideſt part it is about one hundred and ſixty miles. Sindy, in many particulars of ſoil and climate, and in the general appearance of its ſurface, reſembles Egypt; the lower part of it being compoſed of rich vegetable mould, and extended into a wide

under the direction of the Supreme Being; and is therefore eſtabliſhed not only by civil authority, but confirmed and ſanctioned by religion. This inſtitution, though it lays a reſtraint on the natural liberty of man, and muſt neceſſarily ſometimes check the exertions of genius, has brought the Indian manufactures to a degree of perfection ſuperior to that of any other country, and has always preſerved the trade of India with other nations nearly in the ſame ſtate. India continues ſtill to ſupply nearly the ſame articles as in the time of Pliny *Plin.* xii. & xiii. and to drain thoſe countries with which it trades of their gold and ſilver, as it did in ancient times; *ſee p.* 128.——Some mention an additional caſt, called *Burrun Sunker*, compoſed of ſuch as are produced by an unlawful union between perſons of different caſts. Theſe are moſtly dealers in petty articles of retail trade.

Although it be impoſſible for a perſon of a lower caſt to riſe to a higher, yet in certain caſes, perſons of a higher claſs may exerciſe the occupations of a lower without loſing their caſt by doing ſo. Accordingly Brahmins are ſometimes employed, not only as miniſters of ſtate, but as ſoldiers.——Ancient authors repreſent the Indians as divided into ſeven kinds or orders, *Strab.* xv. 703.; *Dieder.* ii. 40.; *Arrian. Indic.* 10. miſled, as it is thought, by conſidering ſome of the ſubdiviſions of the caſts as diſtinct orders. They remark, that there were no ſlaves in India, *Ib.*

There is a number of devotees or religioniſts in India, called *Faquirs*, who voluntarily ſubject themſelves to ſingular mortifications, and undergo the ſevereſt penances; on which account they are held in the higheſt veneration by the people. Theſe Strabo calls *Germanes* or *Hylobii*, xv. 713. and mentions one of them who ſtood a whole day on one leg, ſupporting a large piece of wood with his hands, *ib.* 714.

The government in all the countries of India was monarchical; but limited and controuled by the fixed and inviolable privileges of the different caſts, particularly by the ſanctity and pre-eminence of the BRAHMINS, who would deem

wide delta; while the upper part of it is a narrow ſlip of country, confined on one ſide by a ridge or ridges of mountains, and on the other by a ſandy deſert; the river Indus, equal at leaſt to the Nile, winding through the midſt of this level valley, and annually overflowing it. During the months of July, Auguſt, and part of September, which is the rainy ſeaſon in moſt other parts of India, the atmoſphere is here generally clouded, but no rain falls, except very near to the ſea. Indeed very few ſhowers fall during the whole year. The prince of Sindy is tributary to the king of Candahar. He is a Mahomedan, and uſually reſides at the fort of HYDRABAD, ſituate on the Indus, a little above the head of the delta, and near the city NUSSERPOUR. The Hindoos are here treated with great rigour by their Mahomedan governors, which drives numbers of them into other countries.

On the north-eaſt of Sindy lie the territories of the *Seiks*; on the north, thoſe of the king of Candahar; on the weſt is *Makran*, anciently *Gedroſia*, a province of Perſia, whoſe prince is tributary to the king of Candahar. A ſandy deſert bounds Sindy on the eaſt, extending near five hundred and fifty miles in

deem it degradation and pollution, if they were to eat of the ſame food with their ſovereign. Their perſons are ſacred, and even for the moſt heinous crimes they cannot be capitally puniſhed; their blood muſt never be ſhed. On important occaſions, it is the duty of ſovereigns to conſult them, and to be directed by their advice. In ancient times, at a ſolemn aſſembly, called the great Synod, (Μεγαλη Συνοδος,) which uſed to be held at the beginning of every year, all the Brahmins aſſembling at the palace of the king, gave their opinion about the adminiſtration of public affairs; concerning the ſtate of agriculture and paſturage, *Strab.* xv. 703. f. and whatever elſe they judged of advantage to thoſe who were preſent, *Diodor.* ii. 40. The government of the Mahrattas at preſent is moſtly ariſtocratical.

The monarchs of India were conſidered as the great proprietors of the land, as is ſtill the caſe in the great empires of the eaſt, *See* p. 631. The huſbandmen, now called RYOTS, paid as rent uſually the fourth of the produce of their farms, *Strab.* & *Diodor. ibid.* As long as the huſbandman paid the eſtabliſhed rent, he retained poſſeſſion of the farm, which deſcended, like property, from father to ſon. Before the original inſtitutions of India were ſubverted by foreign invaders, the induſtry of the huſbandman, on which every member of the community depended for ſubſiſtence, was as ſecure as the tenure by which he held his lands was equitable. It was not uncommon, as we learn from Strabo, xv. 704. for two hoſtile armies to be fighting in one field, while the peaſants were ploughing or digging with perfect ſafety in the next. The greateſt attention was paid to render the condition of thoſe who cultivated the ground comfortable. Various officers were appointed for this purpoſe. One claſs of them had the charge of the TANKS or public reſervoirs of water, without a regular diſtribution of which, fields in a torrid climate cannot be rendered fertile. Thoſe who collect the rents from the *Ryots*, and parcel out the lands among them, are called ZEMINDARS; who, it is ſuppoſed, were at firſt appointed only during pleaſure, but afterwards became hereditary. On this ſubject, however,

in length, and from one hundred to one hundred and fifty in breadth, mentioned by Herodotus, iii. 98. Owing to the want of rain in Sindy, and its vicinity to this deſert, the heats in ſummer are ſo violent, and the winds which blow from the deſert ſo pernicious, that the houſes are contrived ſo as to be occaſionally ventilated by means of apertures on the tops of them, reſembling the funnels of ſmall chimnies. When the hot winds prevail, the windows are cloſely ſhut, by which means the hotteſt of the current of air (that neareſt the ſurface of the earth, of courſe) is excluded; and a cooler part, becauſe more elevated, deſcends into the houſe through the funnels. By this means alſo vaſt clouds of duſt are excluded, the entry of which alone would be ſufficient to render the houſes uninhabitable. The roofs are compoſed of thick layers of earth, inſtead of terraces. Few countries are more unwholſome to European conſtitutions, particularly the lower part of the delta. Along the banks of the Indus, the fiſhermen and graziers form moveable villages or towns, becauſe they are continually changing their poſitions like a camp; as, Arrian informs us, was obſerved by Nearchus, the admiral of Alexander's

ever, there are different opinions. In the time of ACBAR, the lands were valued, and the rent of each inhabitant and of each village aſcertained. The annual amount of revenue then fixed, and the mode of levying it, continued with little variation in the province of Bengal to the year 1757, when *Jaffeer Alli Cawn*, being created Nabob of Arcot by the Engliſh, after the battle of Plaſſey, was obliged to depart from the wiſe arrangements of Acbar, and introduce new modes of aſſeſſment, that he might raiſe the ſum which he had ſtipulated to pay on his elevation.

There were various other officers who had different taſks aſſigned them, which are deſcribed, *Strab.* xv. 707. &c. *Diodor.* ii. 41. Among the reſt, ſome took care to provide accommodation and lodgings for ſtrangers, *Ib.* Such houſes are now called *Choultries*, and are frequent in every part of the country. The greateſt attention was paid to the making of highways; and ſtones were erected at the end of every ten *ſtadia*, to mark the diſtances, and direct travellers, *Ib.*

The ancient Indians lived moſtly on rice, as the Hindoos do ſtill, *Strab.* xv. 709. They had no written laws; and ſuits were determined according to the principles of equity, *Ib.* The firſt who publiſhed a compendium of Indian juriſprudence was ACBAR, by the aſſiſtance of his Vizier Abel Fazel, in the code called *Ayeen Akbery*.

All buildings, of whatever kind, conſecrated to the offices of religion, are called PAGODAS. Of theſe the moſt ancient is thought to be that in the iſland of *Elephanta*, at no great diſtance from Bombay; which is an excavation hewn out of a ſolid rock, about half way up a high mountain, and formed into a ſpacious area, nearly 120 feet ſquare; with human figures, in high relief of gigantic ſize and ſingular forms, on the inſide. There are various pagodas of this kind in the iſle of *Salſette*, ſtill nearer to Bombay.——Inſtead of caverns, apparently the original places of worſhip, temples came to be raiſed by the Indians in honour of their deities; at firſt in the form of a large pyramid, with no other light but what came from a ſmall door, as at *Dogur*;

Alexander's fleet. Theſe people are ſuppoſed to be deſcended from the Scythian *Nomădes*, or wandering Tartars, as this cuſtom does not prevail in any other part of India.

The country on the ſouth-eaſt of Sindy is called CUTCH, extending from the eaſtmoſt branch of the Indus to the *Pudder* river; which ſeparates it from *Guzerat*, one of the provinces of the Mahrattas. On the ſouth coaſt of the gulf of Cutch, is a diſtrict inhabited by a piratical tribe, named *Sangarians*, who cruiſe for merchant ſhips, as far to the weſt as the entrance of the gulf of Perſia; ſuppoſed to be the ſame with what is called *Sangada* by Arrian.

The province of GUZERAT is a kind of peninſula, two hundred miles long, and one hundred and forty wide, formed by the Arabian ſea, (called by the Aſiatics, the ſea of OMMAN,) and the gulfs of *Cambay* and *Cutch*, which penetrate a great way into the continent. The capital is AMEDABAD, taken by General Goddard in laſt war with the Mahrattas, a. 1780. It was reſtored on the peace of 1783. It ſtands in a level country, on a ſmall navigable river named *Subermatty*, which, with other confluent ſtreams, falls into the head of the gulf of CAM-

near *Tanjore*, in the Carnatic; but afterwards ſplendid buildings were erected, of immenſe extent, and highly ornamented: ſome of them ſeveral miles in circumference; as that in the iſland of Seringham, which is formed by the diviſion of the great river Caveri or Cauvery into two channels on the Coromandel coaſt. The multitude of pilgrims that reſort to this pagoda to obtain abſolution is incredible; and none of them come without an offering of money. The number of Brahmins ſupported in this temple by the liberality of ſuperſtition, together with their families, formerly amounted to no leſs than 40,000. "Here, as in all the other great pagodas of India, the Brahmins live in a ſubordination which knows no reſiſtance, and ſlumber in a voluptuouſneſs which knows no wants." *Orme's hiſt. vol.* 1. *p.* 178.

The religious rites celebrated in theſe pagodas are numerous and ſplendid. The Indians worſhip a multiplicity of deities, who in their character and functions reſemble thoſe of the Greeks and Romans. What was ſuppoſed to be performed by the power of *Jupiter*, *Neptune*, *Æolus*, *Mars*, *Venus*, &c. is by the Indians aſcribed to the agency of *Agnée*, the god of fire; *Varoon*, the god of oceans; *Vayoo*, the god of wind; *Cama*, the god of love, &c. According to the notions entertained by the Indians of their deities, the ſame licentiouſneſs prevailed in their worſhip, as anciently among the Greeks, *Strab.* viii. 378. xii. 559. and alſo the ſame cruelty. Repugnant as it is to the feelings of a Hindoo to ſhed the blood of any creature that has life, many different animals, even the moſt uſeful, the horſe and the cow, were offered up as victims upon the altars of ſome of their gods; and what is ſtill more ſtrange, the Pagodas of the eaſt were polluted with human ſacrifices, as well as the temples of the weſt. The attachment of the Hindoos to the tenets and rites of their religion, however abſurd to us they may appear, is inconceivably great. All the cruelties employed by their Mahomedan conquerors to convert them, proved ineffectual. Every precaution is uſed to foſter their ſuperſtition. The lower caſts are prohibited, under the ſevereſt penalties, from reading any portion of the ſacred

CAMBAY, near to the city of that name, which is indeed the port of Amedabad, and diſtant from it about fifty-ſix miles.

On the eaſt of the ſandy deſert, and north of Guzerat, is AGIMERE or *Marwar*, the country of the *Rajpoots*, or warrior tribe among the Hindoos; hence called *Rajpootana*, ſuppoſed to be the *Gagaſmira* of Ptolemy; three hundred and twenty miles from eaſt to weſt, and two hundred and eighty-five from north to ſouth, conſiſting generally of high mountains divided by narrow vallies, or of plains environed by mountains, acceſſible only by narrow paſſes and defiles; hence it is one of the ſtrongeſt countries in the world, and the inhabitants have always preſerved their independence. They have been repeatedly defeated, but never ſubdued. Part of the country was reduced by Aurungzebe, and is at preſent tributary to the Mahrattas, but the nation in general is free. Rajpootana borders on the provinces of Delhi and Agra, on the eaſt. It was formerly divided into three great principalities, under the names of *Oudipour*, *Joodpour*, and *Ambeer* or *Amere*, now called *Jeinagur* or *Jyenagur*. The ancient capital was *Cheitore*, but the preſent is *Oudipour*. The city *Agimere* is built

ſacred books; and even the higher caſts can receive no inſtruction, but what the Brahmins chuſe to communicate to them. Nothing can remove the errors and bigotry of ſuperſtition, or the fury of fanaticiſm, but the light of knowledge univerſally diffuſed, as much as poſſible, through all ranks.

The Brahmins, though, to ſerve their own purpoſes, they have kept the people in ignorance, are ſaid themſelves to entertain juſt notions concerning the unity and perfections of the Deity, and the worſhip moſt acceptable to him. In their opinions however there is found the ſame mixture of ignorance and error, as in thoſe of the ancient philoſophers.

They hold, that the univerſe was not only created by divine power and wiſdom, but that every event is brought about by the immediate interpoſition of the deity, whom they conceive to be a ſpirit, which pervades and animates the whole creation. So Strabo informs us, xv. 713. "The ſouls of men they believe to be portions ſeparated from this great ſpirit, to which, after fulfilling their deſtiny on earth, and attaining a proper degree of purity, they will be again re-united. In order to efface the ſtains with which a ſoul during its reſidence on earth, has been defiled, by the indulgence of ſenſual and corrupt appetites, they teach, that it muſt paſs, in a long ſucceſſion of tranſmigrations, through the bodies of different animals, until, by what it ſuffers, and what it learns, in the various forms of its exiſtence, it ſhall be ſo thoroughly refined from all pollution, as to be rendered meet for being abſorbed into the divine eſſence, and return like a drop into that unbounded ocean, from which it originally iſſued." *Dr Robertſon's Diſquiſition concerning ancient India*, p. 330. The opinions of the Brahmins are wonderfully ſimilar to thoſe entertained by Pythagoras, *ſee p.* 14. whence that philoſopher is ſuppoſed to have derived his doctrines from India, *Strab.* xv. 716. Some ſects of Brahmins entertained ſentiments of morality as exalted as thoſe of the ancient Stoics: That man is formed not for ſpeculation or indolence, but for action; that he is born not for himſelf alone, but for his fellow men; that therefore the happineſs of the ſociety of which he

built at the foot of a very high mountain, on the top of which is a fortreſs of great ſtrength, two hundred and thirty miles from Delhi.

South of Agimere is the province *Malwa*, its capital OUGEIN, the reſidence of *Sindia*, the chief of the Poonah Mahrattas; four hundred and thirty-five miles ſouth of Delhi, lat. 23° 26′ lon. 75° 56′, thought to be the *Ozene* of Ptolemy; about thirty-ſix miles ſouth-weſt of it ſtood *Mundu* or *Mundoe*, in the time of Acbar a prodigious city, twenty-two miles in circuit, ſituate on the top of a very large and high mountain. ——Malwa evidently contains the higheſt ground in Indoſtan, becauſe from it rivers riſe which run both into the bay of Cambay, and the Ganges. From the ſame lake flow the NERBUDDA, which runs into the gulf of Cambay, north of Surat, and the SOANE or *Soane-budda*, which joins the Ganges twenty-two miles above Patna, running in oppoſite directions one thouſand five hundred miles, and making the ſouthern part of Indoſtan completely an iſland.

II. In the PENINSULA of INDOSTAN, the chief places are, on the weſt ſide, uſually called the MALABAR coaſt, SURAT, near the mouth of the TAPTY river, lat. 22° 11′, lon. 72° 48′ 15″——Eaſt from this, and north of the ſame ri-

is a member, and the good of mankind, are his ultimate and higheſt objects: that the motives, and not the events of his actions, ought to be attended to; and that, whether the events, which are not in his own power, be proſperous or adverſe, as long as he is ſatisfied with the purity of his intentions, he can enjoy that approbation of his own mind, which alone conſtitutes genuine happineſs, independent of the power of fortune, or the opinions of other men.

A new ſource of information has lately been introduced into Britain by tranſlations from the Sanſcreet language. The chief of theſe are part of the *Mahabarat*, a voluminous epic poem, conſiſting of upwards of 400,000 lines, tranſlated by *Mr Wilkins*; and the *Sacontala*, a dramatic poem, by Sir *William Jones*. The former of theſe is ſaid to have been written by *Kreeſhna Dwypeyen Veia*, an eminent Brahmin, above 3000 years before the Chriſtian æra; and the latter, a century before that period. Mr Wilkins has alſo tranſlated a book of fables, called *Herto-padee*, or *Amiable Inſtruction*, commonly named *Pilpay's Fables*; which kind of inſtruction, Strabo informs us, was uſed by the Brahmins, xv. 713. ——The ſkill of the ancient Brahmins in aſtronomy is thought, by ſome, to have ſurpaſſed that of any other ancient nation; *ſee p.* 23. & 24.

The Indians have always been diſtinguiſhed, not only for the fineneſs of their manufactures, but alſo for the number and excellence of their colours. *Strab.* xv. 694. 699. Fine linen is ſuppoſed to have been called *Sindon*, from the name of the river Indus or *Sindus*, near which it was wrought in the higheſt perfection; and the deep blue colour in higheſt eſtimation among the Romans was termed INDICUM, *Plin.* xxxv. 6. f. 27. thought to be the ſame with the modern *Indigo*. The ancient Indians were alſo remarkable for their ingenious workmanſhip in metals and ivory. *ib.* 717.

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ver is BURHANPOUR, a city of the Mahrattas, formerly the capital of the Soubah of CANDEISH, ſituate in the middle of a delightful country, lat. 21° 19′, lon. 76° 19′. By this place General Goddard paſſed with his army in his celebrated march acroſs the continent of India in 1780, from CALPI, on the ſouth bank of the *Jumna* river, lat. 26° 7′ 5″, lon. 80° 4′, to Surat. The other principal places at which he touched were *Chatterpour*, *Sirong* or *Sironge*, *Bopal* or *Bopaltol*, and *Hurdah*.

About one hundred and ſeventy-ſeven miles ſouth of Surat is BOMBAY, the chief port and ſettlement of the Engliſh on this coaſt, lat. 18° 58′, lon. 72° 40′, in an iſland little more than ſeven miles in length, and very narrow, about twenty miles in circumference, containing a very ſtrong and capacious fortreſs, a large city, a dock-yard, and marine arſenal, ceded to the Engliſh in 1662 by the Portugueſe, as part of the dower of the Queen of Charles II. On the north-eaſt it is ſeparated by a narrow ſtrait from *Salſette*, a fine iſland of about fifteen miles ſquare, taken from the Mahrattas in 1773. In this bay are ſeveral other iſlands, particularly *Caranjah* and *Elephanta*, both of them acquiſitions from the Mahrattas. Oppoſite to the north end of Salſette is BASSEEN, a ſtrong fort of the Mahrattas, taken by the Engliſh after a ſmart ſiege, but reſtored at the peace.

About one hundred miles eaſt from Bombay, and about ſeventy-five from the neareſt ſea-coaſt, is POONAH, the capital of the weſtern Mahrattas, whoſe empire extends a great way from ſouth to north in the inland part of Indoſtan. Poonah is meanly built, and not large, and lies quite open and defenceleſs. In caſe of an invaſion the place of refuge is POOROONDER, a fortreſs on a mountain, about eighteen miles ſouth-eaſt of Poonah, where the archives of government are depoſited. About fifty miles ſouth-eaſt from Poonah is SATTARAH, the former capital of the Mahrattas, near the ſource of the river *Kiſtna* or *Kiſbna*, which riſes on the eaſt ſide of the *Gauts* or *Indian Apennine*. About one hundred and thirty-ſix miles ſouth of Poonah is VISIAPOUR or *Bajapour*, formerly the capital of the kingdom of that name, now belonging to the Mahrattas.

The foundation of the Mahratta greatneſs was firſt laid by SEVAJEE, an officer in the army of the king of Viſiapour, who, taking advantage of the diſtractions which prevailed in that kingdom, put himſelf at the head of a body of military adventurers, of which kind of people there are great numbers in Indoſtan; and proſecuted his conqueſts with ſuch ſucceſs, that at his

his death, which happened in 1680, his domains extended from the northern part of *Baglana* near Surat, to a conſiderable way ſouth of Bombay. His ſon SAMBOJEE, who was a perſon of merit, fell by the treachery of Aurungzebe in 1680. But his grandſon SAJOOJEE, during the convulſions which followed after the death of Aurungzebe, extended the dominions of the Mahrattas from the weſtern ſea to the confines of Bengal, and as far north as Agra; he died in 1740. His ſucceſſor, RAM RAJAH, being a weak prince, the two principal officers of the ſtate, the prime miniſter, called *Paiſhwah*, and the commander in chief, or *Buſki*, agreed to divide between them the dominions of their maſter; the former aſſuming the government of the weſtern provinces, and continuing at Poonah, the other the eaſtern provinces, and fixing his reſidence at NAGPOUR in Berar. This violent partition of the empire made by its miniſters, encouraged the uſurpations of others, according to the different degrees of power and influence which they poſſeſſed; ſo that in a few years the ſtate became, from an abſolute monarchy, a mere confederacy of chiefs, and the looſeſt example of feudal government in the world. The Mahrattas, however, ſtill continued to enlarge their dominions, till the dreadful overthrow they ſuſtained from Abdalla at the battle of Panniput, in 1761.

About 290 miles ſouth of Bombay is the city of GOA, in an iſland of the ſame name, the capital of the Portugueſe ſettlements in India, lat. 15° 28′ 20″, lon. 72° 45′, firſt taken poſſeſſion of by ALBUQUERQUE, in 1510. The coaſt between Bombay and Goa is little known. About 180 miles eaſt from Goa, and 398 miles from Bombay, is BISNAGAR or Bijinagur, the capital of the ancient kingdom of *Narſinga*, near the weſtern bank of the *Tungebadra* river, and north-eaſt from it is ADONI.——About 220 miles ſouth of Goa is MANGALORE, lat. 12° 50′, lon. 74° 44′; ſouth of it, TELLICHERRY, lat. 11° 48′, then CALICUT, the firſt Indian port where the Portugueſe landed under Vaſco de Gama, in 1498, lat. 11° 18′. It was then the capital of the *Zamorin*, or Emperor of that country, and the moſt flouriſhing city on the Malabar coaſt; it is now greatly decayed. South of Calicut is PANIANY, at the mouth of a river of the ſame name. The principal ſettlement of the Dutch on this coaſt is COCHIN, lat. 9° 58′, lon. 76° 2′. There is a remarkable promontory, called mount DILLA, or Dilly, in lat. 12° 1′, lon. 75° 2′. Near Cochin is a large lake, ſouth from which to *Anjenga* and the lake of Travancore, not far from Cape Comorin, the country is almoſt entirely covered with wood, and little inhabited.

Cape

Cape COMORIN is the ſouthermoſt point of the peninſula, lat. 8° 12″, lon. 77° 32′ 30″, from which a ridge of mountains, called the GAUTS, GATTES, or INDIAN APENNINE, running north to the Surat or Tapty river, divides the peninſula into two parts. On the oppoſite ſides of the cape, the winds are conſtantly at variance, being eaſterly on the one ſide, and weſterly on the oppoſite, alternately; and the climates are conſequently various.

The principal places on the eaſt ſide of the peninſula, commonly called the COROMANDEL COAST, are, *Palamcotta* or *Tinnevelly*, lat. 8° 42′, lon. 77° 49′ 15″, *Ramanad*, *Madura*, lat. 9° 32′, lon. 78° 12′, NEGAPATAM, at the mouth of the Cauvery river, or, more properly, at the middle of three mouths, a city and fortreſs of the Engliſh, taken from the Dutch in the late war, lat. 10° 20′, lon. 79° 54′, weſt from it is TANJORE, which gives name to the country, and TRICHINOPOLY, lat. 10° 49′, north of it; TRANQUEBAR, a ſettlement of the Danes.——About 65 miles north of this is PONDICHERRY, the capital of the French ſettlements in India, lately taken by the Engliſh, lat. 11° 56′, lon. 80.——About 100 miles north of it, is MADRASS, or Fort St George, the principal ſettlement of the Engliſh on this coaſt, firſt poſſeſſed by them about the year 1640, now one of the ſtrongeſt fortreſſes belonging to the Britiſh nation, lat. 13° 5′, lon. 80° 25′. Madraſs, in common with all the European ſettlements on this coaſt, has no port for ſhipping, the coaſt forming nearly a ſtraight line, and it is alſo incommoded with a high and dangerous *ſurf* or wave that breaks upon it, ſo that it can only be approached in boats of a particular conſtruction, which are made without ribs or keel, with flat bottoms, and having their planks ſewed together, altogether without iron. Thus they are rendered ſo flexible, as to elude the effects of the violent ſhocks which they receive, by the daſhing of the waves or ſurf on the beach, which either overſets or breaks to pieces a boat of European make. There is no port for large veſſels between Trinkamaly, in the iſland of Ceylon, and the Ganges. The territory (or *Jaghire*) belonging to Madraſs extends about 108 miles along the ſhore, and 47 inland, in the wideſt part.

About 70 miles ſouth-weſt of Madraſs is ARCOT, the ancient capital of the whole country; ſuppoſed to be the *Soramandalum* of Ptolemy; whence corruptly *Choro-mandel*.—Weſt from this is MYSORE or Meſſur, the country of the celebrated HYDER ALLY, who by his great abilities raiſed himſelf from a ſubordinate rank to be a powerful prince. He

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was a ſoldier of fortune, the ſon of a perſon who ſerved in quality of *Killadar* or governor of a ſmall fortreſs, to one of the kings of Myſore. Hyder firſt diſtinguiſhed himſelf as an auxiliary of the French, a. 1753, in whoſe camp he is ſaid to have acquired the rudiments of war. About ten years afterwards, being put at the head of the Myſore army, he dethroned his ſovereign, and governed under the title of Regent. He quickly extended his dominions on every ſide; and after various turns of fortune died in poſſeſſion of a ſtate equal in extent to Great Britain, and yielding an annual revenue of four millions, in 1782. The power of Tipoo Saib or Tippoo Sultan, his ſon, has of late been greatly abridged by the Engliſh under Lord Cornwallis, and a confederacy of the native princes. — The capital of Myſore is SERINGAPATAM, ſituate in an iſland of the Chauvery river, lat. 12° 31′, lon. 76° 46′; north of it is the fortreſs of BANGALORE. Northweſt from theſe is the fine province of BEDNORE or Biddannore, one of the firſt conqueſts of Hyder. — About 120 miles north from Madraſs is NELLORE, a ſtrong fortreſs near the mouth of the river PENNAR. GANDICOTTA, on the ſouth bank of this river, is remarkable both as a ſtrong fortreſs, and for having a diamond mine near it.

All that part of the Peninſula ſouth of the Kiſtnah river was anciently called the CARNATIC; but that name is now commonly reſtricted to the eaſtern ſide, about 570 miles in length, from north to ſouth, but no where more than 120 wide, commonly no more than 75. The Carnatic contains an incredible number of forts and fortreſſes of various kinds, which render its geography important.

North of the mouth of the Kiſtnah river is a long tract of country, called the four northern CIRCARS, *Cicacole*, *Rajamundry*, *Ellore*, and *Candapilly*, extending about 350 miles along the ſea to the Chilka lake on the confines of Cattack, and from 25 to 75 miles wide; ſecured on the weſt by a chain of ſteep mountains, and only acceſſible at the two ends; but wholly detached from the other Britiſh ſettlements: the northern extremity being 350 miles from Bengal, and the ſouthern 250 from Madraſs. — Near the mouth of the Kiſtnah river is MASULIPATAM, a city and port of trade, in the diſtrict called by Ptolemy *Meſolia*. —— North of the Kiſtnah is the GODAVERY river, the moſt conſiderable from the Ganges to cape Comorin. It has its ſource about 70 miles to the north-eaſt of Bombay; ſo that it traverſes almoſt the whole breadth of the peninſula, through the *Dowlatabad* Soubah, and the country of *Tellinghana*.

About

About ninety miles above the ſea it is joined by *Bain Gonga*; at *Rajamundry* it ſeparates into two principal channels; and thoſe ſubdividing again, form ſeveral tide-harbours for veſſels of moderate burden, namely *Ingeram*, *Coringa*, *Yanam*, *Bandarmelanka* and *Narſapour*. Extenſive foreſts of *teek* trees border on its banks within the mountains, which ſupply timber for the uſe of theſe ports. European built ſhips ſeldom laſt five years in the Indian ſeas, but thoſe built of the native *teek* timber are found to laſt forty years and upwards. North of this, on the coaſt, are *Viſagapatam*, lat. 70° 42′, lon. 84° 23′; *Ganjam*, &c.

Weſt from the Circars are the territories of the NIZAM, or ſucceſſor of the famous *Nizam al Muluck*, compriſing the province of *Golconda*, called anciently *Tellingana*, or *Tilling*, ſituate between the lower parts of the courſes of the Kiſtna and Godavery rivers, and the principal part of *Dowlatabad*; together with the weſtern part of BERAR, ſubject to a tribute of a *chout*, or fourth part of its net revenue, to the Berar Mahrattas. His capital is HYDERABAD or *Bagnagur* on the *Mauſſi* river, lat. 17° 12′, lon. 78° 51′. About five or ſix miles north-weſt of it, is the famous fortreſs of GOLCONDA, on the ſummit of a hill of a conical form, which is deemed impregnable, and joined to Hyderabad by a wall of communication. When Aurungzebe conquered the kingdom of Golconda in 1687, this fortreſs was taken by treachery. Aurungzebe made Aurungabad the capital, north of the river Godavery, lat. 19° 45′, lon. 76° 2′, which he called after his own name. The old capital was DOWLATABAD or DEOGIRE, near a fortreſs of the ſame name built on the top of a mountain, about nine or ten miles north-weſt of Aurungabad. The Emperor Mahomed, when he conquered this part of the country, in the fourteenth century, attempted to eſtabliſh the ſeat of his empire at Dowlatabad; and with that view almoſt ruined Delhi, by forcing the inhabitants to remove about 750 miles from their ancient habitations to his new capital.—Near Dowlatabad are the pagodas of ELORA, moſt of which are cut out of the natural rock.

North of the territories of the Nizam and the Circars are the territories of the Berar, or Eaſtern Mahrattas; poſſeſſing the provinces of BERAR and ORISSA or *Orixa*. Their preſent chief or Rajah is MOODAJEE BOONSLA or *Boſſela*, a deſcendant of SEVAJEE, the founder of the Mahratta empire. The capital of Berar, and the reſidence of the Rajah, is NAGPOUR, a very large and populous city, though meanly built,

and in a manner defenceleſs; ſituate nearly in the centre of India, where a great number of the great roads through that country meet, and therefore an important point or ſtation in the geography of it, lat. 21° 8′ 30″, lon. 79° 46′, 722 miles from Calcutta, 631 from Delhi, 552 from Bombay, and 673 from Madraſs. —— Moodajee's principal fortreſs, the depoſitary of his treaſures and valuables, is GYALGUR, or *Gawile*, ſituate on a ſteep mountain, above 100 miles north-weſt of Nagpour. Each of the native princes in India has a depoſitory of this kind, and commonly at a diſtance from his place of reſidence; the unſettled ſtate of the country making this neceſſary. —— North-eaſt from Nagpour is RUTTUNPOUR, lat. 22° 16′, lon. 82° 36′, the capital and reſidence of BAMBAJEE, who holds the eaſtern part of the Nagpour territories, under his brother Moodajee. —— The capital of Oriſſa is CATTACK or *Cuttack*, on the river *Mahamuddy*, no leſs than 480 miles almoſt ſtraight eaſt from Nagpour. It lies on the only road between Bengal and the Northern Circars, and therefore is a place of importance to Britain. We know leſs of the interior parts of Berar than of moſt other countries in Hindooſtan. That part of the Berar dominions which borders on Bengal, is generally woody and uninhabited; ſo that the uſual cauſe of jealouſy between contiguous ſtates, the deſire of enlarging their frontier, is thereby removed.

The northern provinces of the peninſula are called the DECCAN, that is *ſouth*, becauſe they lay ſouth of the original territories of the Delhi empire. This name anciently comprehended the whole peninſula. Some limit the name of peninſula to that part of it ſouth of the Kiſtna river, *ſee Introduction to Major Rennel's Memoir*, *p.* xix.

2. INDIA beyond the GANGES *, forms a great peninſula, between the Bay of Bengal on the weſt, and the Chineſe ſea on

* The GANGES (called by the natives *Pudda* or *Paddo*; alſo *Burra Ganga*, the GREAT RIVER; or, by way of eminence, *Ganga*, the RIVER) riſes among the vaſt mountains of THIBET; and, after wandering through thoſe rugged regions about 800 miles, as it is thought, guſhes forth at an opening in the mountains called *Himmalch*, the *Himaus* or *Imaus* of the ancients; whence it precipitates itſelf into a vaſt baſon, which it has worn in the rock. Superſtition has given to the mouth of this cavern the form of the head of a cow, an animal held nearly in the ſame veneration by the Hindoos, as the god *Apis* was by the ancient Egyptians; whence this ſuppoſed ſource of the Ganges has gotten the name of *Gangotri*, or the Cow's mouth. The fabulous account of the origin of the Ganges is, that it flows out of the foot of BESCHAN, (the ſame with *Viſtnou*, the *Preſerving Deity*; whence ſay the Brahmins, it has its name *Pudda*, that word ſignifying *foot* in the Sanſcrit language; and that, in its

on the eaſt. It is about 2000 miles long, and 1000 broad; between 1 and 30 deg. N. lat. and 92 and 109 deg. E. lon. and contains the following kingdoms: *Achem*, *Ava*, *Aracan*, *Pegu*,

courſe to the plains of Indoſtan, it paſſes through an immenſe rock ſhaped like a cow's head. This allegory is highly expreſſive both of the veneration which the Hindoos have for that famous ſtream, and of their gratitude to the Supreme Being for the bleſſings it confers.

From *Hurdwar* or *Hurdoar*, in lat. 30, where the Ganges enters the plains of Indoſtan, it flows with a ſmooth navigable ſtream through delightful plains during the remainder of its courſe to the ſea, (which is about 1350 miles), diffuſing plenty through the adjacent country, both by its living productions and annual inundations. In its courſe through the plains it receives eleven rivers, ſome of which are equal to the Rhine, and none ſmaller than the Thames, beſides as many others of leſſer note. Its bed is very unequal in point of breadth. From its firſt arrival in the plains at Hurdwar to the conflux of the Jumna, the firſt river of note that joins it, its bed is generally from a mile to a mile and a quarter wide, and, compared with the latter part of its courſe, tolerably ſtraight. From hence downward its courſe becomes more winding, and its bed conſequently wider; half a mile where narroweſt, and three miles in the wideſt part, and that in places were no iſlands intervene. The ſtream is always increaſing or decreaſing, according to the ſeaſon. It is riſing from the latter end of April to the middle of Auguſt, and falling during the reſt of the year. When at the loweſt, it is about three quarters of a mile broad. The Ganges is fordable in ſome places above the conflux of the Jumna, but the navigation is never interrupted. Below that the channel is of conſiderable depth; for the additional ſtreams bring a greater acceſſion of depth than width. At 500 miles from the ſea, the channel is thirty feet deep when the river is at the loweſt; and it continues at leaſt this depth to the ſea, where the ſudden expanſion of the ſtream deprives it of the force neceſſary to ſweep away the bars of ſand and mud thrown acroſs it by the ſtrong ſoutherly winds; ſo that the principal branch of the Ganges cannot be entered by large veſſels. About 220 miles from the ſea, (but 300 reckoning the windings of the river), commences the head of the *delta* of the Ganges, which is conſiderably more than twice the area of that of the Nile. The two weſternmoſt branches, named the *Coſſimbuzar* and *Jellingy* rivers, unite, and form what is afterwards named the Hoogly river, which is the port of Calcutta, and the only branch of the Ganges that is commonly navigated by ſhips. The numerous canals cut from the different branches of the Ganges form one of the moſt extenſive inland navigations in the world, which is ſaid to afford conſtant employment to 30,000 boatmen.

The chief danger attending this inland navigation ariſes from ſudden and violent ſqualls, called *Northweſters*, from the quarter whence they uſually blow. They begin about the middle of March in the eaſtern parts of Bengal, and ſomewhat later in the weſtern. They return every three or four days, till the commencement of the rainy ſeaſon; and though of no long duration at each time, yet they often produce fatal effects, if not carefully guarded againſt, whole fleets of trading-boats having been ſunk by them almoſt inſtantaneouſly. They are more frequent in the eaſtern than weſtern parts of Bengal, and happen oftener towards the cloſe of the day than at any other time. As they are indicated ſome hours before they arrive by the riſing and very ſingular appearance of the clouds, there is commonly time enough for ſeeking a place of ſhelter. It is only in very broad parts of the river that they are ſo truly formidable.

That part of the delta bordering on the ſea, is compoſed of a labyrinth of rivers and creeks, all of which are ſalt, except thoſe that immediately communicate with the principal arm of the Ganges. This tract, known by the

Pegu, Siam, Malacca, Cambodia, Cochin-China, Laos, Tonquin; all of which have capitals of the ſame name, except the firſt and the three laſt. The capital of Achem is *Chamdara*; of Cochin-

name of the *Woods* or *Sunderbunds*, is in extent equal to the principality of Wales; and is enveloped in woods, and infeſted with tygers. Here ſalt, in quantities equal to the conſumption of Bengal and its dependencies, is made and tranſported with equal facility; and here alſo is found an inexhauſtible ſtore of timber for boat-building. But the ſalt-makers and wood-cutters exerciſe their trade at the conſtant hazard of their lives: for the tygers not only appear on the margin in queſt of prey, but often, in the night time, ſwim to the boats that lie at anchor in the middle of the river. The breadth of the lower part of the delta is upwards of 180 miles; to which if we add that of the two branches of the river that bound it, we ſhall have about 200 miles for the diſtance to which the Ganges expands its branches, at its junction with the ſea. The declivity of the plain from Hurdware to the ſea, although not perceptible to the eye, is about nine inches a mile; but the windings of the river reduce the declivity on which the water runs, to leſs than four inches a-mile. The motion of the ſtream at a medium is leſs than three miles an hour in the dry months. There is commonly on one ſide of the river an almoſt perpendicular bank, more or leſs elevated above the ſtream, according to the ſeaſon, with deep water near it, and on the oppoſite ſide a bank, ſhelving away ſo gradually, as to occaſion ſhallow water at ſome diſtance from the margin. This is occaſioned by the winding courſe of the ſtream; and the winding is cauſed by the nature of the ſoil through which it runs.——Some of the Bengal rivers have entirely changed their courſe, and the bed of the Ganges is ſuppoſed to have been formerly in a different track from what it is in at preſent.

The ſwelling and overflowing of the Ganges is owing partly to the rains which fall in the mountains near its ſource, and partly to thoſe which fall in the plains. The former begin in April; and the Ganges riſes fifteen feet and a half out of thirty two feet, the ſum total of its riſing, by the latter end of June, when the rainy ſeaſon in moſt of the flat countries only begins. As the ground adjacent to the river-bank, to the extent of ſome miles, is conſiderably higher than the reſt of the country, owing to the ſucceſſive accumulation of mud depoſited by the waters of the river when it overflows; the lands in general are overflowed to a conſiderable height, long before the bed of the river is filled. Thus the waters of the inundation are ſeparated from thoſe of the river, until it overflows; and even then the river ſtill ſhews itſelf, as well by the graſs and reeds on its banks, as by its rapid and muddy ſtream. For the water of the inundation has a blackiſh hue, which it acquires by having been ſo long ſtagnant among graſs and other vegetables; and moves at a ſlow rate, (not above half a mile an hour,) in compariſon of the ſtream of the river, which at this ſeaſon runs at the rate of five or ſix miles an hour. The inundation is nearly at a ſtand for ſome days preceding the middle of Auguſt; and after that gradually diminiſhes, owing to the ceſſation of the rains in the mountains, although it continues to rain in the low grounds, during the months of Auguſt and September. After the beginning of October, when the rain has nearly ceaſed, the remainder of the inundation goes off quickly by evaporation, leaving the lands highly manured, and in a ſtate fit to receive the ſeed by the ſimple operation of ploughing. The inundation of the Ganges riſes to different heights in different parts of its courſe, and in its different branches; thus at Jellinghy it riſes 32 feet, but at Dacca only about 14 feet.——In certain tracts large dikes or dams have been raiſed at an enormous expence, to prevent the inundation from riſing to its uſual height in particular grounds, which would be hurt by too much moiſture. During the

Iwaſia

Cochin-China, *Thoanon*; of Laos, *Lanchang*; and of Tonquin, *Cachao* or *Keccio*. But the Europeans are very little acquainted with the moſt of theſe countries.

A ridge of mountains, running from north to ſouth, divides this peninſula in the ſame manner as the former.

V. CHINA is about 1440 miles long, and 1260 broad; between 20 and 42 deg. N. lat. and 98 and 123 deg. E. lon. It is ſuppoſed to contain 50 millions of inhabitants. It is a level country, except towards the north; and has numerous canals of great depth, ſome of them 1000 miles long. The great wall which ſeparates China from Tartary is ſaid to be 1500 miles long; from 20 to 25 feet high; ſo broad that five or ſix horſemen may ride abreaſt; defended by towers at ſmall diſtances; carried over mountains and vallies. It is ſaid to have ſtood 1800 years.

The principal cities are, PEKIN, the capital, ſaid to contain two millions of inhabitants; NANKIN, thought to be ſtill larger; and CANTON.

VI. TARTARY comprehends more than one half of Aſia. It is ſaid to be 4000 miles long, and 2400 broad; between 50 and 150 deg. E. lon. and 30 and 70 deg. N. lat. It is divided into three parts.

1. CHINESE TARTARY. —— Its capital, *Chynian*.

2. RUSSIAN TARTARY or SIBERIA. —— Its capital, TOBOLSKI. —— This diviſion comprehends the country of the *Samoedes* and *Oſtiaks* along the Frozen Ocean; *Kamſchatka* and *Jakutſkoi*, on the north-eaſt, &c.

The *Calmuck* Tartars, north of the Caſpian ſea, and the *Circaſſian* Tartars, whoſe capital is *Aſtracan*, on the Wolga, alſo acknowledge themſelves ſubject to Ruſſia.

ſwoln ſtate of the river, the tide totally loſes its effect of counteracting the ſtream; and in a great meaſure that of ebbing and flowing, except very near the ſea. Sometimes a ſtrong wind blowing againſt the current of the river makes the periodical flood riſe to an uncommon height. By this accident, the inhabitants of a conſiderable diſtrict at Luckipour, about 50 miles from the ſea, were, with their houſes and cattle, totally ſwept away in 1763.

There is a river equal if not ſuperior to the Ganges, called BURRAMPOOTER, which joins the eaſtern branch of the Ganges below Luckipour, about 40 miles from the ſea, and produces one of the largeſt bodies of running water in the world. The Burrampooter, till the year 1765, was unknown in Europe. It has its ſource from the eaſtern ſide of the ſame mountains that give riſe to the Ganges. During a courſe of 400 miles through Bengal, it is ſo ſimilar to the Ganges, that the ſame deſcription nearly anſwers both; only the Burrampooter, for the laſt 60 miles before its junction with the Ganges, is regularly from four to five miles wide. After its junction with the MEGNA, it aſſumes that name; although the Megna be a much ſmaller river. In Thibet it is called *Sanpoo*, or *Zarciu*, which there has the ſame meaning with *Ganga* in Indoſtan, THE RIVER. Where it firſt changes its name to *Burrampooter*, is uncertain.

3. IN-

3. INDEPENDENT TARTARY, or the nations which are governed by chiefs or *chans* of their own, and acknowledge no ſuperior. Theſe are now but few; the MOGUL or MONGUL TARTARS, on the confines of China; the kingdom of THIBET, its capital *Patala*, near which, on the top of a high mountain, their *Dalai-Lama*, or high-prieſt, reſides; the USBEC TARTARS, whoſe capital is *SAMARCAND*, the city of Tamerlane; but part of them are tributary to Perſia: the TURKINSTAN TARTARS, north of the Caſpian Sea.

The limits of theſe countries are very uncertain. The Tartars in general lead a wandering life, attending their flocks and herds, like their anceſtors the Scythians.

The ISLANDS *of* ASIA.

The LADRONE iſlands, E. lon. 140. deg. N. lat. 14. deg.; about 12 in number. The chief are, *Guam*; and *Tinian*, on which Anſon landed.

The iſlands of JAPAN, which form an empire. The Japaneſe ſuffer no nation to trade with them but the Chineſe and Dutch; and even theſe under hard reſtrictions.

The PHILIPPINE iſlands, about 1200 in number, belonging to Spain, firſt diſcovered by *Magellan*, who was ſlain in a ſkirmiſh with the natives, 1521. The chief of them is *Manila* or *Luconia*.

FORMOSA, on the eaſt of China; and AINAN, in the gulph of Cochin China, both belonging to the Chineſe.

The MOLUCCA or SPICE iſlands, five in number, ſubject to the Dutch.

The BANDA or NUTMEG iſlands, ſouth of the former, likewiſe belonging to the Dutch.

The iſlands betwixt Borneo and the Spice iſlands, CELEBES or *Macaſſar*, *Amboyna*, &c. alſo ſubject to the Dutch.

The SUNDA iſlands; 1. BORNEO, one of the largeſt iſlands in the world, ſaid to be 800 miles long, and 700 broad; in the poſſeſſion of the natives, who trade with all nations. 2. SUMATRA, 1000 miles long, and 100 broad; abounding in gold and emeralds, and therefore ſuppoſed by ſome to be the Ophir mentioned in Scripture. The Engliſh have ſettlements here at *Bencoolen* and *Fort Marlborough*; the Dutch at *Achen* and *Palamban*. 3. JAVA. —— The chief towns are, *Bantam*, and BATAVIA, the capital of the Dutch ſettlements in India.

The

The ANDAMAN and NICOBAR iſlands, in the Bay of Bengal.

CEYLON, near Cape Comorin, thought to be the richeſt iſland in the world. The chief towns are, *Candy*, *Columbo*, and *Trinquimale*, belonging to the Dutch.

The MALDIVES or MALDIVIA iſlands, reckoned in number 12,000; but many of them are nothing but barren rocks.

To theſe may be added NEW HOLLAND, diſcovered by the Dutch about the middle of laſt century, and lately aſcertained to be an iſland by Captain Cook, the largeſt in the world, above 2000 miles long, and in ſome places near as broad; NEW GUINEA; NEW ZEALAND; and the newly diſcovered iſlands, *Otaheite*, *New Britain*, *New Ireland*, &c.

AFRICA.

AFRICA is a great peninſula, joined to Aſia by the Iſthmus of *Suez*, about 60 miles over; Herodotus ſays, 1000 *ſtadia*, ii. 58. Strabo, 900 *ſtadia*, xvii. 803.

Its length from *Cape Bona* in the Mediterranean, N. lat. 37 deg. to the *Cape of Good Hope*, S. lat. 34—7, is 4300 miles; and its greateſt breadth, from *Cape Verd* in the Atlantic, W. lon. 17—20 to *Cape Guarda-fui*, near the Straits of Babelmandel, is 3500 miles.

The equator divides it almoſt in the middle.

The two largeſt rivers in Africa are, the NILE and the NIGER, which both annually overflow their banks, and fertiliſe the adjacent country. The Nile riſes in Abyſſinia, and after a prodigious courſe almoſt ſtraight north, falls into the Mediterranean, dividing Egypt into two parts. The Niger runs for an immenſe way almoſt directly weſt into the Atlantic. The GAMBIA and SENEGAL are ſuppoſed to be two branches of the Niger.

The moſt conſiderable mountains in Africa are, the *Mountains of the Moon* in Abyſſinia; and ATLAS, which gives name to the Atlantic Ocean, and extends from Mauritania to Egypt.

The Peek of TENERIFF, in an iſland of that name, one of the Canaries, is thought to be the higheſt ſingle mountain in the world, riſing, in the form of a ſugar-loaf, about three miles perpendicular height; ſome make it only one half of that height. This mountain is alſo a volcano, and occaſions frequent earthquakes.

The

The northern parts of Africa only were known to the ancients; and the moderns are acquainted only with the countries near the ſea-coaſt, on the ſouth. The interior parts are ſtill unknown.

AFRICA ANTIQUA.

THE principal diviſions of ancient Africa were, *Ægyptus*; *Cyrenaica*, including *Marmarica*, now Barca; *Regio Syrtica*, or the country between the two *Syrtes*, afterwards called *Tripŏlis* or *Tripolitana*, from its three cities, now Tripoli; *Africa Propria*, or the territories of Carthage, now Tunis; *Numidia*, now Algiers; *Mauritania*, now Morocco and Fez; *Getulia*. The interior parts of Africa were called *Libya*, and the ſouth *Æthiopia*; which name was by the ancients applied to all ſouthern regions.

ÆGYPTUS, Egypt *, was divided into *Superior* and *Inferior*.

The

* *Hiſtorical Account of* EGYPT.

EGYPT was eſteemed in ancient times the ſchool of learning: and therefore the moſt illuſtrious men in Greece repaired to it for inſtruction; as, *Homer*, *Pythagoras*, *Lycurgus*, *Solon*, *Herodotus*, *Plato*, &c. *Diodor.* i. 96. The early hiſtory of this country is involved in obſcurity. Its own hiſtorians gave out, that it had been governed, firſt by gods and heroes, and then by men, for above 30,000 years, *Diodor.* i. 44. Herodotus makes the ſpace of time from the heroic ages, 10,340 years, ii. 142. The magnificent works of the ancient Egyptian kings, prove their power and opulence; but their hiſtory, as related by Herodotus, ii. 99. *ad fin.* is ſo mingled with fable, that great part of it merits little attention. One of the moſt uſeful of theſe works was that of MŒRIS, who dug the lake called by his name, *ib.* 149. Herodotus makes the circumference of this lake 3600 ſtadia, or 450 miles, *ib.* Mela, 500 miles, i. 9. Pliny, 250 miles, v. 9. But theſe dimenſions exceed belief. The time when this king flouriſhed is uncertain. The firſt king of Egypt is ſaid to have been MENES, who built MEMPHIS, *Herodot.* ii. 99. The Pyramids were built by different kings, *ib.* 101. 124. 125. &c. 134. &c.

The moſt illuſtrious of the Egyptian monarchs was SESOSTRIS, b. C. 1491, who is ſaid to have ſubdued *Arabia*, *Æthiopia*, *Lybia*, and all *Aſia* from the river Tanais to the eaſtern ocean beyond the Ganges, *ib.* 55. Herodotus mentions his having alſo conquered the Scythians and Thracians in Europe, ii. 103. Several pillars were ſtanding in the time of that hiſtorian, on which were inſcribed theſe words, SESOSTRIS, KING OF KINGS AND LORD OF LORDS, SUBDUED THIS COUNTRY BY HIS ARMS, *ib.* 106.; *Diodor.* i. 55. Strabo mentions ſome monuments of Seſoſtris in Æthiopia ſtill extant in his time, xvii. 790. The vanquiſhed kings and leaders, he is reported in general to have treated with humanity; but when he went to the temple or entered his capital, he cauſed them to be harneſſed to his chariot, four abreaſt, inſtead of horſes, *ib.* 58. Seſoſtris becoming blind in his old age, diſpatched himſelf, after having reigned 33 years, *ib.* The empire ſoon after his death fell to pieces; but the monuments

The chief cities in Upper Egypt were, MEMPHIS, the ancient capital, on the Nile, about 100 miles from its mouth, and 15 miles above its diviſion into different ſtreams, near the place where GRAND CAIRO, the preſent capital, ſtands; THEBÆ, Thebes, famous for its hundred gates, near 200 miles above Memphis; and below it, *Coptos*, the emporium of Indian and Arabian commodities, *Plin.* v. 9.

Near Memphis ſtood the famous PYRAMIDS, the moſt ſtupendous buildings in the world, ſuppoſed to be the burial-place of the ancient kings of Egypt; the largeſt of which, at the baſe, covers about 10 acres of ground, and is above 500 feet perpendicular height, and 700, if meaſured obliquely. Near the pyramids are the MUMMY-PITS, or ſubterraneous vaults, of prodigious extent, with nitches in the ſides for containing the dead embalmed bodies of the ancient Egyptians, commonly called *mummies*. Some of theſe are ſaid to be perfectly

monuments of its greatneſs are ſaid to have exiſted in the time of Tiberius, *Tacit. Annal.* ii. 60.

Egypt at one time was governed by twelve kings, choſen by the people, who are ſaid to have built the Labyrinth. They, for ſome time, lived in great harmony; but at laſt, differing among themſelves, they were either ſlain or expelled by PSAMMITICHUS, one of their number, with the aſſiſtance of a body of Ionians and Carians, who had been driven on the Egyptian coaſt by force of weather. Pſammitichus, for this ſervice, granted ſettlements in Egypt to theſe auxiliaries; who, according to Herodotus, were the firſt foreigners permitted to reſide in that country, ii. 154. For formerly all ſtrangers, particularly the Greeks, were prohibited from entering an Egyptian harbour, *Strabo*, xvii. 792.; *ſee* p. 127. The gratitude of Pſammitichus to his Grecian auxiliaries produced a connection between the Egyptians and Greeks; and from that period the Egyptian hiſtory became more authentic, *Herodot.* ii. 154. A number of Egyptian boys were committed to the charge of the Ionians to be taught the Greek language, *ib.* The Egyptians, before this time, uſed to call all thoſe BARBARIANS, who ſpoke a language different from their own, *ib.* 158. as the Greeks did afterwards; for the diviſion of mankind into *Greeks* and *Barbarians*, as Strabo obſerves, on the authority of Thucydides, was unknown to the Greeks in the time of Homer, viii. *p.* 370 *See alſo* xiv. 661. & 662.

Pſammitichus reigned 54 years. He ſpent 29 of theſe in beſieging Azōtus, a frontier city of Syria, before he took it; which Herodotus ſays, was the longeſt ſiege he had ever heard of, ii. 157.

NECUS, the ſon of Pſammitichus, was the firſt who attempted to dig a canal from the Nile to the Red Sea, which was afterwards completed by Darius, the Perſian; ſo broad, that two veſſels (τριήρεις, *triremes*), could eaſily ſail on it together. It extended from a little above *Bubaſtis*, not far from the modern Grand Cairo, on the Nile, to *Patūmos*, a city of Arabia, on the Red Sea, near the preſent Suez, about four days ſail, *ib.* 157. Strabo ſays, this canal was firſt cut by Seſoſtris, before the Trojan war, and that it terminated at the city *Arſinoe* or *Cleopatris*, xvii. 804. He makes it 100 cubits broad, *ib.* 805. Pliny makes it 100 feet broad, and 30 feet deep, vi. 29. Both theſe authors ſay, that Darius was prevented from finiſhing this canal, from an apprehenſion, that the Red Sea, being higher than the land of Egypt, (as he was made

fectly entire, although kept above two or three thouſand years. The art of embalming dead bodies in this manner is now loſt.

The different canals which ſeparated Memphis from the pyramids and other burial places are thought by ſome to have furniſhed the Greeks with the idea of their infernal rivers, *Styx*, *Acherŏn*, *Cocȳtus*, *Lethe*, Diodor. i. 92. & 96.

Above Memphis, on the weſt or Lybian ſide of the river, were the cities *Acanthus* and ARSINOE, or the city of the crocodiles, which gave name to a diſtrict, in which was the lake of MŒRIS, of immenſe extent, *Strab.* xvii. 809.; *Plin.* v. 9. dug by order of an Egyptian king, to contain the waters of the Nile when it roſe too high, and communicate with it by canals and ditches, one of which ſtill ſubſiſts.

Near this lake was the famous LABYRINTH, the work of Pſammitichus, or of the twelve joint kings; according to Herodotus

to believe,) if let in, would inundate the country, and ſpoil the waters of the Nile, almoſt the only drink of the inhabitants, as there are no fountains of freſh water in the country, *ib.* This canal was finiſhed, or renewed by the Ptolemies, *Strab. ib.* It was cleaned by Trajan, and afterwards reſtored by the Arabs in the time of Omar. It is now choaked up; and the trade between Cairo and Suez is carried on by caravans.

Herodotus ſays, that 120,000 men periſhed in digging this canal under Necus. That king being hindered from finiſhing it by an oracle, built a number of ſhips, partly on the Mediterranean, which Herodotus calls the North Sea, and partly on the Arabian gulf, ii. 159. Some of theſe he ordered to ſail round Africa, which voyage they performed, *Id.* iv. 42. Necus, after having reigned ſeventeen years, was ſucceeded by his ſon SAMMIS, who died in the ſixth year of his reign. APRIES, his ſon, after having reigned fortunately twenty-five years, was dethroned by AMASIS, who being ſent by Apries to quell an inſurrection of the people, was by them declared king, *Id.* ii. 162. A battle was afterwards fought, in which Apries was defeated. Amāſis treated him with kindneſs; but the Egyptians having prevailed on Amāſis to give him up to their diſpoſal, cruelly put him to death, *ib.* 169.

Under AMASIS, againſt whom Cambyſes undertook war, *ſee p.* 603. Egypt is ſaid to have been moſt happy. It then contained 10,020 cities, *Herodot.* ii. 177. Pliny ſays, 20,000, v. 9. f. 11.; ſo Mela, i. 9. This prince was ſprung from a mean family at Saïs; on which account being treated by his ſubjects with diſreſpect, he ordered a ſtatue of the deity to be made of a golden baſon in which he and his gueſts uſed to waſh their feet; and when the people came in great numbers to worſhip this golden image, having called an aſſembly, he told them to what vile uſes the gold of it had been formerly put: Then making the application to himſelf, he turned the contempt of the Egyptians into veneration, *ib.* 172.—— Amāſis uſed to devote the former part of the day to buſineſs, and the evening to amuſement, when he made very free with his gueſts. His friends thinking he carried his merriment too far, repreſented to him, that ſuch conduct was unbecoming the dignity of a king. He anſwered, that as a bow kept always bent would ſoon break, ſo the mind kept conſtantly intent on ſerious buſineſs would be impaired, *ib.* 173. —— Amāſis made a law that every one ſhould annually intimate to the magiſtrate of the place, how he lived; and that whoever failed to do ſo, or did not give a juſt account of the means of his ſubſiſtence, ſhould be put to death. This Solon inſerted among the laws of Athens,

dotus and others, conſiſting of 12 palaces and 3000 houſes, built of marble, all under ground, or covered over, communicating with one another by innumerable winding paſſages, the intricacies of which occaſioned its name, *Strabo*, xvii. p. 811.; *Herodot.* ii. 148.; *Mela*, i. 9. Pliny ſays, the labyrinth was built in the lake of Mœris, v. 9. *ſ* 11.

Different opinions are entertained about the ſituation of the lake of Mœris. M. Savary ſuppoſes it to have been on the ſide of Lybia, where is now the lake called *Birket Caroun*, above 150 miles in circumference; near which are certain ruins, which he takes to be thoſe of the labyrinth. The great canal, 120 miles in length, and 300 feet wide, which conducted thither the waters of the Nile, and ſtill ſubſiſts entire, is now known under the name of *Bahr-Jauſeph*, Joſeph's river. See *Savary's letters on Egypt*, vol. i. letter 28. p. 487.

The

thens, *ib.* 178.; *Diodor.* i. 77.; *ſee p.* 299.——Amāſis built many magnificent temples, eſpecially at Sais, the place of his birth. At the entrance of one of theſe temples, there was a chapel, which Herodotus particularly admired; it was made of a ſingle ſtone, 21 cubits long, 14 broad, and 8 high: in the inſide it was 18 cubits long, 12 broad, and 5 high. It was brought from the iſland *Elephantina*; and 2000 choice men, all pilots, were employed for three years in conveying it along the Nile, *ib.* 175. In the time of Amāſis, Pythagoras viſited Egypt.

The kings of Egypt were not inveſted with abſolute power, but limited by law. Rules were preſcribed in the ſacred books for regulating their conduct, not only in the adminiſtration of public affairs, but even in private life, *Diodor.* i. 70. and 71. After the death of a king, a ſolemn trial was inſtituted of his actions before a numerous aſſembly of his ſubjects, where any one that choſe was permitted to accuſe him. The prieſts acted as his applauders. If the multitude approved, they ſignified their aſſent by acclamations, and the king's funeral was celebrated with the greateſt ſplendour. If the contrary, they ſignified their diſapprobation by murmurs, and the uſual funeral honours were withheld, *Ib.* 72. This cuſtom is ſuppoſed to have been imitated by the Iſraelites, among whom bad kings were not interred in the ſepulchres of their anceſtors.

Ancient Egypt was very populous. Under the Ptolemies, the number of inhabitants amounted to 7,000,000, *Ib.* 31. Under Veſpaſian, Joſephus computes them at 7,700,000, B. J. ii. 16. 4. excluſive of the inhabitants of Alexandria, *Ib.* whom Diodorus in his time computes at above 300,000 free perſons, beſides ſlaves, xvii. 52.; ſo that the whole amount exceeded 8,000,000, greatly above double of the preſent population, which M. Volney calculates at 2,300,000, *vol.* 1. 238. Under the ancient kings of Egypt, the population muſt have been ſtill greater.

Egypt was divided into a certain number of diſtricts, (νομοι), each of which had its proper ruler, (νομαρχης), *Diodor. ib.* The diſtricts were ſubdivided into ſmaller ſections, and theſe into ſtill ſmaller: the ſmalleſt were fields, (αρουραι). This minute diviſion was neceſſary, on account of the frequent confuſion of boundaries by the overflowing of the Nile, which could not be aſcertained without now and then meaſuring them anew. Hence geometry is ſaid to have been invented by the Egyptians, as arithmetic and accounts, or book-keeping, were by the Phœnicians, to adjuſt their commercial tranſactions, *Strab.* xvii. 787.

The frontier cities of Egypt towards Æthiopia were SYĒNE, ſituate nearly under the tropic; where the time of the ſummer ſolſtice is ſaid to have been aſcertained by a well, *Strab.* ii. 95. xvii. 817.; *Plin.* ii. 73. and then the index of a dial has no ſhade; whence Lucan ſays, *Umbras nuſquam flectente Syene*, ii. 587. ELEPHANTINE, v. *-a*, in an iſland of the Nile; *Tacit. Annal.* ii. 61. and PHILÆ, which Lucan makes the frontier of Arabia, x. 312. Below *Syēne* ſtood *Ombi* and *Tentȳra*, between the inhabitants of which two towns happened the bloody conteſt on a religious account, deſcribed by Juvenal, xv. 33, &c. About four miles above Elephantina (vel *elephantis inſula*,) is the loweſt cataract of the Nile; (*navigationis Ægyptiacæ finis*,) Plin. v. 9.; *Strab. ib.* Above this there are ſeveral other cataracts (*cataractæ*, *Catadupi*, Plin. ib. vel *Catadupa*, Cic. Somn Scip. 5.)

The principal part of Lower Egypt was included between the eaſtern and weſtern branches of the Nile. It was called by the

The whole territory was divided into three parts. The firſt part was allotted to the maintenance of prieſts, whoſe office was hereditary, and who were held in the higheſt reſpect, on account of their piety and learning. The ſecond part was allotted to the king for his own revenue, and the exigencies of the ſtate. The third part was allotted to the military, (μαχίμοι καλούμενοι), whoſe office was alſo hereditary, and who were trained to arms from their infancy, *Diodr.* i. 73.——The body of the people was likewiſe divided into three claſſes, ſhepherds, huſbandmen, and artiſans, whoſe employments alſo were tranſmitted from father to ſon, as among the Indians, *ſee* p. 646.; and thus, by adding their own experience to that of their anceſtors, they were enabled to carry their arts to the higheſt degree of perfection. A method was contrived of hatching eggs without the hen ſitting on them, *Ib.* 74. by means of ovens gently heated, *Plin.* x. 55. ſ. 76. which is ſtill practiſed in that country. But this was done alſo in dunghills, *Ib.* 54. ſ. 75. *Ariſtotel. H. A.* vi. 2.——Herodotus, who is very full on Egypt, as being the moſt celebrated country then in the world, ii. 35. &c. gives a different account of the diviſion of its inhabitants and territory, ii. 164 &c. The account of Strabo, xvii. 787. is nearly the ſame with that of Diodorus. But though they differ from Herodotus in leſſer particulars, yet in the moſt important points they agree.

The chief court of judicature conſiſted of thirty-one members, choſen from the three chief cities, *Heliopŏlis*, or the city of the ſun, *Thebes*, and *Memphis*, ten from each; who, when met, choſe one of their number for preſident, and the city from whence he came ſent another judge in his room. They all received ſalaries from the king, and the preſident a much greater one than the reſt. He wore as a badge round his neck an image of truth or juſtice, ſet with precious ſtones, and ſuſpended by a golden chain, *Diodor.* i. 75. So Ælian, xiv. 34. Anciently the prieſts acted as judges, *Ib.* as among the Jews, *Judges*; 1 *Samuel* iv. 18.; the Germans, *Tacit. M. G.* 7.; and the Romans, *Liv.* ix. 46. *Pompon. de origine juris*, § 6. Some have ſuppoſed that the *Urim* and *Thummim*, (*i. e.* δηλώσις και αλήθεια, *Manifeſtation* and *Truth*), on the breaſt of the Jewiſh High Prieſt, *Exodus* xxviii. 15.—30. xxix. 8.—21.; *Levit.* viii. 8. reſembled the badge of the chief judge of the Egyptians; and that the one was borrowed from the other. The deſcription, however, given of them is very different, *Ib.*—Orators were not permitted to plead before this court; but the parties repreſented the merits of their cauſe in writing, and on theſe the judges decided. This court

the Greeks *Delta*, from its reſemblance to the pyramidical figure of that letter in their alphabet Δ.

Near the mouth of the eaſtern channel ſtood *Peluſium*, now Damietta, the ancient key of Egypt; and at the mouth of the weſtern channel, about 100 miles from the former, *Canōpus*, near which is now Roſetta. The capital of the Delta in ancient times was SAIS; and near it, NAUCRATIS, *Strabo*, xvii. 802.

About 30 miles weſt from this ſtood the celebrated city of ALEXANDRIA, now *Scanderoon*, oppoſite to the iſland *Pharos*, which was joined to the continent by a mole or cauſeway, near a mile long, with a bridge at each end, or, according to ſome, in the middle. On this iſland ſtood the famous light-tower, one of the wonders of the world, ſo high as to be ſeen 100 miles off. The iſland Pharos is ſaid by Homer to have been a day's ſail diſtant from Egypt, *Odyſſ.* iv. 354.

Egypt is called, from its capital Memphis, *Terra* MEMPHITIS, *-tidis*, Juvenal. xv. 122. or MEMPHITICA TELLUS, *Martial.* xiv. 38.

court was as diſtinguiſhed for the juſtice of their deciſions as the Areopăgus at Athens, or the ſenate of Lacedæmon, *Ib.* 75.

By the laws of the Egyptians, perjury was puniſhed in the ſame manner as the murder of a free-man or a ſlave, *ib.* 77. Deſertion or diſobedience in a ſoldier was not puniſhed with death, but with infamy. Thoſe who revealed ſecrets to the enemy, had their tongues cut out; and ſuch as adulterated the coin, or were guilty of forgery, had both their hands cut off, *ib.* 78. No one was allowed to borrow money without depoſiting the embalmed body of his parent; which it was eſteemed the greateſt infamy not to redeem, *Diodor.* i. 93. He who did not ranſom it, was himſelf debarred from burial, *Herodot.* ii. 136. Polygamy was allowed, except to the prieſts. Whatever was the condition of the woman, whether free or a ſlave, the children were deemed free and legitimate, *Diodor.* i. 80. The youth were brought up very frugally and hardily, *ib.* As ſoon as they could read, they were taught arithmetic and geometry with the greateſt care. As the lands were annually overflowed by the Nile, geometry was neceſſary to adjuſt their limits, *ib.* 81. hence the origin of that ſcience, which is ſaid to have paſſed from Egypt into Greece, *Herodot.* ii. 109.—The prieſts not only performed ſacred things, but alſo acted as the inſtructors of youth. They had two kinds of letters; the one appropriated to the ſacred books, and known only to their own order, the other common to all, *Diodor.* i. 81.; *Herodot.* ii. 36. The ſacred letters were called *Hieroglyphics*, becauſe they expreſſed thought by the figures of certain animals, of the members of the human body, &c. thus a *hawk* was put for *velocity*; a *hare*, for lively attention; a *crocodile*, for all kind of *malice*; the *right-hand* with the fingers extended, for *liberality*; and the *left hand* with the fingers compreſſed, for *ſtinginеſs*, &c. *ib.* iii. 4. Old age was highly reſpected in Egypt, as at Lacedæmon. The younger went out of the way, when they met the aged, and roſe from their ſeat, when they came in to any place, *Herodot.* ii. 80.—There was a great number of phyſicians in Egypt; who were reſtricted each to the cure of one diſeaſe, or of thoſe of one part of the body, *ib.* 84.

No nation was more ſuperſtitious than the Egyptians; who worſhipped not only a multiplicity of deities, as, *Iſis*, *Oſiris*, *Anūbis*, *Serāpis*, &c. *Plutarch.* de *Iside & Oſiride*; but alſo a variety of animals; as, the *ox*, the *dog*, the *cat*, the *hawk*, the *ibis* or Egyptian ſtork, the *wolf*, the *crocodile*, &c. and even certain vegetables; as, *leeks* and *onions*; whence Juvenal exclaims, *O ſanctas gentes, quibus hæc naſcantur in hortis*

38. and the god Apis, MEMPHITES Bos, *Tibull.* i. 7. 28. —from the Nile, TELLUS NILOTICA, *Martial.* vi. 80; the cities of Egypt, *Urbes* NILIĂCÆ, *Lucan.* x. 91. the goddeſs Iſis, NILIGĔNA JUVENCA, *Ovid. art. am.* i. 77. and from the iſland Pharos, *Juvenca* PHARIA, *Ib.* iii. 635. *Æquor Pharium*, the Egyptian ſea, *Lucan.* iv. 257. *Turba Pharia*, the people of Egypt, *Tibull.* i. 3. 32.

South of Alexandria was the lake MAREŌTIS, near which was produced excellent wine, called VINUM MAREOTICUM, *Strabo*, xvii. 799.; *Virg. G.* ii. 9.; *Horat. od.* i. 37. 14.

In the eaſt of Lower Egypt lay the land of Goſhen, where the Iſraelites dwelt.

Egypt was the great granary of the Roman empire. Its fertility is not owing to rain, as very little falls in this country, but to the annual overflowing of the Nile, which is occaſioned by the periodical rains which fall when the ſun is vertical in Ethiopia

bortis numina, xv. 10. It was reckoned unlawful to kill any of theſe animals, or to eat any of theſe vegetables, although they reared them with the greateſt care: *Nefas illic fœtum jugulare capellæ*; *Cornibus humanis veſci licet*, ib. 12.; Cic. Tuſc. v. 27. Nat. D. i. 29. To ſlay any of the ſacred animals by deſign, was capital; and to kill a cat or an ibis (Herodotus adds the hawk, ii. 65.) whether by deſign or accident, was certain death; not even the king's interceſſion could procure a pardon, *Diodor.* i. 83. In the moſt dreadful famine, when the people were compelled ſometimes to eat one another, they never touched theſe deified animals, *ib.* 84. When a cat or dog died in any houſe, there was a great mourning. The neighbours ſhaved their eye-brows, and thoſe in the houſe, the head and whole body, *ib.* 66. Some of the Egyptians did not hold the crocodile as ſacred, but by all means ſought its deſtruction, *ib.* 69.—Herodotus mentions a ſacred bird called PHŒNIX, which appeared only once every 500 years, hence called RARA AVIS IN TERRIS, *Juvenal* vi. 164.; *Perſ.* i. 46. 73. It was ſaid to have appeared under Tiberius, *Tacit. annal.* vi. 28. and at other times, *ib.* Many fabulous things are told concerning it, *il.* & *Plin.* x. 2.; *Ovid met.* xv. 393.—Fanaticiſm, as uſual, was joined to ſuperſtition. One city or diſtrict worſhipped one ſpecies of animals as gods, whilſt their neighbours held the ſame animal in abomination; which was the ſource of continual wars and bloodſhed. This madneſs Juvenal, who reſided ſome time in Egypt as præfect of a cohort, ſtrongly ſatiriſes, xv. 27 &c.—Various cauſes are aſſigned by Diodorus, for the Egyptians worſhipping certain animals, i. 84.—91. The chief is their utility; which is the only cauſe mentioned by Cicero, *Nat. D.* i. 36. Thus, the *ibis* was worſhipped, becauſe it deſtroyed ſerpents. *ib.* the crocodile, becauſe it defended Egypt from the incurſions of the wild Arabs, *Diodor.* i. 89. the *ichneumon*, becauſe it prevented the too great increaſe of crocodiles, *Cic. ib.*; *Strabo.* xvii. 812. &c. Concerning the worſhip of the Bull Apis, *See p.* 605.

The different animals worſhipped by particular cities are recounted by Strabo, xvii. 812. The inhabitants of *Tentÿra* held the crocodile in juſt deteſtation, and proſecuted him with unceaſing hoſtility. They were ſaid to poſſeſs a certain power over the crocodile, to prevent him from hurting them, as ſome people in *Cyrenaica*, called PSYLLI, had over ſerpents, *Ib.* 814. The only gods, in worſhipping whom all the Egyptians agreed, were ISIS and OSIRIS, *Herodot.* ii. 42. Some abſtained from goats fleſh, others from mutton, *Ib.* They all entertained the greateſt abhorrence of ſwine, and would hold no communi-

cation

thiopia or Abyſſinia, from the latter end of May to September, and ſometimes October. The uſual height to which the Nile riſes is ſixteen cubits.

On

cation with ſwine-herds. They however ſacrificed ſwine to Luna and Bacchus at full moon, and then ate of their fleſh, *Ib.* 47.—The bean was reckoned an impure vegetable, and therefore never eaten. The prieſts would not even look at it, *Ib.* 37. All the Egyptians uſed circumciſion, and wore linen cloaths, which they frequently waſhed. They were remarkably attentive to cleanlineſs. The prieſts bathed thrice every day and twice every night. Every third day they ſhaved their whole body, *Ib.* When they offered a victim, they always cut off the head, which they carried to the market-place, and ſold to ſtrangers, if any were there; if not, they threw it into the river, praying, that if any evil threatened themſelves, or Egypt in general, it might be turned on that head; hence no Egyptian would taſte the head of any animal, *Ib.* 39. They never ſacrificed a cow, as being ſacred to *Iſis*; for ſhe was always repreſented in that form, *Ib.* 41.

The Egyptians embalmed the dead bodies of their friends, many of which ſtill remain entire, commonly called *Mummies*, as it is thought, from *amōmum*, a rich perfume, with which they were anointed. The manner of embalming is deſcribed by Herodotus, ii. 85.—89. and Diodorus Siculus, i. 91. It is now unknown.—Before the dead body was depoſited in the ſepulchre, the character and conduct of the deceaſed were ſolemnly tried before a ſet number of judges; and if they condemned him, his body was excluded from the accuſtomed place of burial, and depoſited in his own houſe, *Ib.* 92.

The Egyptian prieſts taught the tranſmigration of ſouls, and from them Pythagoras is ſaid to have derived that doctrine, *Ib* 98.—The knowledge of the Egyptians in aſtronomy was particularly remarkable. They divided their year into twelve months, each conſiſting of thirty days, and added five intercalary days at the end of the year, and every fourth year ſix days. The year began with September, *Herodot.* ii. 4.; *Dio.* xliii. 26.; *Strabo* xvii. 816. This arrangement, Herodotus obſerves, was much wiſer than that of the Greeks, *Ib.* And Strabo ſays, that the Greeks were ignorant of the preciſe length of the year, as of many other things, till they derived the knowledge of them from the Egyptians and Chaldeans, xvii. 806. By the aſſiſtance of *Soſigēnes*, a celebrated aſtronomer of Alexandria, Cæſar adjuſted what is called the *Julian year* or *Old Style*, *Dio. ib.* The Egyptian diviſion of the year has lately been adopted, with little or no variation, by the French.

Egypt continued a Roman province, ſubject to the Emperors of Conſtantinople, till it was conquered by the Arabs, under OMROU, the general of Omar, the ſecond Caliph of the Saracens or Mahomedans; who took its capital, Alexandria, by ſtorm, a. 642, after a ſiege of fourteen months, and with the loſs of 23,000 men; *ſee p.* 23. Egypt remained in ſubjection to the Caliphs of Bagdad, who ruled it by viceroys, till the year 969, or 982; when the vaſt empire of the Caliphs being diſmembered through the incapacity of its ſovereigns, Egypt became an independent ſtate, under a race of princes, called the *Fatmite Caliphs*, who poſſeſſed it till the year 1171; when *Adhad-el-din*, the laſt of them, was dethroned by *Selàh-el-din*, or *Salah-addin*, commonly called Saladin, general of the Turkmans, whoſe aſſiſtance he had implored againſt the Cruſaders. SALADIN eſtabliſhed a new dynaſty of princes, called *Aioubites*, under whom Egypt flouriſhed more than it has ever done ſince.

In the year 1218, *Djenkiz* or *Gengis-Kan*, after having conquered the greateſt part of the ſouth of Aſia, turned his arms towards the north; *ſee p.* 480. where his ſoldiers, the Mogols, or Mogul Tartars, exerciſed one of the moſt dreadful devaſtations recorded in hiſtory; pillaging, burning, and murdering, without diſtinction of age or ſex, not only through the provinces ſouth of the Caſpian ſea,

On the banks of the Nile grows the ruſh *Papyrus*, of which paper was firſt made, and thence got the name. This river alſo produces the *Hippopotamos* or river-horſe, and the crocodile, amphibious

ſea, but alſo north of it, all the way to Ruſſia. At laſt, weary of maſſacring, they carried off a prodigious number of young ſlaves of both ſexes, whom they expoſed to ſale in all the markets of Aſia. *Nejim Eddin*, one of the ſucceſſors of Saladin, thinking he had now an opportunity of forming, at a cheap rate, a body of ſoldiers of remarkable beauty and courage, in 1230, bought 12,000 of theſe young men, from Circaſſia, Georgia, Mingrelia, &c. who were carefully trained to all kind of military exerciſes. Theſe proved excellent ſoldiers, but, like the Prætorian cohorts of Rome, ſoon became mutinous, and preſcribed laws to their maſter. In 1250, they depoſed and ſlew *Touran Chah*, the ſon of Nejim Eddin, their benefactor, the laſt prince of the Aioubites, and ſubſtituted one of their own number in his ſtead, with the title of SULTAN, *Soldan*, or *Soudan*, i. e. abſolute ſovereign or prince; retaining to themſelves the name of *Mamlukes* or *MAMLOUKS*, i. e. *poſſeſſed* by, or the property of another; as being *military ſlaves*; who, it is to be obſerved, are different from domeſtic ſlaves, called *Abd*. The firſt Soldan of the Mamalukes alſo conquered Syria; and his ſucceſſors continued to poſſeſs both countries for near three centuries.

The government of the Mamlouks was one of the moſt ſingular inſtitutions recorded in hiſtory. It was a pure military ariſtocracy. The Soldan had conſiderable power; but was controuled by a council or divan of twenty-four officers called *Beys*. They were ſucceeded, not by any of their own deſcendants, but always by military ſlaves, purchaſed from the ſame countries, and educated in the ſame manner as they themſelves had been. The Mamlouks ruled with the moſt deſpotic ſway. Few of their Soldans died a natural death. No leſs than 47 of theſe tyrants diſplaced or deſtroyed one another in the ſpace of 257 years.

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On the banks of the Nile grows the ruſh *Papyrus*, of which paper was firſt made, and thence got the name. This river alſo produces the *Hippopotamos* or river-horſe, and the crocodile, amphibious

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who had likewiſe thrown off all dependence on the Porte. The requeſt of Mahommad was readily granted, and in token of reſpect he was dignified with the title of Pacha of Cairo. Mahommad ſucceeded in cruſhing Daher, by means of the ſame treachery which he had employed againſt his maſter Ali Bey. But he did not long enjoy the fruits of his good fortune, being ſuddenly cut off by a malignant fever, June 1776. After his death bloody conteſts enſued about the poſſeſſion of his power. In March 1785, two Beys, IBRAHIM and MORAD, agreed to ſhare it between them. But whatever diſcord may prevail among the Beys themſelves, they always unite againſt the reſtoration of the Turkiſh power. Every thing however continues to be done in name of the Sultan; the cuſtomary tribute is paid, although with many deductions; and a Pacha is ſent to Cairo, a new one uſually every third year, but his authority is merely nominal. Confined and watched in the caſtle of Cairo, he is rather the priſoner of the Mamlouks, than the repreſentative of the Sultan. He is depoſed, exiled, or expelled at pleaſure. Some Pachas indeed have attempted to recover the power formerly annexed to their title, but the Beys have rendered all ſuch attempts ſo dangerous, that they now ſubmit quietly to their three years captivity, and confine themſelves to the peaceable enjoyment of their ſalary and emoluments.

The frequent revolutions and convulſions which have happened in Egypt, and the wretched government to which it has been long ſubjected, have rendered this country quite a deſert, in compariſon of what it was in ancient times. It is now inhabited chiefly by four kinds of people: 1. the ARABS, who are the moſt numerous, and employed as huſbandmen, ſhepherds, and artiſans; 2. the COPTS or *Coptis*, (called in Arabic *el Kobt*,) ſuppoſed to be deſcended from the ancient Egyptians, and to have their name formed by abbreviation from the Greek Αἰγύπτιοι, *Egyptii*; who profeſs Chriſtianity, being of the ſect called *Eutychians*, and are employed by the rulers of the country, as writers, ſecretaries, intendants, and collectors of the taxes; 3. TURKS, who were formerly maſters of the country, but now are rarely to be met with, except at Cairo, where they exerciſe the arts, and occupy the religious and military employments; and 4. the *Mamelukes* or MAMLOUKS, who now poſſeſs almoſt the whole power.——Egypt now merits attention chiefly on account of its natural curioſities, and the wonderful monuments of antiquity which it contains. But ſuch is the ſavage ignorance and cruelty of its preſent rulers, that Europeans are not permitted to examine them minutely: Hence the different accounts of travellers concerning them.

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dog, the cat, the hawk, &c. likewiſe onions and other vegetables. An ox of a certain form, called APIS, was an object of particular veneration, *Strabo*, xvii. 812. & 807.

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the red ſea and deſert of Arabia;) on the other, immenſe plains of ſand, (i. e. the deſert of Lybia;) and in the middle, a river (the Nile) flowing through a valley 450 miles in length, and from 9 to 20 or 30 miles broad, which, at the diſtance of 90 miles from the ſea, ſeparates into two arms, the branches of which wander over a ſoil free from obſtacles, and almoſt without declivity, ſo that the water does not flow faſter than three miles an hour. The breadth of the Delta at the baſe is about 160 miles.

The lower cataract of the Nile is ſtill the ſame as deſcribed by Strabo, xvii. 817. The rock which bars the middle of the river is bare for ſix months of the year. Then boats mount and deſcend by the ſides. During the inundation, the waters heaped up between the mountains form one great ſheet, and breaking down every obſtacle, ſpring from eleven feet height. The boats can no longer aſcend the ſtream, and merchandiſe muſt be conveyed ſix miles over land, above the cataract; they however, deſcend, as uſual, and ſuffer themſelves to be plunged into the gulf. They precipitate into it with the rapidity of an arrow, and in an inſtant are out of ſight. They riſe again at ſome diſtance, when the water becomes calm, to the aſtoniſhment of beholders unacquainted with the ſpectacle; as Seneca beautifully deſcribes it, *Nat. Quæſt.* iv. 2. It is neceſſary for the boats to be moderately laden, and for the boatmen, who hold by the ſtern, to be in exact equilibrium, otherwiſe they would infallibly be ſwallowed up in the abyſs. *Savary*, v. ii. *p.* 87

The Nile begins every year to riſe about the middle of June, and continues riſing about 40 or 50 days, it then falls, by degrees, till in the end of May, next year, it is at the loweſt. It does not riſe alike high through all Egypt. At Cairo, where it is confined to one channel between high banks, the full height is at leaſt 24 feet above its ordinary level. At Roſetta and Damietta, it is only four feet.

As ſoon as the Nile begins to riſe, all the canals which have been made to convey water through the country, are ſhut and cleanſed. When the river riſes to a certain height, which is meaſured on a column called *Mikkias* or *Nilometer*, erected in the middle of a baſon communicating with the Nile, in a moſque on the iſle of Rhodda, at a ſmall diſtance from Cairo, then the canals are permitted to be unlocked or opened, and the uſual tax for the waters is paid to the Sultan. Under the Romans the taxes were proportioned to the height of the inundation, *Strab.* xvii. 817. and at preſent, unleſs the Nile riſe to a certain height, Egypt pays no tribute to the Grand Seignior. The breadth of the Nile near Cairo is 2946 feet. The branch upon which Roſetta ſtands, is only 650 feet broad; and that by Damietta, not more than 100, *Niebuhr's Travels*. Neither the ancients nor moderns agree about the preciſe height to which the waters of the Nile riſe. Pliny makes the juſt height 16 cubits, or 24 feet: 12 cubits and below, or 18 cubits and above, he ſays, produced a famine, v. 9. ſ. 10.—In the years 1783 and 1784, Egypt was afflicted with a dreadful famine, by the Nile not having riſen to the favourable height; as it had been during the former ſeaſon by a plague, ſo deſtructive that 1500 dead bodies were reckoned to be carried out of Cairo in a day.

During the inundation nothing is to be ſeen but cities and villages, which are all built on eminences, either natural or artificial. When the waters ſubſide, and the ground is thoroughly dried, the labour of the huſbandman is eaſy. He has nothing to do but turn up the ſoil, and temper it with a little ſand to leſſen its rankneſs; then he throws in the ſeed; and in a ſhort time after, the whole country is covered with the richeſt verdure. The ſame field produces

The country from Egypt to the Atlantic, now called *the coaſt of Barbary*, for the ſpace of near 2000 miles, borders all the way on a barren deſert, called *Zaara* or *Sahara*, which ſometimes

duces two, three, and ſometimes four different crops. Vegetation is ſo ſtrong, that ſome plants, in twenty-four hours, ſend out ſhoots near four inches long. But all foreign plants degenerate in this ſoil very rapidly; hence thoſe who cultivate them are obliged to renew the ſeed every year.—It ſhould ſeem, that the climate of Egypt is as unfavourable to the perpetuation of any foreign ſpecies of animals, as to the propagation of exotic plants. It is a remarkable fact, that though there have been Mamlouks in Egypt now for 550 years, yet not one of them has left ſubſiſting iſſue; there does not exiſt one ſingle family of them in the ſecond generation; all their children periſh in the firſt or ſecond deſcent. Almoſt the ſame thing happens to the Turks; and it is obſerved, that they can only ſecure the continuance of their families, by marrying women who are natives, which the Mamlouks have always diſdained, conſtantly connecting themſelves with female ſlaves from their own countries, from Circaſſia, Georgia, Mingrelia, &c.

Certain winds blow in Egypt at certain ſeaſons. In the ſpring, the north and north-eaſt winds carry a prodigious quantity of clouds from the Mediterranean into Abyſſinia. They are ſeen in Egypt aſcending towards the ſouth, and ſometimes ſeem to threaten rain. But it never rains in the Delta in ſummer; and but rarely, and in ſmall quantities, during the whole courſe of the year. It rains ſtill leſs in Upper Egypt, as is the caſe in Sindy, *See p.* 649. Dews, however, fall when the north or weſt winds blow, and, like the rains, are more or leſs copious, as places are more or leſs diſtant from the ſea, but differ from the rains in being more abundant in ſummer than in winter. A wind ſometimes blows from the ſouth-ſouth-weſt, ſo intolerably hot, that it frequently proves fatal to ſuch as are expoſed to it. Theſe are called *Winds of fifty days*, becauſe they prevail moſt frequently in the fifty days preceding and following the equinox; or *Hot winds of the deſert*, becauſe they blow over the deſerts of Lybia, *See p.* 649.—The Egyptians, either from the nature of their climate, or the qualities of their food, are very liable to a defect or total want of ſight. The ſmallpox too, either from an improper regimen, or the neglect of inoculation, makes dreadful ravages among them.

The people of Egypt are kept in the groſſeſt ignorance, which prevents all kinds of improvement. The language univerſally ſpoken is the Arabic. There is the ſame inſecurity of property as in Syria; and conſequently agriculture and the arts are equally neglected.

The monuments of antiquity in Egypt are numerous and ſplendid, chiefly in the neighbourhood of Alexandria and Cairo. Alexandria now ſcarcely contains 6000 inhabitants. It is a ſmall town, built on the ſpot which was formerly the old harbour, left uncovered by the retreating of the ſea. The mole which joined the continent to the iſle of Pharos is enlarged, and is now become a part of the main land. The lake *Mæra* or *Mareōtis*, which bathed the walls of the ancient city on the ſouth, does not now exiſt, its place being occupied by the ſands of Lybia. Alexandria is now ſupplied with water by a canal from the Nile, called the *Canal of Faoüe*, or *Kalidj, the Canal of twelve leagues*, which is only filled at the time of the inundation; and from the ciſterns or reſervoirs built under the ancient city, which are then filled, the Alexandrians are ſupplied with water till the return of the inundation next year.

The moſt remarkable antiquities near Alexandria are two obeliſks commonly called *Cleopatra's Needles*, of Thebaic ſtone, and covered with hieroglyphics; the one of them overturned, broken, and lying under the ſand, the other on its pedeſtal; each of them of a ſingle ſtone, about 66 feet high, by ſeven foot

times approaches within a few miles of the Mediterranean. In *Marmarica* ſtood the temple of Jupiter-Ammon, in the middle of a ſandy deſert.

CYRENAICA

ſquare at the baſe. But what moſt engages the attention of travellers, is the pillar of red granite, commonly called *Pompey's pillar*, although, as it is thought, it ſhould rather be called the *Pillar of Severus*. The capital is Corinthian with palm leaves, and not indented; about nine feet high: the ſhaft and the upper member of the baſe are of one piece of ninety feet long, and nine in diameter: the baſe is a ſquare of about fifteen feet on each ſide. This block of marble 60 feet in circumference, reſts on two layers of ſtone, bound together with lead. The whole column is 114 feet high. The wonderful tower of Pharos, 400 feet high, was deſtroyed by the Turks, who built in its room a ſquare caſtle, without taſte or ornament.——At a mile and a half ſouth of the town, in the place of the ancient ſuburb *Necropolis*, or *the City of the dead*, is the deſcent to the catacombs, where the dead bodies were depoſited.

The road from Alexandria to Roſetta is through a barren deſert, producing nothing but *Kali* or *Glaſi-wort*, the herb that yields *Barilla*, *ſee p.* 105. The ſituation of Roſetta is delightful, ſurrounded with fine gardens and plantations of trees, lemon and orange-trees, date-trees, palm-trees, ſycamores, &c. It was built in the eighth century, at the mouth of the Nile, but is now ſix miles from the ſea. In ſailing up the Nile, from Roſetta to Grand Cairo, the proſpect offers little variety; nothing is to be ſeen but palm-trees, ſingle, or in clumps, which become more rare as you advance; wretched villages, compoſed of mud-walled huts, built on artificial mounds; a boundleſs plain, which, at different ſeaſons, is an ocean of freſh water, a verdant field, or a duſty deſert; and on every ſide, an extenſive and foggy horizon, where the eye is wearied or diſguſted: at length, toward the junction of the two branches of the river, the mountains of Grand Cairo are diſcovered in the eaſt, and to the ſouth-weſt, three detached maſſes appear, which, from their triangular form, are known to be the Pyramids.

Cairo ſtands on the eaſtern bank of the Nile, at the diſtance of near a mile from the river; but there is a canal from it, that comes up to the city. Cairo is of great extent, about nine miles in circumference; but as in moſt Turkiſh cities, the houſes are ill built; the ſtreets, narrow, winding, and unpaved. Contrary to the general cuſtom of the eaſt, the houſes have two or three ſtories, over which is a terrace of ſtone or tiles; in general, they are of earth and bricks, badly burnt; the reſt are of ſoft ſtone, procured from the neighbouring mount Mokattam. All theſe houſes have the air of priſons, for they have no light from the ſtreet; as it is extremely dangerous to have many windows in ſuch a country. They even take the precaution to make the entering door very low. The light enters from the inner courts, whence the ſycamores reflect a verdure pleaſing to the eye. An opening to the north, or at the top of the ceiling, admits a refreſhing breeze. Some make the population of Cairo amount to 700,000, but others, not to the half of that number. All calculations however of the number of inhabitants in Turkey are arbitrary, as no regiſters are kept of births, deaths, or marriages. The Mahometans have even ſuperſtitious prejudices againſt numbering their people.——A ſtranger, on his arrival at Cairo, is ſtruck with the ragged and wretched appearance of the inhabitants. The Mamlouks, it is true, are ſplendidly dreſſed, and always appear on horſeback; but this diſplay of luxury only renders the contraſt of indigence the more ſhocking. In Egypt, none but the Mamlouks are permitted to ride on horſeback. Common people and foreigners always walk, or are carried by mules or aſſes. Foreigners of diſtinction, however, ſometimes procure a licence to ride on horſeback.

The

CYRENAICA extended from *Catabathmos* (a remarkable declivity, which Salluſt and ſeveral of the ancients make the eaſtern boundary of Africa) to the *Syrtis Major*, or the *Aræ Philēnōn*, the altars of the two brothers. A diſtrict of this country was called *Pentapŏlis*, from its five cities; *Cyrēne*, eleven miles from the ſea, founded by a colony of Greeks from the iſland *Thera*, the birth-place of *Carneades*, the Academician, *Strab.* xvii. p. 838.; *Apollonia*, the ſea port of Cyrene; *Ptolemais*, anciently *Barce*, the people *Barcæi*; *Arſince*; and *Berenīce*, anciently *Heſpĕris*, near which was the famous garden of the *Heſperĭdes*.

Leptis, *Oea*, and *Sabrăta*, were the chief cities in the REGIO SYRTICA.

This country was bounded on the eaſt by the river *Cinyps* or *Cinyphus*, which runs into the *Syrtis Major*, where dwelt the *Lotophăgi*, ſo called from their living on the *lotus*, a food ſo luſcious as, according to Homer, to make ſtrangers forget their country; and on the weſt by the river *Triton*, which runs into the *Syrtis Minor*, and in its courſe forms ſeveral lakes; among the reſt *Tritōnis*, whence Minerva was called *Tritonia*, becauſe ſhe was ſuppoſed to have been born there.

The three principal pyramids are ſeen from Cairo. They ſtand upon a ledge of rock, forty or fifty feet above the level of the plain, twelve miles from Cairo and about four miles from the weſt bank of the Nile. Ancient authors differ greatly concerning their height. Herodotus makes the height of the largeſt pyramid, eight *plethra*, or 800 feet, ii. 124. Strabo makes it a *ſtadium*, or 625 feet, xvii. 811. Diodorus, more than ſix *plethra*, or 600 feet, i. 63, and Pliny, 783 feet, xxxvi. 12. ſ. 17. There is the ſame difference in the accounts of the moderns. It is remarkable, that ſo curious a fact ſhould not be aſcertained. Three hundred and ſixty thouſand men are ſaid to have been employed for twenty years in building the largeſt pyramid, *Plin, ib.* Herodotus ſays, that 100,000 men were always engaged in the work, and changed every three months, *ib.* The ſum expended to purchaſe onions, leeks, &c. for the workmen, amounted to 1600 talents; whence we may conjecture the whole expence, *Herodot. & Plin. ibid.* Pliny juſtly calls theſe works, *Regum pecuniæ otioſa ac ſtulta oſtentatio*; and adds, that by a moſt deſerved fate, the very names of thoſe who reared ſuch vain monuments are ſunk in oblivion, *ib.*

Near one of the pyramids, is the enormous SPHINX, now almoſt ſunk in the ſand, ſo that the top of its back only is viſible; its head riſes about 27 feet above the ſand. Its chin meaſures ten feet ſix inches in height; and the whole length of the countenance nearly eighteen feet, *Niebuhr.* Pliny makes the circumference of its head, 102 feet, the length of its feet, 143 feet, and the height from the belly to the crown of the head, 62 feet, all of one ſtone, *ib. ſ.* 17.——There were anciently a great number of pyramids and ſphynxes in different parts of Egypt, beſides thoſe near Memphis, *Strab.* xvii. 807. ſome of which are ſtill to be ſeen.

There are remains of the ruins of Thebes, and alſo of ſeveral other ancient cities of Egypt, but the deſcriptions of them in general are unintereſting.

The

The capital of AFRICA PROPRIA was CARTHAGO *, Carthage, built by a colony of Tyrians under the famous DIDO; the citadel, which ſtood in the middle of the city, was called *Byrſa*. Carthage was deſtroyed by Scipio, rebuilt by Auguſtus, and finally deſtroyed by the Saracens in the ſeventh century.

About

* DIDO, called alſo *Eliza*, upon her arrival in Africa, is ſaid to have purchaſed from the inhabitants of that country as much ground as ſhe could ſurround with a bull's hide, *Liv.* xxxiv. 61. *Virg. Æn.* i. 367. *Appian, De Bell. Punic.* i. (Juſtin ſays, as much as an ox's hide could cover, xviii. 5.) and to have cut the hide into very ſmall thongs, by which means ſhe included a much larger ſpace than the inhabitants imagined; whence the place firſt built on, *i. e.* the citadel, got the name of BYRSA, (from βυρσα, *corium* vel *pellis*, a hide.) *Ib.* Carthage is ſaid to have been built 65 years before Rome, *Vell.* i. 6. Appian ſays, 50 years before the taking of Troy by the Greeks, *De Punic* i. About this, as about other ancient facts, authors vary.

Juſtin relates, that Dido, being ſought in marriage by JARBAS, a neighbouring prince, with a denunciation of war if ſhe refuſed, was urged by her ſubjects to comply. Having therefore erected a funeral pile in the extremity of the city, as if about to perform certain ſacred rites before her marriage, to appeaſe the manes of *Sichæus* or *Acerbas*, her former huſband; ſhe aſcended the pile with a ſword in her hand, and looking to the people, who were ſtanding around, ſhe ſaid, that ſhe would go to her huſband, as they had required; and inſtantly ſlew herſelf with the ſword. She was worſhipped as a goddeſs as long as Carthage ſtood, *Juſtin.* xviii. 6. *Serv. in Virg. Æn.* i. 344.

Carthage ſtood on a kind of peninſula, which is 360 *ſtadia* or 45 miles in circumference. The neck of the peninſula extending 60 ſtadia, was fortified by a wall. (Strab. xvii. 832. Polybius makes its extent only 25 ſtadia, i. 73. So Appian. 56.) Here were the ſtalls of the elephants. Below the citadel lay the harbours; and a ſmall iſland, called COTHON, encompaſſed with an *Euripus* or canal, having docks on each ſide of it all round.

Carthage, when its power was at the higheſt, poſſeſſed the whole coaſt of Africa, from *Cyrenaica* and the deſerts of Lybia to the ſtraits of Gibraltar, a great part of Spain and Sicily, alſo Sardinia, and ſome other ſmall iſlands. We may judge of the opulence of Carthage from its efforts againſt the Romans, and in particular from its ſtate, when that people determined to deſtroy it, at the inſtigation of CATO the *Cenſor*, who uſed always to conclude his ſpeeches in the Senate thus, ET HOC AMPLIUS CENSEO, CARTHAGO EST DELENDA. *Scipio Naſica*, on the contrary, thought more wiſely, that Carthage ſhould be ſpared, that from the terror of it, the Romans might be kept from ſinking into luxury and vice, *Appian, De Punic.* 38. Carthage, notwithſtanding all its loſſes, then contained 700,000 inhabitants, and poſſeſſed 300 cities in Africa. The Romans having formed the baſe reſolution of deſtroying this city, without having received at that time any juſt cauſe of offence, acted with the deepeſt art. They firſt demanded, as a mark of ſubmiſſion, 300 of the children of the chief men as hoſtages. Theſe being delivered, they next demanded, that the Carthaginians ſhould give up all their arms and warlike machines. This alſo was complied with. The ſuits of armour given up amounted to 200,000, and the *catapultæ*. &c. to 3,000. The Romans then demanded that the Carthaginians ſhould leave their preſent city, and build a new one in any part of their territories they pleaſed, provided it was not within 80 ſtadia or ten miles of the ſea. When the Carthaginians, after making all theſe ſacrifices, perceived that the deſtruction of their city was reſolved on, and that they muſt either leave their habitations, according to the cruel command

of

About 15 miles eaſt of Carthage ſtood *Tunes*, or *-ēta*, Tunis, at the mouth of the river *Catada*, near which Regulus was defeated and taken priſoner by the Carthaginians, under Xantippus

of their unjuſt aggreſſors, or prepare for a deſperate reſiſtance; having with joint conſent determined rather to periſh than tamely ſubmit to ſuch indignity, they ſhut their gates againſt the Romans, and took the moſt vigorous meaſures for their defence. They fabricated every day 140 ſhields, 300 ſwords 500 lances, and 1000 darts to be thrown from warlike machines, for making the ropes of which the women cut out their own hair, *Strab. ib. Appian.* 55. Although they had for fifty years been limited by treaty to build no more than 12 ſhips, and the mouth of *Cothon* was blocked up; yet in two months they conſtructed 120 ſail, and having dug a new communication with the ſea from Cothon, they ſuddenly ſent out this fleet, to the aſtoniſhment of the Romans.

The ſiege began in the conſulſhip of *L. Marcius Cenſorinus* and *M. Manlius*, a. U. 604, and laſted three years. The courage and exertions of the Carthaginians almoſt exceed belief. They choſe HASDRUBAL for their general, who tarniſhed the glory of his military exploits by his cruelty. The Romans ſuſtained many ſevere defeats; and their army would have been utterly deſtroyed, had it not been preſerved by the prudence of SCIPIO, grandſon, by adoption, to *Scipio*, the conqueror of Hannibal, who then ſerved in a ſubordinate rank.

Scipio having gone to Rome to ſtand candidate for the Ædileſhip, was, from an admiration of his virtue, created conſul by the people, although below the legal age, and appointed to command the army in Africa. After many violent conflicts, and much effuſion of blood, Scipio at laſt took and deſtroyed Carthage, after it had ſtood 700 years. Aſdrubal with 40,000 men ſurrendered themſelves, on condition of having their lives ſpared. But the wife of Aſdrubal, who had fled with the deſerters to the temple of Æſculapius, which ſtood on the top of the citadel, ſcorning to ſurvive the ruin of her country, having uttered the bittereſt imprecations againſt her huſband, who was ſtanding with Scipio, within hearing, threw herſelf with two children from the top of the houſe into the middle of the flames, in imitation, ſays Florus, of that queen who built Carthage, ii. 15.

Scipio ſeeing the deſtruction of ſo great a city, is ſaid to have ſhed tears. Reflecting on the fate of Troy, of the Aſſyrians, Medes and Perſians, and on the recent overthrow of the Macedonians, he repeated two verſes of Homer, in which the fall of Ilium and Priam is predicted, *Il.* iv. 164. Being aſked by Polybius his preceptor, who happened to be then preſent, what he meant by them, he ſaid, that conſidering the viciſſitude of human affairs, he was afraid leſt the ſame misfortune ſhould befal his own country, *Appian. ib.* 84. as it actually did, *ſee p.* 219. Perhaps he perceived that the ruin of Carthage would accelerate that of Rome. He little thought, that, in about 100 years after, divine vengeance would make the grandſons of the victors, and among the reſt one of his own deſcendants, fall by the hands of their own countrymen, as victims to appeaſe the *manes* of the ſlaughtered Africans, *Horat. od.* ii. 1. 25.; and that the great-grandſon of the chief author of the deſtruction of Carthage, the moſt virtuous of the Romans, (Cato), ſhould be obliged to kill himſelf, to prevent his falling into the hands of the oppreſſor of the liberties of his country, (Cæſar), *ſee p.* 242.

The Government of Carthage, during the lifetime of Dido, is ſuppoſed to have been monarchical; but afterwards it was partly ariſtocratical, and partly democratical. Ariſtotle prefers the conſtitution of Carthage to that of Lacedæmon and Crete, *De Rep.* ii. 11. Two chief magiſtrates were annually created from among the nobility, called SUFFĔTES, poſſeſſing nearly the ſame power as the Conſuls at Rome, *Nep. in Hannibal.* 7. *Liv.* xxx. 7. xxviii. 37. called alſo REGES,

pus the Lacedæmonian; on the ſame bay of the Mediterranean with Carthage; at the bottom of which, on the eaſt, was *Mercurii Promontorium*, or *Hermæum*, Cape Bona; near it *Clupea*, or Aſpis.

Eaſt

Reges, kings, *Nep. ib. Herodt.* vii. 167. *Diodor.* xiii. 43. xiv. 54. xv. 15. xx. 33. *Juſtin.* xxii. 7. Conſuls, *ib.* xxxi. 2. and Dictators, *Liv.* xxiii. 13. *Juſtin.* xix. 1. whence Polybius makes the Carthaginian government to partake of monarchy, as well as of ariſtocracy and democracy, vi. 49.—The Senate was compoſed of men reſpectable for their age, their birth, and fortune, but eſpecially for their merit. They deliberated about all matters of public concern. With reſpect to their number and manner of election, we have no certain account. What things the ſenate determined, and what things were laid before the aſſembly of the people, authors have left us very much in the dark. Polybius aſcribes the downfall of Carthage, to the people having arrogated the chief power to themſelves; whereas at Rome, during that period, he obſerves, the chief direction of affairs was almoſt entirely left to the ſenate, *ib.*

At Carthage the power of judicature was veſted in 104 men, called by a round number *Centumviri*, and choſen from among the nobility, whoſe power was very great, and their office for life, *Liv.* xxxiii. 48. Five of theſe were ſelected, who had greater power than the reſt, *Ariſtot. ib.*—An hundred judges were choſen from the number of Senators, to examine the conduct of generals upon their return from war, *Juſtin.* xix. 2. There was alſo a magiſtrate at Carthage, who took cogniſance of the morals of the citizens, as the Cenſors at Rome, whom Cornelius Nepos therefore calls *Præfectus morum*, in vita Hamilcaris. 3. We likewiſe read of a *Prætor* and *Quæſtor*, who took care of the public revenues, *Nep. Hannibal.* 7. *Liv.* xxxiii. 48.—Ariſtotle, who prefers the government of Carthage to that of Lacedæmon and Crete, mentions what he thinks two great defects in it; namely, that the ſame perſon might hold ſeveral different employments together; and that in chuſing perſons to offices of public truſt regard was had to rank and fortune, and not merely to merit, ii 11.

The generals of the Carthaginian armies enjoyed abſolute power, and continued in command during the pleaſure of the Senate and people. The Carthaginian armies were moſtly compoſed of mercenaries, which was frequently the cauſe of diſcord, and, at the end of the firſt Punic war, brought Carthage to the brink of ruin; the mercenaries, when diſbanded, being diſſatisfied with their pay, and therefore having turned their arms againſt their employers, under MATHO, *Polyb.* i. 65. *ad fin.* This war laſted three years and a half, with dreadful cruelty and bloodſhed on both ſides. It was at laſt ſucceſsfully terminated, by the valour and conduct of HAMILCAR BARCA, the father of Hannibal. Matho, the leader of the revolters, was taken, and put to death with the greateſt torture, together with many of his companions, *ib.* & *Diodor. excerpt.* xxv. While the Carthaginians were involved in this war, the Romans took occaſion to ſeize on Sardinia, *Polyb.* i. 88. which afterwards proved one chief cauſe of the ſecond Punic war, *ib.* iii. 10. *Liv.* xxi. 1.

If any general had been guilty of miſconduct, and ſometimes if he had even been unſucceſsful, he was put to death, *Liv.* xxii. *fin.* uſually by crucifixion, which was a frequent mode of puniſhment at Carthage, *Polyb.* i. 79.; *Liv. epit.* 17; *Zonar.* viii. 11; *Aurel. Victor.* 28.; *Juſtin.* xviii. 7. xxii. 7.; *Val. Max.* vii. 3. *ext.* 7.

The deity chiefly worſhipped by the Carthaginians, was *Saturn*, (Κρονος vel Χρονος, *Diodor.* xx. 14.) ſuppoſed to be the ſame with what is called in ſcripture, *Moloch*; to whom they offered human victims, *Juſtin.* xiii. 6.; *Auguſtin. De Civ. D.* vii. 19.; *Lactant.* i. 21.; *Plutarch. De Superſt.* 21. *Sil.* iv. 779.

After

East from this ſtood *Hadrumētum*; and *Thapſus*, near which Cæſar defeated Scipio and Juba.

The eaſt of Africa Propria was called *Byzacium*.

West

After the dreadful defeat which they received from Agathocles, they ſacrificed at once 200 boys of the nobleſt birth, choſen by lot, *Diodor.* xx. 14. and 300 citizens, at the ſame time, voluntarily gave up themſelves to the ſame fate, *ib.* Juſtin relates, that when Darius ſent ambaſſadors to aſk aſſiſtance from the Carthaginians againſt the Greeks, he required that they ſhould deſiſt from the cuſtom of offering human victims, of eating dogs fleſh, and of burning the bodies of their dead; with which requeſt, he ſays, they readily complied, xix. i. But Curtius obſerves, that this practice, derived from the Tyrians, their founders, continued to the deſtruction of Carthage, iv. 3. 23. Herodotus mentions a ſtriking mark of the ſuperſtition of the Carthaginians, that Amilcar, who commanded the army againſt Gelon, remained in the camp during the battle, ſacrificing to the gods; and when he heard that his troops were defeated, was ſuppoſed to have thrown himſelf into the flames; as he was never afterwards ſeen. His image was worſhipped at Carthage, vii. 167.

The Carthaginians worſhipped ſeveral other deities beſides Saturn; as *Urania* vel *Cæleſtis*, or the Moon, *Tertullian. apolog.* 23. *Jupiter*, under the appellation of *Belus* or *Baal*; *Neptune*, *Mars*, *Hercules*, *Apollo*, *Æſculapius*, &c. *Polyb.* vii. 1. and in particular, JUNO, *Virg. Æn.* i. 15. iv. 5. We find the Carthaginian generals always punctual in paying their devotion to the gods: Thus Hamilcar, when about to paſs into Africa, *Liv.* xxi. 1.; Hannibal, after the taking of Saguntum, before he ſet out for Italy, *ib.* 21.; after the battle of Cannæ, *ib.* xxiii. 11. &c.

The Carthaginians owed their power to commerce, to the cultivation of which they were led by the ſituation of their city and the natural genius of its inhabitants, as being ſprung from Tyre, the firſt commercial city in the world. Carthage long poſſeſſed the empire of the ſea; and might have continued to enjoy it much longer, had it not been for their luſt of conqueſt. From the mines of Spain, Diodorus ſays, the Carthaginians derived thoſe treaſures with which they ſupported ſo many and grievous wars, v. 38. In the mines near *New Carthage*, upwards of 40,000 men were employed; and furniſhed every day 25,000 *drachmæ*, i. e. about L. 859, 7 s. 6 d. *Strab.* iii. 147. But the reſources of Rome, although leſs abundant, were more certain; and therefore ultimately prevailed. The native troops of the Romans were ſuperior to the mercenaries of the Carthaginians.

Learning was but little cultivated at Carthage, although it produced ſome writers of note; as MAGO, who wrote twenty-eight books on huſbandry, *Cic. Orat.* i. 58. which, after the taking of Carthage, were, by order of the ſenate, tranſlated into Latin, *Varr. R. R.* i. 1. *Plin.* xviii. 3. — CLITOMACHUS, the ſcholar and ſucceſſor of *Carneades* the philoſopher, *Cic. Acad.* iv. 6. & 31. *Orat.* i. 11. who wrote a conſolatory addreſs to his countrymen upon the deſtruction of his native city, *Cic. Tuſc.* iii. 21. &c. — TERENCE was born at Carthage, but educated at Rome, having been brought thither as a ſlave by Terentius Lucanus, a ſenator, who gave him his liberty; and hence he derived his name, *Suet. in vit. Terent.* Terence was ſo intimate with Scipio Africanus the younger, and Lælius, that he was thought to have been aſſiſted by them in writing his plays, *Cic. Amic.* 24.; nor did he himſelf contradict the report, *Adelph. prol.* — To theſe may be added, the great HANNIBAL, who, though from his earlieſt years almoſt always engaged in war, yet found leiſure to attend to literature, *Nepos, in vita ejus.* A certain Carthaginian having communicated treaſonable intelligence to Dionyſius of Syracuſe, a decree was made, that no Carthaginian thereafter ſhould learn to write or ſpeak the Greek language, *Juſtin.* xx. 5.

The Carthaginians were a nation of merchants, induſtrious, ingenious, and

Weſt from Carthage ſtood UTICA, near *prom. Apollinis*, and *prom. Pulchrum*, thought by ſome to be the ſame where Scipio Africanus landed with his army.

Between Carthage and Utica ran the river *Bagrada*, near which the army of Regulus deſtroyed an enormous ſerpent, with their warlike engines, after it had killed a great number of them. The ſkin is ſaid to have been ſent to Rome, 120 feet long, *Plin.*

The weſt of Africa Propria was called *Zeugitana.*

NUMIDIA was divided differently at different times. The two chief ſtates in it were the *Maſſȳli*, on the eaſt, and the *Maſſæsyli*, or *-ii*, on the weſt. Maſiniſſa was king of the former, and Syphax of the latter. They were both called *Nomădes* or *Numĭdæ*, and after the defeat of Syphax became ſubject to Maſiniſſa.

Chief towns: On the ſea-coaſt, *Tabraca*, at the mouth of the river *Tuſca*; *Hippo Regius*, near the river *Rubricatus*, the Epiſcopal ſeat of St Auguſtine; weſt of which *Ruſicade*.——Inland towns: *Cirta*, the capital, near the river *Ampſaga*; eaſt of which *Vaga*; ſouth of it *Sicca*; and ZAMA, famous for the defeat of Hannibal by Scipio. The ſituation of *Thirmida*, where Hiempſal was ſlain by Jugurtha, is uncertain. Among the deſerts ſtood *Thala* and *Capſa*.

MAURITANIA was ſeparated from Numidia by the river *Mulucha*; the people were called *Mauri*, Moors.

The chief towns were *Cæſarea*, which gave the name of *Cæſarienſis* to the eaſtern part, the kingdom of Bocchus; and *Tingis*, or *-i*, Tangier, ſouth of the *Fretum Herculeum*, whence the weſtern part, the kingdom of Bogud, was called *Tingitana.*

South of Mauritania lived the *Gætŭli*, *Garamantes*, *Libyes*, and *Ethiŏpes*, whoſe limits are not exactly aſcertained. Strabo

enterprifing, but falſe, deceitful, and cruel. Cunning (*calliditas*) was their diſtinguiſhing characteriſtic, *Cic. de Aruſp. reſp.* 19. *in Rull.* ii. 94. PUNICA FIDES, among the Romans, became proverbial, and was equivalent to *dolus vel perfidia*, artifice or treachery, *Salluſt. Jug.* 108.; *Liv.* xxii. 6. Thus Plautus uſes *Pœnus* for falſe, deceitful, *Pœnul. prol.* 113. So Livy, in recounting the vices of Hannibal, ſays, he had *perfidia plusquam Punica*, xxi. 4.; *Verſutiæ Punicæ*, and *calliditas Græca*, are oppoſed to the openneſs and ſincerity of the Romans, *Romanæ artes*, *Id.* xlii. 47. But the Romans did not always practiſe theſe virtues, as Livy himſelf acknowledges in this very paſſage. Nothing could exceed their artifice as well as their injuſtice towards the Carthaginians. The characters of both nations, and of their moſt illuſtrious citizens, will be beſt traced from their actions. We derive our information concerning the Carthaginians chiefly from Roman writers, whoſe national antipathy led them to repreſent the character and conduct of their enemies in the moſt unfavourable light, to depretiate their virtues, and aggravate their vices.

ſuppoſes

ſuppoſes all the animals produced in the torrid or frigid zones to be of a diminutive ſize; hence the origin of the fables of the pigmies, xvii. p. 821.

Weſt of *Gætulia* were the *Inſulæ Fortunatæ*, one of which was named *Canaria*, as it is ſaid, from the number of its large dogs; whence theſe iſlands are now called *the Canaries*; and another *Nivaria*, ſuppoſed to be Teneriffe, from its being always covered with ſnow.

North of theſe were the *Inſulæ Purpurariæ*, now the *Madeiras*, diſcovered by Juba, who there ſet up a manufacture of purple.

The *Inſulæ Heſperides* and *Gorgonum*, mentioned in the *Periplus* of Hanno the Carthaginian, who is ſaid to have ſailed round Africa, are ſuppoſed to have been the *Cape Verd Iſlands*. But the account given of them, and of other ſouthern places, in that book, is too fabulous to be credited. The ſame thing may be ſaid of the famous *Atlantis* of Plato, which he repreſents as larger than Aſia and Africa, and which therefore ſome take to be America. But ſeveral authors allow the authenticity of the *periplus* of Hanno: (See *Dodwell's* diſſertations prefixed to the Oxford edition of the *Geographiæ veteris Scriptores Græci*, vol. i.) Pliny mentions Hanno's having ſailed round Africa, and written an account of it, ii. 67. v. 1. So *Pomponius Mela*, iii. 9. and *Solinus*, c. 56. Some veſſels, manned with Phœnicians, by order of Necos, king of Egypt, having taken their departure from the Arabian gulf or Red ſea, made the circuit of Africa, and returned, after a voyage of two years, to Egypt, by the ſtraits of Cadir, now Cadiz, *Herodot.* iv. 42. The ſame voyage is ſaid to have been performed by others, *Strab.* ii. 98.

Modern Diviſions of AFRICA.

EGYPT; BARBARY, comprehending Barca, Tripoli, Tunis, Algiers, Fez, and Morocco; BILEDULGERID, part of ancient *Mauritania*; ZAARA, or Sahara; NEGROLAND, along the Niger; UPPER GUINEA, the Slave Coaſt, the Gold and Ivory Coaſt; LOWER GUINEA, comprehending Loango, Congo, Angola, Benguela, and Matanan; CAFFRARIA, or the country of the Hottentots, around the Cape of Good Hope; MONOMOTAPA; SOFALA; MONOMUGI, ZANGUEBAR; AJAN; Coaſt of ABEX; NUBIA; ABYSSINIA; and ETHIOPIA. But Africa is divided differently by different writers.

The principal iſlands of Africa are:

BABELMANDEL, at the entrance of the Red ſea. In the Indian Ocean, ZOCOTORA, or Socatra.——Eaſt from Zanguebar, MOSAMBIQUE, (or Melinda), belonging to the Portugueſe, and the Comora iſles.——MADAGASCAR, a large iſland, about 1000 miles long, and 300 broad.——MAURITIUS and BOURBON, belonging to the French. In the Atlantic, ST HELENA, a ſmall iſland, 21 miles in circumference, belonging to the Engliſh, about 1200 miles weſt of Benguela.——ASCENSION Iſle; and St Matthew; both uninhabited; ST THOMAS, Prince's iſland, &c. in the gulf of Guinea, belonging to the Portugueſe.——CAPE VERD iſlands;—Portugueſe.——CANARIES, Canary, Teneriffe, Ferro;—Spaniſh.——MADEIRAS;—Portugueſe.——AZORES, or Weſtern iſles, nearly at an equal diſtance from Europe, Africa, and America;—Portugueſe.

A M E R I C A*.

AMERICA extends from the 80th deg. N. to the 57th deg. S. lat.; and, where its breadth is known, from the 35th to the 136th deg. W. lon.; about 9000 miles in length, and 3600 in its greateſt breadth. It has the Atlantic on the eaſt, which ſeparates it from Europe and Africa; and the Pacific or great South Sea on the weſt, which ſeparates it from Aſia.

It is divided into two great continents, North and South America; which are joined by the kingdom of Mexico, forming a kind of iſthmus, 1500 miles long, at Darien ſo narrow as to be only 60 miles over.

The

* MANNERS *and* CUSTOMS *of the* NATIVE AMERICANS.

The characteriſtical features of the *Native Americans*, or *Indians* of America, as they are called, are, a very ſmall forehead, covered with hair from the extremities to the middle of the eye-brows. They have little black eyes, a thin noſe, ſmall, and bending towards the upper lip. The countenance broad; the features coarſe, the ears large and far from the face; their hair very black, lank, and coarſe. Their limbs well turned; the feet ſmall; the body tall, ſtraight, of a copper colour, and well proportioned; ſtrong and active, but not fitted for much labour. Their faces ſmooth, and free from beard, owing to a cuſtom among them, of pulling it out by the roots. Their countenances, at firſt view, appear mild and innocent; but upon a narrow inſpection, they diſcover ſomething wild, diſtruſtful, and ſullen. Their features are regular, though often diſtorted by abſurd endeavours to improve the beauty of their natural form, or to render their aſpect more dreadful to their enemies. In the iſlands, where the four-footed animals were both few and ſmall, and the earth yielded her productions almoſt ſpontaneouſly, the conſtitution of the natives, neither braced by the active exerciſes of the chace, nor invigorated by the labours of cultivation, was extremely feeble and languid. On the continent, where the foreſts

The principal ſeas, bays, and ſtraits, in America are, *Baffin's Bay*, *Hudſon's Bay*, *Hudſon's Straits*; *Straits of Belleiſle*, which ſeparate Newfoundland from New Britain; *Gulf of St Laurence*; *Fundy Bay*, which ſeparates Nova Scotia from New England, remarkable for its tides, which riſe to the height of fifty or ſixty feet, and flow ſo rapidly as to overtake animals feeding on the ſhore; *Maſſachuſet's Bay*; *Delawar Bay*; *Cheſapeak Bay*; *Gulf of Florida*, or *Bahama Strait*; Gulf of Mexico; Bay of *Campeachy*; Bay of *Honduras*; Gulf of *Darien*; the *Caribbeean Sea*; the Bays formed at the mouth of the Oronooco, of the *Amazons*, and of *La Plata*; the Straits of *Magellan*, above 300 miles in length, but of unequal breadth, ſometimes not two miles; running between the Atlantic and Pacific Oceans, and ſeparating Terra del Fuego from the continent of South America; eaſt from which are *the Straits of la Maire*, ſo called from a Dutchman, who firſt diſcovered them, between

reſts abound with game of various kinds, and the chief occupation of many tribes was to purſue it, their frame acquired greater firmneſs. Still, however, the Americans were more remarkable for agility than ſtrength. They were not only averſe to toil, but incapable of it; and when rouſed by force from their native indolence, and compelled to work, they ſunk under taſks which the people of the other continent would have performed with eaſe. They were likewiſe obſerved to have much leſs appetite; ſo that the Spaniards appeared to them to be inſatiably voracious; and they affirmed that one Spaniard conſumed more food in a day than was ſufficient for ten Americans.

There is a ſingular uniformity of appearance among all the inhabitants of the New World; ſo that, as Ulloa obſerves, if we have ſeen one American, we may be ſaid to have ſeen them all; their colour and make are ſo nearly the ſame. The only exception is the *Eſquimeaux* Indians on the coaſt of Labrador, who are of a middle ſize and robuſt, with heads of a diſproportioned bulk, and feet as remarkably ſmall. Their complexion, though ſwarthy, by being continually expoſed to the rigour of a cold climate, inclines to the European white, rather than to the copper colour of America; and the men have beards, which are ſometimes buſhy and long. Some people have been found on the iſthmus of Darien of a dead milk-white colour, not reſembling that of the fair people among Europeans, but without any tincture of a bluſh or ſanguine complexion: But theſe cannot be conſidered as conſtituting a diſtinct ſpecies, any more than the white children ſometimes produced by the negroes of Africa, called *Albinos*. The parents of the *Whites* of Darien, called by the Dutch *Kackerlakes*, are of the ſame colour with other natives of the country. Both of theſe, therefore, are to be held as a degenerate breed. Neither of them propagate their race; their children are of the colour and temperament peculiar to the natives of their reſpective countries.—In the ſouthern extremity of America, there is ſaid to be people of a gigantic ſize, called PATAGONIANS, above eight feet high, and of proportional ſtrength; but their exiſtence is doubtful.

Although the ſavages of America are exempt from many of the diſtempers which affect poliſhed nations, yet they are liable to various diſorders, brought on by immoderate hardſhip and fatigue, by the inclemency of the ſeaſons, ſcarcity of food, exceſſive repletion after long faſting, and by other cauſes. One dreadful malady is ſaid to have been introduced into Europe from America, called *Lues Venerea*, the *Neapolitan* or *French* diſeaſe, becauſe it is ſaid to have firſt appeared with moſt deſtructive violence in the French army before Naples,

8.

between Fuego and States Iſland; the Bay of *Panama*, oppoſite to Darien; and the Gulf or Sea of *California*.

The rivers in America are the largeſt, and the mountains the higheſt, in the world.

The principal rivers are; in North America, *St Laurence*, and the *Miſſiſippi*, which riſe at no great diſtance from one another; in South America, the *Marignon*, or *the river of the* AMAZONS, the largeſt in the world; the LA PLATA; and the *Oronoque*, *Orinoco*, or *Oronzoco*.

The river St LAURENCE, in its courſe, forms ſeveral lakes of greater extent than are to be met with any where elſe; Lake *Superior*, about 1500 miles in circumference; Lake *Michigan* or *Illinois*, Lake *Huron*, Lake *Erie* or *Oſwego*, and Lake *Ontario*. Between lake Erie and Ontario is the ſtupendous cataract, called *the Falls of Niagara*, where the river, about half a mile broad, tumbles over a precipice about 150 feet in perpendicular

a. 1493. It made diſmal ravages through various parts of Europe, and for a conſiderable time baffled all the efforts of medical ſkill, till the application of mercury was thought of for its cure.

The mental powers of the American Indians appeared ſtill more feeble than the frame of their bodies. They had no ideas but what related to preſent objects. They had not a word to expreſs any thing but what is material and corporeal. *Time*, *ſpace*, *ſubſtance*, and a thouſand other abſtract terms, were altogether unknown to them. Some tribes cannot reckon farther than three, and have no denomination to diſtinguiſh any number above it. Several can proceed as far as ten, others to twenty. Some, as the *Iroquois* in North America, who are more civiliſed, have extended their arithmetic to a thouſand; but the *Cherokee* nation, on the ſame continent, no farther than a hundred; and the ſmaller tribes in their neighbourhood can riſe no higher than ten. They have little foreſight of futurity, and their thoughts ſeem wholly occupied about the preſent moment. When, on the approach of evening, the Carribbee feels himſelf diſpoſed to go to reſt, no conſideration will tempt him to ſell his hammock. But in the morning, when he is ſallying out to the buſineſs or paſtime of the day, he will part with it for the ſlighteſt toy that catches his fancy. The North Americans and natives of Chili, who inhabit the temperate regions in the two great diſtricts of America, are people of cultivated and enlarged underſtandings, when viewed in comparison with ſome of thoſe ſeated in the iſlands, or on the banks of the Maragnon and Orinoco. Their occupations are more various, their ſyſtem of policy as well as of war more complex, their arts more numerous. But even among them the intellectual powers are extremely limited in their operations; and, unleſs when exerted in the chace, or in war, are held in no eſtimation. When not engaged in theſe, they waſte their life in a liſtleſs indolence. To be free from occupation, ſeems to be all the enjoyment towards which they aſpire. They will continue whole days ſtretched out in their hammocks, or ſeated on the earth, in perfect idleneſs, without changing their poſture, or raiſing their eyes from the ground, or uttering a ſingle word, *ſee p.* 632.

Among the ſavages of America, as of other countries, the condition of women is humiliating and wretched. The huſband uſually purchaſes his wife, either by performing certain ſervice to her parents, or by offering them preſents. He conſiders her as a female ſervant whom he has acquired, and therefore ſubjects her to every office of labour and fatigue.—It is obſervable, that women

pendicular height. Below Lake Superior is another fall, called *St Mary's Falls.*

The MISSISIPPI is joined by the *Illinois*, the *Miſaures*, the *Ohio*, and ſeveral other large rivers. After a courſe of 4500 miles, including its turnings, it falls into the Gulf of Mexico.

There are many other conſiderable rivers in North America; *Hudſon's river*, which riſes near Lake *Champlain* in Canada, and falls into the Atlantic at New York; the *Delaware*, joined by the *Schuylkill* at Philadelphia; the *Suſquehanna*, *Potowmack*, *James river*, &c.

The river of the *Amazons* and *La Plata* annually overflow their banks, and fertilize the adjacent country, in the ſame manner as the Nile does Egypt.

The principal mountains are, the ANDES or *Cordilleras*, thought to be the higheſt in the world, which run from north to ſouth, along the coaſt of the Pacific Ocean, the whole length of

women have always been found in a ſtate of degradation wherever the cuſtom of purchaſing wives has prevailed. It is only in poliſhed ſociety that women receive from men that degree of reſpect which is due to them, and which proves equally beneficial to both ſexes.—Among the ſavage tribes of America, while the men loiter out the day in ſloth, or ſpend it in amuſement, the women are condemned to inceſſant toil; as among the ancient Germans, *ſee p.* 561. and 565. In ſome diſtricts, this dominion is ſo grievous and ſo ſenſibly felt, that ſome women, in a wild emotion of maternal fondneſs, have deſtroyed their female children in their infancy, to deliver them from that intolerable bondage to which they knew they were doomed. From this harſh treatment, women are far from being prolific. The difficulty of procuring ſubſiſtence in the ſavage ſtate cauſes infants to be often expoſed. When twins are born, one of them commonly is abandoned, becauſe the mother is not equal to the taſk of educating both. When a mother dies while ſhe is nurſing a child, all hope of preſerving its life fails, and it is buried together with her in the ſame grave. But the Americans are not deficient in parental tenderneſs to ſuch of their offſpring as they chuſe to rear. The dependence of children on their parents, however, is of ſhort duration. It ceaſes almoſt entirely, as ſoon as they reach maturity; and after that they ſhew no greater regard to their parents than to any other perſons.

The natives of America, when firſt diſcovered, lived moſtly by fiſhing and hunting. In ſome rivers, as in the Maragnon or Amazons and Orinoco, fiſh are ſo plentiful, that they may be caught with the hand. The ſagacity of the American hunters in finding their prey, and their addreſs in killing it, are ſurpriſing. They have diſcovered a kind of poiſon, in which if they dip their arrows, the ſlighteſt wound is mortal, without infecting the fleſh of the animal. The plants which they raiſe by culture are chiefly,—1. the *maize*, called in Europe the Turkey or Indian wheat:—2. the *manioc*, which grows to the ſize of a large ſhrub, or ſmall tree, and produces roots ſomewhat reſembling parſnips: after carefully ſqueezing out the juice, which is poiſonous, theſe roots are grated down to a fine powder, and formed into thin cakes called *Caſſada* bread, inſipid to the taſte, but no contemptible food;—3. the *plantain*, a tree which grows ſo quickly as to yield fruit in leſs than a year; which fruit when roaſted ſupplies the place of bread, and is both palatable and nouriſhing:—4. the *potatoe*: and—5. *pimento*, a ſmall tree, yielding a ſtrong aromatic ſpice, of

of South America, 4300 miles; and the *Apalachian* or *Allegany* mountains, in North America, extending from Canada almoſt to the Gulf of Mexico, which riſe gradually from the eaſt, and are ſteep towards the weſt. There are very high mountains towards the north, always covered with ſnow, whence the wind blows three quarters of the year, and occaſions a degree of cold in thoſe regions, not experienced in any other part of of the world in the ſame latitude.

The diſcovery of America is one of the moſt important events in hiſtory. CHRISTOPHER COLUMBUS, a native of Genoa, ſettled at Liſbon, ſtruck with the ſucceſs of the Portugueſe navigators, and reflecting on the figure of the earth, with the help of an inaccurate map, had formed a ſtrong perſuaſion, that the Atlantic Ocean comprehended unknown countries; or that a paſſage to the Eaſt Indies and China might be found by the weſt. Like a good citizen, he firſt propoſed the

of which the Americans mingle a large quantity with every kind of food they take. They had none of the ordinary grains of Europe; and their agriculture was rendered very imperfect, as well as their other operations extremely circumſcribed, by their having no tame animals, as the *ox* and the *horſe*; and by their being unacquainted with the uſe of metals.

The total ignorance of the Americans with reſpect to the advantages derived from domeſtic animals, is one of the moſt remarkable diſtinctions between the inhabitants of the Ancient and New Worlds. The Tartar follows his prey on the horſe which he has reared, or tends his numerous herds, which furniſh him both with food and cloathing. The Arab has rendered the camel docile, and avails himſelf of its perſevering ſtrength; the Laplander has formed the rein-deer to be ſubſervient to his will; and even the people of Kamſchatka have trained their dogs to labour. But among the Americans nothing of this kind took place. Moſt of the animals, indeed, which have been rendered domeſtic in our continent do not exiſt in the New World; but thoſe peculiar to it, are neither ſo fierce, nor ſo formidable, as to have exempted them from ſervitude. There are ſome animals of the ſame ſpecies in both continents. But the rein-deer, which has been tamed and broken to the yoke in the one hemiſphere, runs wild in the other. This is alſo the caſe with the *biſon* of America, which is manifeſtly of the ſame ſpecies with the horned cattle of the other hemiſphere.

The ſavage Americans, when firſt diſcovered, had picked up ſome triſling quantity of gold in the torrents that deſcend from their mountains, and formed it into ornaments; but of the proceſs of making iron, the moſt uſeful of all metals, and which is never found in its perfect ſtate, (ſee p. 112.) they were altogether ignorant. Their devices to ſupply this want of the ſerviceable metals were extremely rude and awkward. The moſt ſimple operation was to them an undertaking of immenſe difficulty and labour. To fell a tree with no other inſtruments than hatchets of ſtone, was employment for a month. To form a canoe into ſhape, and to hollow it from a tree, conſumed years; and it frequently began to rot, before they had finiſhed it; which tardineſs however was as much occaſioned by their natural indolence, as by their want of ſkill. Their operations in huſbandry were equally ſlow and defective. In a country covered with woods of the hardeſt timber, the clearing of a ſmall field deſtined for culture required the united efforts of a tribe, and was a work of much time and great toil. This was the buſineſs of the

the attempt to his countrymen, as a means of depriving the Venetians, their rivals, of the rich commerce which they carried on with the Indies by the way of Egypt and the Red Sea. But the Genoeſe rejected his propoſal, as the dream of a viſionary. He next applied to John II. King of Portugal, a prince of an enterpriſing genius, and no incompetent judge of naval affairs, who liſtened to him with attention, and referred the conſideration of his plan to ſome eminent coſmographers, whom he was accuſtomed to conſult in matters of that kind. They, from mean and intereſted views, having artfully tried, by captious queſtions, to draw from Columbus a full explanation of his ſyſtem, adviſed the King to diſpatch a veſſel ſecretly, in

the men, and their indolence was ſatisfied with performing it in a very ſlovenly manner. The labour of cultivation was left to the women, who, after digging or rather ſtirring the ground with wooden mattocks, and ſtakes hardened in the fire, ſowed or planted it; but were more indebted for the increaſe to the fertility of the ſoil, than to their own rude induſtry. ——Some tribes were totally unacquainted with every ſpecies of cultivation; as the *Topayers* of Braſil, the *Guaxeros* of Terra Firma, the *Caiguas*, the *Moxos*, and ſeveral other tribes of Paraguay.

The Americans were divided into a number of ſmall independent communities; each poſſeſſing an immenſe tract of country. Among ſome tribes there was no idea of private property. The men hunted, and the women laboured together; and they enjoyed the produce in common. Among others, the increaſe of their cultivated lands is depoſited in a public granary, and diſtributed among them, at ſtated times, according to their wants. The notions of property, however, are found to be different in different tribes. Where no idea of property is eſtabliſhed, there can be no diſtinction among men, but what ariſes from perſonal qualities. Hence the ſavage Americans entertain a high ſenſe of equality and independence. All are equally free, and ſcorn to ſubmit to ſervitude. Many of the Americans, when they found that they were treated as ſlaves by the Spaniards, died of grief; many deſtroyed themſelves in deſpair. There was no viſible form of government among them; and the names of *magiſtrate* and *ſubject* were unknown. The right of revenge is left in private hands. The aged may adviſe, but do not decide, and their counſels are ſeldom liſtened to; for as it is deemed puſillanimous to ſuffer an offender to eſcape with impunity, reſentment is implacable and everlaſting. The paſſion of revenge rages with ſuch violence in the breaſt of ſavages, that eagerneſs to gratify it may be conſidered as the diſtinguiſhing characteriſtic of men in an uncivilized ſtate. The American Indians have been known, for the purpoſe of revenge, to travel a thouſand miles through the wildeſt countries amidſt incredible hardſhips. If they are ſo fortunate at laſt as to ſurpriſe and deſtroy their enemy, they eſteem it the higheſt pitch of felicity.

Revenge is the chief ſource of thoſe wars, which almoſt perpetually prevail among the American tribes, and which are proſecuted with the ſame implacable rancour as quarrels among individuals. They fight not to conquer, but to deſtroy. Before war is undertaken by any community, a formal conſultation is held. The elders aſſemble, and deliver their opinions in ſolemn ſpeeches. If the determination be for war, they prepare for it with much ceremony. A leader offers to conduct the expedition, and is accepted. But no man is conſtrained to follow him; the reſolution of the community to commence hoſtilities impoſes no obligation on any member to take part in the war. Each individual is

in order to attempt the propoſed diſcovery, by exactly following the courſe which Columbus ſeemed to have pointed out. John, on this occaſion, forgetting the ſentiments becoming a monarch, meanly adopted their perfidious counſel. The ſhip accordingly was diſpatched, but ſoon returned without effecting any thing. Columbus, having diſcovered this diſhonourable tranſaction, with that indignation which is natural to an ingenuous mind, left Portugal and went to Spain, a. 1484. Here he addreſſed himſelf to Ferdinand and Iſabella, who at that time governed the united kingdoms of Caſtile and Arragon. But they ſubmitted the matter to unſkilful judges, who treated Columbus with contempt. He therefore ſent his brother Bartholomew,

ſtill maſter of his own conduct, and his engagement in the ſervice is perfectly voluntary. They never take the field in numerous bodies, but in ſcattered parties. They place no glory in attacking their enemies with open force. To conquer by ſtratagem is the higheſt merit of a commander. The moſt diſtinguiſhed ſucceſs is a diſgrace to a leader, if purchaſed with any conſiderable loſs of his followers. To fall in battle, inſtead of being reckoned an honourable death, is a misfortune which ſubjects the memory of a warrior to the imputation of raſhneſs or imprudence. This caution proceeds not from want of courage, but from the ſmall number of men in each tribe, and of conſequence the value of every individual. It is a conſtant practice among the Indians of America, to ſcalp the enemies they have ſlain, that is, to tear the ſkins off their ſculls and faces, which they carry home as trophies of their victory. They are particularly ſolicitous to ſeize priſoners. Theſe they uſually put to death with exquiſite tortures. Among ſome tribes they broil and eat them. Some of the captives are reſerved to replace the members which the community has loſt; and are adopted into the families of thoſe whoſe friends have been ſlain. They aſſume the name and rank of the deceaſed, and are treated thenceforward with all the tenderneſs due to a father, a brother, a huſband, or a friend. But if, either from caprice, or an unrelenting deſire of revenge, the women of any family refuſe to accept the priſoner who is offered to them, his doom is fixed. No power can then ſave him from torture and death. The fortitude with which the captives bear theſe tortures exceeds belief. Amidſt ſufferings apparently too great for human nature to endure, they chant their death-ſong with a firm voice, they boaſt of their own exploits, they inſult their tormentors for their want of ſkill in avenging their friends and relations, they warn them of the vengeance which awaits them, on account of their death, and excite their ferocity by the moſt provoking reproaches and threats. They appear to be not only inſenſible of pain, but to court it.—As the conſtancy of every American warrior may be put to ſuch ſevere proof, the great object of education and diſcipline in the New World, is to form the mind to endure it. As the youth of other nations exerciſe themſelves in feats of activity and force, thoſe of America vie with one another in exhibitions of their patience under ſufferings. A boy and girl will bind their arms together, and place a burning coal between them, in order to try who firſt diſcovers ſuch impatience as to make it off. No youth is admitted to the claſs of warriors, nor is a warrior promoted to the dignity of captain or chief, till he has given ſeveral proofs of his capacity to endure the moſt excruciating pain without complaining. This fortitude, however, for which the Americans have been ſo juſtly celebrated, is not an univerſal attainment. The conſtancy of many of the captives is overcome by the agonies of torture.

Their

tholomew to lay his ſcheme before Henry VII. of England; but Bartholomew on his voyage fell into the hands of pirates, who, having ſtripped him of every thing, detained him a priſoner for ſeveral years At length he made his eſcape, and arrived in London, but in ſuch extreme indigence, that he was obliged to employ himſelf for a conſiderable time, in drawing and ſelling maps, in order to pick up as much money as would purchaſe a decent dreſs, in which he might venture to appear at court. He then laid the propoſals of his brother before the king, who, notwithſtanding his exceſſive caution and parſimony, received them with more approbation than any monarch, to whom they had hitherto been preſented.

Meanwhile

Their weakneſs and lamentations complete the triumph of their enemies, and reflect diſgrace upon their country.

The captives who are preſerved renounce their native country, and attach themſelves to the people by whom they are adopted ſo entirely, as often to join them in their expeditions againſt their own countrymen. As the contending ſtates aim at nothing leſs than the extermination of each other, no exchange of priſoners can take place between them. When any one becomes a priſoner, his country and friends conſider him as dead; (ſo anciently among the Romans, *tum deceſſiſſe videtur cum captus eſt*, Digeſt. xlix. 15. 18.). He has incurred indelible diſgrace, by ſuffering himſelf to be ſurpriſed, or to be taken by an enemy; and were he to return home after ſuch a ſtain on his honour, his neareſt relations would not receive, or even acknowledge that they knew him. Among ſome tribes he would even be put to death. Thus the unfortunate captive, an outcaſt from his own country, feels the leſs reluctance in making a tranſition, which to us appears ſo unnatural.—The alienation and enmity prevalent among the Indian tribes, from their perpetual hoſtilities, prevented them from uniting in any common ſcheme of defence againſt their European invaders; and while each tribe fought ſeparately, all were ſubdued.

Although among moſt of the Indian tribes the greateſt freedom prevailed, and perſonal qualities only were reſpected, yet in ſome places the power of certain families was eſtabliſhed. Thus, in Florida, the authority of the *Sachems caciques*, or chiefs, was not only permanent, but hereditary. They were diſtinguiſhed by peculiar ornaments, they enjoyed prerogatives of various kinds, and were treated by their ſubjects with that reverence which people accuſtomed to ſubjection pay to a maſter. The ſame was the caſe in Hiſpaniola, Cuba, and the larger iſlands, where the caciques, in order to preſerve or augment the veneration of the people, had the addreſs to call in the aid of ſuperſtition to uphold their authority. They delivered their mandates as the oracles of Heaven, and pretended to poſſeſs the power of regulating the ſeaſons, and of diſpenſing rain or ſunſhine according as their ſubjects ſtood in need of them. Among the *Natchez* on the banks of the Miſſiſſippi, ſome families were reputed noble, and enjoyed hereditary dignity. The body of the people was conſidered as vile, and formed only for ſubjection. The former were called *Ruſſ Gallt*, the latter the *Stinkards*. The great chief, in whom the ſupreme authority was veſted, is reputed to be a being of a ſuperior nature, the brother of the ſun, the ſole object of their worſhip. They approach him with religious veneration, and honour him as the repreſentative of their deity. His will is a law, to which all ſubmit with implicit obedience. The lives of his ſubjects are ſo abſolutely at his diſpoſal, that if any one has incurred his diſpleaſure, he comes with profound humility, and offers his head. Nor does this dominion end with his life; his prin-

Meanwhile Columbus, after bearing much raillery and abuſe, for eight years, at the court of Spain, had at laſt, by means of PEREZ a monk, and two other churchmen, QUINTANILLA and SANTANGEL, prevailed on Queen ISABELLA, from a motive of religion, to favour his interpriſe. As her finances were then in a very low ſtate, after the reduction of Granada, ſhe even offered to pledge her jewels in order to raiſe money to defray the expences of the expedition. But Santangel, overjoyed at her conſent, engaged to advance the ſum that was requiſite. Three veſſels were equipped, of no great ſize, having on board only ninety men, moſtly ſailors, beſides a few adventurers. The whole expence did not exceed four thouſand

cipal officers, his favourite wives, together with many domeſtics of inferior rank, are ſacrificed at his tomb, that he may be attended in the next world by the ſame perſons who ſerved him in this; and ſuch is the reverence in which he is held, that thoſe victims welcome death with exultation, deeming it a recompence of their fidelity, and a mark of diſtinction, to be ſelected to accompany their deceaſed maſter.

In the warmer and more mild climates of America, moſt of the natives, when firſt diſcovered, were altogether naked. Some had a ſlight covering, ſuch as decency required. But though naked, they were not unadorned. They dreſſed their hair in many different forms They faſtened bits of gold, or ſhells, or ſhining ſtones, in their ears, their noſes, and cheeks. They ſtained their ſkins with a great variety of figures; and they ſpent much time, and ſubmitted to much pain, in ornamenting their perſons in this fantaſtic manner. They anointed their bodies with the greaſe of animals, with viſcous gums, and with oils of different kinds. By this means they checked that profuſe perſpiration which, in the torrid zone, waſtes the vigour of the frame, and abridges the period of human life This alſo furniſhed a defence againſt the extreme moiſture of the rainy ſeaſon. At certain ſeaſons they tempered paint of different colours with thoſe unctuous ſubſtances, and bedaubed themſelves plentifully with that compoſition, which ſerved as a protection both againſt the penetrating heat of the ſun, and the innumerable tribes of inſects which infeſt thoſe regions.—The Indians in the northern parts of America are fond of adorning themſelves with ſtrings of beads and ſhells about their necks. In ſummer they go almoſt naked, but in winter cover themſelves with the ſkins of beaſts taken in hunting.—A cuſtom prevails almoſt univerſally, of changing the form of the heads of infants. "But in all their attempts either to adorn or to new-model their perſons, it ſeems to have been leſs the object of the Americans to pleaſe or to appear beautiful, than to give an air of dignity and terror to their aſpect. Their attention to dreſs had more reference to war than to gallantry. The difference in rank and eſtimation between the two ſexes was ſo great as extinguiſhed, in ſome meaſure, their ſolicitude to appear mutually amiable. The man deemed it beneath him to adorn his perſon for the ſake of one on whom he was accuſtomed to look down as a ſlave. It was when the warrior had a view to enter the council of his nation, or take the field againſt its enemies, that he aſſumed his choiceſt ornaments, and decked his perſon with the niceſt care. The decorations of the women were few and ſimple; whatever was precious or ſplendid was reſerved for the men. In ſeveral tribes the women were obliged to ſpend a conſiderable part of their time every day in adorning and painting their huſbands, and could beſtow little attention upon ornamenting themſelves. Among

ſand pounds Sterling. The largeſt veſſel was commanded by Columbus himſelf, and the two ſmalleſt by two brothers, of the name of PINZON.

Columbus ſet ſail from PALOS, a ſmall ſea-port town of Andaluſia, 3d Auguſt 1492, and after ſurmounting many difficulties, on the thirty-third day he diſcovered one of the *Bahama* iſlands; and after that *Cuba*, and *Hiſpaniola* or St Domingo. At the end of about nine months, he returned to Spain with a quantity of gold, and ſome of the natives, to the confuſion of his enemies, and the aſtoniſhment of all. Ferdinand and Iſabella loaded him with the higheſt honours, and appointed him Admiral of the Weſt Indies. He ſet out on a ſecond voyage,

a race of men ſo haughty as to deſpiſe, or ſo cold as to neglect them, the women naturally became careleſs and ſlovenly, and the love of finery and ſhew, which has been deemed their favourite paſſion, was confined chiefly to the other ſex. To deck his perſon was the diſtinction of a warrior, as well as one of his moſt ſerious occupations." *Dr Robertſon's Hiſtory of America, vol.* ii. *p.* 124. 8*vo.*

The habitations of the Americans were extremely mean and ſimple. Some tribes had no houſes at all. Others, who have no fixed abode, and roam through the foreſts in queſt of game, ſojourn in temporary huts, which they erect with little labour, and abandon without any concern. Even thoſe tribes which are more improved, and whoſe reſidence was become altogether fixed, had nothing but wretched huts, ſometimes of an oblong, ſometimes of a circular form, intended merely for ſhelter, with no view to elegance, and little attention to conveniency. The doors were ſo low, that it was neceſſary to bend or to creep on the hands and feet, in order to enter them. They were without windows, and had a large hole in the middle of the roof, to convey out the ſmoke. Some of their houſes were ſo large as to contain accommodation for fourſcore or a hundred perſons; where different families dwelt under the ſame roof, and often around a common fire, without ſeparate apartments, or any kind of ſcreen or partition between the ſpaces which they reſpectively occupied.

The common method among the Americans of dreſſing their victuals, was by roaſting them on the fire; and among ſeveral tribes this is the only ſpecies of cookery yet known. Some of the ſouthern tribes had diſcovered the art of forming veſſels of earthen ware, and baking them in the ſun, ſo that they could endure the fire. In North America they hollowed a piece of hard wood into the form of a kettle, and filling it with water, brought it to boil by throwing red-hot ſtones into it. The people in the iſland of Otaheite, ſome time ago diſcovered in the South-Sea, who far excelled moſt of the Americans in their inventions, had no veſſel that could bear the fire, and had no more idea that water could be made hot, than that it could be made ſolid.

The arms of the Americans were clubs made of ſome heavy wood, ſtakes hardened in the fire, lances having their heads armed with flint, or the bones of ſome animal; and, to annoy at a diſtance, the bow and arrow, in ſhooting which they are remarkably dexterous. The ſling is uſed only by a few tribes in the ſouthern continent.——But the ingenuity of the ſavages of America is chiefly diſplayed in the conſtruction of their canoes. An Eſquimaux ſhut up in his boat of whalebone, covered with the ſkins of ſeals, can brave that ſtormy ocean, on which the barrenneſs of his country compels him to depend for the chief part of his ſubſiſtence. The people of Canada venture upon their rivers and lakes, in boats made of the bark of trees, and ſo light that two men can carry them wherever ſhallows or cataracts

voyage, September 1493; and, after various delays, on a third, 1498, in which he discovered the continent of South America, at the mouth of the Oronooko. On his arrival at St Domingo, his prudence and temper were put to the severest trial, by the mutinous behaviour of the colony which he had settled there. His enemies at court misrepresented his conduct. Their artifice and malice prevailed. A governor was sent to succeed him, who was not ashamed to put him in irons, and sent him like a criminal to Spain. The injustice of this act was universally condemned. He was honourably acquitted; but would never part with his chains; and when he died, he ordered them to be buried with him. He undertook a fourth voyage, 1502, in which he discovered the

taracts obstruct the navigation. In these frail vessels they undertake and accomplish long voyages. The inhabitants of the isles and southern continent form their canoes by hollowing the trunk of a large tree, with infinite labour, and though in appearance extremely awkward and unwieldy, they paddle and steer them with such dexterity, that Europeans well acquainted with all the improvements in the science of navigation have been astonished at the rapidity of their motion, and the quickness of their evolutions. Their *pirogues*, or war-boats, are so large as to carry forty or fifty men; their canoes employed in fishing and in short voyages are less capacious.

The religious notions of the native Americans are not sufficiently ascertained. Several tribes have been discovered which have no idea whatever of a Supreme Being, and of course no rites of religious worship. But most of them have some confused notions of a deity, whom, however, they commonly dread as the author of evil, and worship chiefly that he may avert calamities. False conceptions of the Deity have given rise to divination, the observation of omens, faith in dreams, attention to the chirping of birds and the cries of animals, &c. Among many nations the sun was the chief object of religious worship.——The belief of the immortality of the soul is almost universal among the Americans, who all hope for a future and more happy state, where they shall be for ever exempt from the calamities which imbitter human life in its present condition. This they figure as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil. As they imagine that the dead begin their career anew in the world whither they are gone, that they may not enter upon it defenceless, and unprovided, they bury with them their bow, their arrows, and other weapons used in hunting or war; they deposit in their tombs the skins or stuffs of which they make garments, Indian corn, manioc, venison, &c. In some places, upon the death of a cazique or chief, his principal favourites are interred together with him.

The savages of America, as in every other part of the globe, are passionately fond of dancing, which, indeed, mingles in every occurrence of public and private life; also of gaming, and of intoxicating liquors: for that which Tacitus says of the ancient Germans (*see p. 564.*) is strictly applicable to the Americans: and Dr Robertson, in his description of them, uses nearly the same expressions, *vol. ii. p. 150.* Most of the tribes in the southern parts of America had discovered a method of extracting an intoxicating liquor from maize or the manioc root, by means of fermentation. The people of the isles of North America, and of California, who were ignorant of this art, used, in place of spirituous liquors, the smoke of tobacco, drawn up by a certain instrument into the nostrils,

the Iſthmus of Darien. Being forced on Jamaica by a ſtorm, and in want of proviſions, he procured ſupplies from the ſavages, by the terror of an eclipſe of the moon, which he knew was to happen at that time. When Columbus returned to Spain, his protectreſs Iſabella was dead. Ferdinand gave him fair words, but nothing elſe. This truly great man died in 1506, weighed down by grief and infirmities. After his death, the Indians were no longer treated with gentleneſs, but were almoſt entirely exterminated from St Domingo and Cuba by the moſt horrid barbarity.

The fame of Columbus rouſed the emulation of many adventurers. The coaſt of South America was diſcovered 1499, by

trils, the fumes of which aſcending to the brain, they felt all the tranſports and frenzy of intoxication.——In moſt of the American tribes, women are not permitted to partake of their feſtivals. Their province is to prepare the liquor, to ſerve it about to the gueſts, and to take care of their huſbands and friends when their reaſon is overpowered.——Since the Indians in North America have been ſupplied by the Europeans with ſpirituous liquors, the women indulge in drinking them as immoderately as the men.

Among the ſavage tribes of America, almoſt univerſally, the horrid cuſtom prevails, of putting to death the aged and incurable; which is not regarded as a deed of cruelty, but as an act of mercy. The ſame hardſhips and difficulty of procuring ſubſiſtence, which deters ſavages, in ſome caſes, from rearing their offspring, prompt them to deſtroy their aged parents and friends. An American broken with years and infirmities, conſcious that he can no longer depend on thoſe around him, places himſelf contentedly in his grave, and it is by the hands of his children or neareſt relations, that the thong is pulled, or the blow inflicted, which releaſes him for ever from the ſorrows of life.

Thus the character of an American ſavage exhibits human nature in a very unfavourable light, blended, however, with ſeveral virtues, ſelfiſh, unfeeling, ſullen, ungrateful, revengeful, cunning, cruel; but independent, fearleſs of danger, patient under ſuffering, and ſtrongly attached to his tribe.

Different opinions are entertained about the manner in which America was firſt peopled. Some have ſuppoſed, that it was originally united to the ancient continent, and disjoined from it by the ſhock of an earthquake, or the irruption of a deluge. Others have imagined, that ſome veſſel, being forced from its courſe by the violence of a weſterly wind, might be driven by accident towards the American coaſt, and have given a beginning to population in that deſolate continent. But theſe are mere ſuppoſitions, and not ſupported by evidence. The ignorance of the Americans, when firſt diſcovered, concerning the neceſſary arts of life, and their total want of the domeſtic animals, prove that they were not deſcended from any people in the ancient continent which had made conſiderable progreſs in civilization. As it has been eſtabliſhed beyond a doubt, by the diſcoveries of Captain Cook in his laſt voyage, that, in about 65° north latitude, the continents of Aſia and America are ſeparated by a ſtrait only eighteen miles wide, and the inhabitants on each continent are ſimilar, and frequently paſs and repaſs in canoes from one continent to the other; it ſeems probable, that the progenitors of all the American nations, from Cape Horn to the ſouthern limits of Labrador, from the ſimilarity of their aſpect, colour, &c. migrated from the north-eaſt parts of Aſia. But ſince the Eſquimaux Indians are manifeſtly a ſeparate ſpecies of men, diſtinct from all the nations of the American continent, in language, in diſpoſition, and

by AMERIC VESPUCCI, a Florentine, who, having publiſhed an account of his voyage, had the good fortune, very unjuſtly, to give his name to near one half of the globe. A-

and in habits of life, and in all theſe reſpects bear a near reſemblance to the Greenlanders; and ſince it has been found that the north-weſt coaſt of Greenland is ſeparated from America only by a very narrow ſtrait, if ſeparated at all, it is believed, that the Eſquimaux Indians emigrated from the north-weſt parts of Europe.

The different ſpecies of animals peculiar to America are much fewer in proportion than thoſe of the other hemiſphere. In the iſlands, there were only four kinds of quadrupeds known, the largeſt of which did not exceed the ſize of a rabbit. On the continent, the variety was greater, but ſtill the number of diſtinct ſpecies was extremely ſmall. Of two hundred different kinds of animals ſpread over the face of the earth, only about one third exiſted in America at the time of its diſcovery, and theſe inferior in ſize, in ſtrength, and ferocity to the animals of the other continent, *Buffon.* (But this is controverted by American writers. *Morſe's Geogr. p.* 54.) The ſame qualities in the climate of America, which ſtinted the growth and enfeebled the ſpirit of its native animals, have proved pernicious to ſuch animals as have migrated into it voluntarily from the other continent, or have been tranſported thither by the Europeans. The bears, the wolves, the deer of America, are not equal in ſize to thoſe of the old world. Moſt of the domeſtic animals, with which the Europeans ſtored the provinces in which they ſettled, have degenerated with reſpect either to bulk or quality, in a country whoſe temperature and ſoil ſeem to be leſs favourable to the ſtrength and perfection of the animal creation.—— But inſects and reptiles abound in many parts of America to an aſtoniſhing degree, particularly in the torrid zone, where they multiply faſter perhaps, and grow to a more monſtrous bulk, than in the other quarters of the globe. The air is often darkened with clouds of inſects, and the ground covered with ſhocking and noxious reptiles. The country round Porto Bello ſwarms with toads in ſuch multitudes as hide the ſurface of the earth. At Guyaquil, ſnakes and vipers are hardly leſs numerous. Carthagena is infeſted with numerous flocks of bats, which annoy not only the cattle but the inhabitants. In the iſlands, legions of ants have, at different times, conſumed every vegetable production, and left the earth entirely bare, as if it had been burnt with fire. The damp foreſts and rank ſoil of the countries on the banks of the Orinoco and Maragnon teem with almoſt every offenſive and poiſonous creature which the power of a ſultry ſun can quicken into life. Serpents and ſnakes abound greatly on the banks of the Miſſiſſippi; alſo the ALLIGATOR, a ſpecies of the crocodile, an amphibious and oviparous animal, extremely voracious, which is found in ſeveral rivers of America. Some alligators are of ſo monſtrous a ſize as to exceed five yards in length. They are great deſtroyers of the fiſh, and are ſaid ſometimes to uſe addreſs to inveigle their prey. Eight or ten, as it were by compact, draw up at the mouth of a river or creek, where they lie with their mouths open, while others go a conſiderable way up the river, and drive the fiſh downward.

The number of birds common to the old and new world is much greater than that of quadrupeds. The American birds of the torrid zone, like thoſe of the ſame climate in Aſia and Africa, are decked in plumage, which dazzles the eye with the vivid beauty of its colours; but nature, ſatisfied with clothing them in this gay dreſs, has denied moſt of them that melody of ſound and variety of notes which catches and delights the ear. The birds of the temperate climates there, in the ſame manner as in our continent, are leſs ſplendid in their appearance; but, in compenſation for that defect, have all the power and ſweetneſs of muſic in their voice. The birds of America generally exceed thoſe of Europe in the beauty of their plumage, but are ſaid to be much inferior to them in the melody of their notes.

bout

bout the ſame time the coaſt of North America was diſcovered by SEBASTIAN CABOT, a native of Briſtol.

The inhabitants of America, when firſt diſcovered by the Europeans, were all in the moſt ſavage ſtate, except thoſe of Mexico and Peru, who had made ſome ſmall progreſs in the arts of civilization, but in many reſpects were alſo quite uncultivated. They knew nothing of letters, were wholly unacquainted with the uſe of iron, and had no horſes, ſheep, or oxen, nor any of the domeſtic animals of Europe.

NORTH AMERICA is divided into three parts, Britiſh America, Independent America, or the United States, and Spaniſh America.

BRITISH NORTH AMERICA includes,

1. NEW BRITAIN, between 50 and 70 deg. N. lat. and 60 and 100 deg. W. lon. 1600 miles long, and 1200 broad. The north of it is called *Labrador*, and the ſouth *Eſquimeaux*.

The country to the north of Hudſon's Straits is called *North Main*; and on the weſt ſide of Hudſon's bay, *New Wales*, divided into north and ſouth, where moſt of the Engliſh ſettlements are; *Port Neilſon*, *Church-hill*, *New Severn*, and *Albany*; at the bottom of the bay, *Fort Charles*, *Fort Rupert*, and ſome others.

The knowledge of theſe northern parts was owing to the attempts made to diſcover a north-weſt paſſage to China. The different adventurers have given their names to the places which they diſcovered; as, *Hudſon's Bay*, *Davis Straits*, *&c.*

The animals in this country are all covered with a cloſe, ſoft, warm, fur; and in winter, which here laſts nine months, are ſaid to aſſume a white colour; which is the caſe alſo with animals carried thither from Europe.

2. CANADA, or the province of Quebec, 800 miles long and 200 broad; between 45 and 52 deg. N. lat. and 61 and 81 deg. W. lon. The chief towns are, QUEBEC, 320 miles from the ſea; and MONTREAL, 170 miles above Quebec. About half-way between them is *Trois Rivières*, or the Three Rivers.

In this country is produced the BEAVER, a very ſurpriſing animal, of the amphibious kind, about four feet in length, and weighing 60 or 70 pounds, which builds its own habitation,

and provides food to ſerve itſelf during the winter, always in proportion to the ſeverity of it *.

3. NOVA SCOTIA, 350 miles long, and 250 broad; between 43 and 49 deg. N. lat. and 60 and 67 deg. W. lon. The chief town is HALIFAX, on Chebucto Bay; ANNAPOLIS, on Fundy Bay. This province was granted by James I. to his ſecretary Sir William Alexander, who gave it its preſent name. It was afterwards, for a long time, ſubject to the French, who called it *Acadia.*

INDEPENDENT NORTH AMERICA (or *The United States,*) comprehends,

1. NEW ENGLAND, 550 miles long, and 200 broad; between 41 and 49 deg. N. lat. and 67 and 74 W. lon.; divided into four provinces, *MASSACHUSET's BAY:* Chief towns, BOSTON, *Salem, Newbury Port, Marblehead, Cape Anne, Plymouth, Dartmouth, Cambridge:* —— NEW HAMPSHIRE; *Portſmouth:* —— RHODE ISLAND, &c. *Newport:* —— and CONNECTICUT; *New London, Hertford.* The chief cape is *Cape Cod;* the chief river is *Connecticut.* There is a tract of country on the weſt of this river, and north of Maſſachuſets, called VERMONT, which is a ſeparate government in the United States. Its chief town is BENNINGTON.

* The ingenuity of the beavers in building their cabins, and in providing themſelves ſubſiſtence, is truly wonderful. When they are about to chooſe a habitation, they aſſemble in companies, ſometimes of two or three hundred, and after mature deliberation, fix on a place where plenty of proviſions, and all neceſſaries, are to be found. Their houſes are always ſituate in the water, and when they can find neither lake nor pond convenient, they ſupply the defect by ſtopping the current of ſome brook or ſmall river. For this purpoſe they ſelect a number of trees, carefully taking thoſe above the place where they intend to build, that they may ſwim down with the current, and placing themſelves by threes or fours round each tree, ſoon fell them. By a continuation of the ſame labour, they cut the trees into proper lengths, and rolling them into the water, navigate them to the place where they are to be uſed. After this they conſtruct a dam, with as much ſolidity and regularity as the moſt experienced workmen could do. The formation of their cabins is no leſs remarkable. Theſe cabins are built either on piles in the middle of the pond they have formed, on the bank of a river, or at the extremity of ſome point of land projecting into a lake. The figure of them is round or oval. Two thirds of each of them riſes above the water, and this part is large enough to contain eight or ten inhabitants. They are contiguous to each other, ſo as to allow an eaſy communication. Each beaver has his place aſſigned him, the floor of which he curiouſly ſtrews with leaves, rendering it clean and comfortable. The winter never ſurpriſes theſe animals before their buſineſs is completed; for their houſes are generally finiſhed by the laſt of September, and their ſtock of proviſions laid in, which conſiſts of ſmall pieces of wood, diſpoſed in ſuch manner as to preſerve its moiſture. *Morſe's American Geography.*

New

New England was chiefly peopled by the Nonconformiſts, who fled from the oppreſſive government of Charles I.

2. NEW YORK, 350 miles long, and 300 broad; between 40 and 46 deg. N. lat. and 72 and 76 deg. W. lon. It was for ſome time in the poſſeſſion of the Dutch, who called it *New Holland.* It was ceded to England at the peace of Breda, 1667, and got its preſent name from the then Duke of York. This province includes the iſland of *New York*, 12 miles long and 3 broad; *Long Iſland*, about 140 miles long and 12 broad; and *Staten Iſland* *.

The principal towns are, NEW YORK, 40° 40′ N. lat. and 74 deg. W. lon.; and about 150 miles above it, on Hudſon's river, ALBANY; north from which is SARATOGA †.

At the northern extremity of Lake George, which communicates with Lake Champlain, ſtood the Fort *Ticonderoga.*

The chief cape is *Sandy Hook*, near New York, at the entrance of *Rariton* river.

3. NEW JERSEY, 160 miles long, and 60 broad; between Hudſon's river and the Delaware. It was given by Charles II.

* The *Sound*, which ſeparates Long Iſland from the main-land, is from three to twenty-five miles broad. Near the weſt end of it, about eight miles eaſtward of New-York city, is the celebrated ſtrait, called *Hell-gate*, remarkable for its whirlpools, which make a tremendous roaring at certain times of the tide; occaſioned by the narrowneſs and crookedneſs of the paſs, and a bed of rocks which extend quite acroſs it. A ſkilful pilot however may with ſafety conduct a ſhip of any burden through this ſtrait with the tide, or at ſtill water with a fair wind.—York bay, which is nine miles long and four broad, ſpreads to the ſouthward before the city of New-York. It is formed by the confluence of the Eaſt and Hudſon's rivers, and embоſoms ſeveral ſmall iſlands, of which *Governor's iſland* is the principal. It communicates with the ocean through the *Narrows*, between Staten and Long-iſlands, which are ſcarcely two miles wide. The paſſage up to New-York from Sandy-Hook is ſafe, and not above 20 miles in length. The common navigation is between the eaſt and weſt banks, in about 22 feet water. There is a light-houſe at Sandy Hook on Jerſey ſhore.——HUDSON's river is one of the fineſt and largeſt rivers in the United States. It riſes in the mountainous country between the lakes Ontario and Champlain. Its length is about 2 miles. The bed of this river, which is deep and ſmooth to an aſtoniſhing diſtance, through a hilly, rocky country, and even through ridges of ſome of the higheſt mountains in the United States, appears to have been produced by ſome mighty convulſion in nature. The tide flows a few miles above Albany, which is 160 miles from New York. It is navigable for ſloops of 80 tons to Albany, and to HUDSON (which is a town of late origin, 130 miles from New York,) for veſſels of any ſize. About 60 miles above New York the water becomes freſh.—In the interior part of the country there is a lake called SALT LAKE, becauſe ſtrongly impregnated with ſaline particles, from which the Indians make their ſalt. It empties into SENECA river, which runs into Lake Ontario.

† Near this General Burgoyne and his army ſurrendered to the Americans under General Gates, on the 17th of October 1777, which gave occaſion to the treaty with France.

to his brother James Duke of York, who ſold it to Lord Berkley and Sir George Carteret; the latter of whom having lands in the iſland of Jerſey in Europe, gave this province that name. Chief towns, *Burlington*, *Perth-Amboy*, *Trenton*, and *Princetown*, where there is a college, which was erected 1746.

4. PENNSYLVANIA, 300 miles long, and 240 broad; between 33 and 44 deg. N. lat. and 74 and 81 deg. W. lon. It has its name from *William Penn*, a Quaker, who firſt ſettled a colony in it in the reign of Charles II. and inſtituted the wiſeſt laws for its regulation, a. 1682. He founded the city PHILADELPHIA on the Delaware, 100 miles from the ſea, which is now the fineſt city in America. It has the Schuylkill on the ſouth, which is alſo a navigable river. Canals run along all the ſtreets, which communicate with both rivers. Other places of note are, *Germantown*, *Cheſter*, *Oxford*, *Radnor*, &c.

5. MARYLAND, about 140 miles long, and 130 broad; between 75 and 80 deg. W. lon. and 35 and 40 deg. N. lat.

It is divided into two parts by the Cheſapeak Bay, which runs up the country 300 miles, about eighteen miles broad for a conſiderable way, and ſeven where narroweſt. At the bottom of it are Cape Charles on the north, and Cape Henry on the ſouth, near the mouth of James River.

This country was reckoned part of Virginia till 1632, when it was granted by Charles I. to Lord Baltimore, a Roman Catholic, of the kingdom of Ireland. It was named *Maryland*, in honour of Henrietta Mary, Charles's Queen. Its chief town is *Annapolis*.

6. VIRGINIA, 750 miles long, and 240 broad; between 36 and 40 deg. N. lat. and 75 and 90 deg. W. lon. ſeparated from Maryland by the river Patowmac or Patomack. This country was firſt ſettled by Sir Walter Raleigh, who called it *Virginia*, in honour of Queen Elizabeth, the proper name of the whole coaſt of North America. Its principal article of commerce is tobacco. The places of note are, WILLIAMSBURG, JAMES TOWN, and YORK TOWN, where Lord Cornwallis and his army ſurrendered to the united forces of France and America, commanded by General Waſhington, 19th October 1781. On the ſouth bank of the PATOMACK river, ALEXANDRIA; nine miles below which is MOUNT VERNON, the ſeat of General Waſhington, on the ſame river; where it is two miles wide, and about 280 miles from the ſea.

There is a fertile tract of country weſt from Virginia, lately ſettled, called KENTUCKY, from a river which runs into the

the Ohio; extending 250 miles in length, and 200 in breadth, from 36° 30′ to 39° 30′ N. lat. The chief towns are *Lexington* and *Leeſtown.*

7. NORTH CAROLINA, SOUTH CAROLINA, and GEORGIA, 700 miles long, and 380 broad; between 30 and 37 deg. N. lat. and 76 and 91 deg. W. lon. There is no town of conſequence in North Carolina. CHARLESTOWN is the capital of South Carolina; and SAVANNAH of Georgia. The ſtaple commodities are, rice, indigo, and the produce of the pine, pitch, tar, and turpentine.

There is a very large tract of country, called the WESTERN TERRITORY, extending from the river OHIO, north-weſt, along the Miſſiſippi, all the way to the LAKE OF THE WOODS, where the Americans have been for ſome years eſtabliſhing ſettlements, which, from the richneſs of the ſoil, and the many natural advantages it contains, promiſes in time to become a great ſtate. Here are found, in various places, coal-mines, ſalt-ſprings, inexhauſtible quarries of free ſtone, lime, clay, &c.; ſome rich mines of lead, and one of ſilver.

SPANISH NORTH AMERICA comprehends,

1. EAST and WEST FLORIDA, 500 miles long, and 440 broad; between 25 and 32 deg. N. lat. and 81 and 91 deg. W. lon. The capital of the former is *St Auguſtine*, and of the latter, *Penſacola.*

2. LOUISIANA, an immenſe country, along the banks of the Miſſiſippi, the limits of which are undetermined. The only place of note is the ſmall town *New Orleans*, near the mouth of the Miſſiſippi.

3. NEW MEXICO, and CALIFORNIA, 2000 miles long, and 1600 broad; between 23 and 43 deg. N. lat. and 94 and 126 deg. W. lon. The capital of the former is SANTA FE, and of the latter ST JUAN. The country north of this is quite unknown.

4. OLD MEXICO * or NEW SPAIN, 2000 miles long, and 600 in its greateſt breadth; between 8 and 30 deg. N. lat. and

83

* MANNERS *and* CUSTOMS *of the* NATIVES *of* MEXICO *and* PERU.

The people of Mexico and Peru, particularly the latter, had made conſiderable progreſs in civilization, compared to the rude tribes of America, but were ſtill vaſtly inferior to the poliſhed nations of the ancient continent. They were both totally unacquainted with the uſeful metals, and had tamed few of the inferior animals. The Mexicans only reared ducks, turkeys, a ſpecies of ſmall dogs, and rabbits, but had made no attempt to ſubdue the more robuſt animals

83 and 110 deg. W. lon. Its capital MEXICO, ſituate in the centre of a lake, carries on a trade with Europe, by LA VERA CRUZ, and with the Eaſt Indies and South America, by ACAPULCO. The principal commodities are, the cocoa or cacao nut, cochineal, gold and ſilver, and precious ſtones.

The

animals. The Peruvians had tamed the *Llama*, an animal peculiar to their country, of a form which bears ſome reſemblance to a deer, and ſome to a camel; of a ſize ſomewhat larger than a ſheep. Its wool furniſhed them with clothing, and its fleſh ſerved them for food. It was even employed as a beaſt of burden, and carried a moderate load with much patience and docility.

The government of Mexico was an elective monarchy. Montezuma was ſaid to be the ninth who had ſwayed the ſceptre. The rights of private property were aſcertained, and a diverſity of ranks eſtabliſhed ſimilar to what prevailed in the feudal ſtates of the old world. The choice of the monarch ſeems originally to have been veſted in the whole body of the nobility, but was afterwards committed to ſix electors, who generally chooſe ſome relation of the former ſovereign. The authority of the monarch, although limited, was extenſive. His palace was magnificent, and his court ſplendid. His ſubjects approached him with the moſt ſubmiſſive reverence: they durſt not lift their eyes from the ground before him, nor look him in the face. The people were obliged to ſhew a ſimilar reſpect to the nobles, although in a leſs degree. Juſtice is ſaid to have been adminiſtered with equity. Taxes were impoſed according to eſtabliſhed rules, on land, on the acquiſitions of induſtry, and upon commodities of every kind expoſed to ſale in the public markets. As the uſe of money was unknown, all the taxes were paid in kind. Thus the natural productions of all the different provinces in the empire, and manufactures of every kind, were collected in the public ſtorehouſes; whence the Emperor ſupplied his numerous attendants in time of peace, and his armies in time of war. Thoſe who had no property were bound to the performance of various ſervices. In place of money, the Mexicans made uſe of cacao-nuts as a ſtandard of value in buying or ſelling commodities of ſmall price; becauſe chocolate, which is made of theſe nuts, was the favourite drink of perſons of all ranks.

The Mexicans had made conſiderable progreſs in the improvements of police, and alſo in the arts. They had public couriers ſtationed at proper intervals, to convey intelligence from one part of the empire to the other, an inſtitution which was not at that period introduced into any kingdom of Europe. They repreſented men, animals, and other objects, by ſuch a diſpoſition of various coloured feathers, as is ſaid to have produced all the effects of light and ſhade, and to have imitated nature with truth and delicacy. Their ornaments of gold and ſilver are deſcribed as having been no leſs curious. But no ſpecimens exiſt which anſwer to theſe deſcriptions. The moſt wonderful invention of the Mexicans was their preſerving the memory of paſt events, and conveying intelligence of tranſactions from a diſtance, by painting objects and figures on white cloth. In this manner the ambaſſadors of Montezuma notified to him the arrival of Cortes and the Spaniards. The neareſt approach, however, which they had made to the diſcovery of letters, was their repreſenting numbers by artificial marks. The figure of a circle denoted unit, and in ſmall numbers the computation was made by repeating it. Larger numbers were expreſſed by a peculiar mark, and they had ſuch as marked all integral numbers from twenty to eight thouſand.—The Mexicans divided their year into eighteen months, each conſiſting of twenty days, amounting in all to 360, and added five *ſupernumerary* or *waſte* days, as they termed them, at the end of the year, to make it anſwer to the courſe of the ſun. On theſe five

days

The empire of Mexico was ſubdued by the famous FERNANDO CORTEZ, who was ſent on this expedition by *Velaſquez*, governor of Cuba, 1519. Cortez landed with only 600 men, 18 horſes, and a few field-pieces.

The appearance of the Spaniards ſpread univerſal conſternation. Their ſhips, their horſes, their iron-armour, and above all, their artillery, made the natives imagine them ſomething more than human. Cortez having got admiſſion into the capital,

days no work was done, nor any ſacred rite performed; they were devoted wholly to feſtivity and paſtime.—The Mexicans are ſaid to have had a great number of cities. There was among them a ſeparation of profeſſions, and particular trades were carried on by different perſons; as, that of the maſon, the weaver, the goldſmith, the painter, &c. Each was regularly inſtructed in his calling, and to it alone his induſtry was confined. According to the diſtinction of ranks eſtabliſhed in Mexico, the great body of the people was in a moſt humiliating ſtate. A conſiderable number called *Mayeques*, nearly reſembled in condition thoſe peaſants in Europe, who, under various denominations, were conſidered, during the prevalence of the feudal ſyſtem, as inſtruments of labour attached to the ſoil. Others were reduced to the loweſt form of ſubjection, that of domeſtic ſervitude, and felt the utmoſt rigour of that wretched ſtate. Even thoſe conſidered as freemen, were treated by their haughty lords as beings of an inferior ſpecies. —The nobles, poſſeſſed of ample territories, were divided into various claſſes, to each of which particular titles of honour belonged. Some of theſe titles, like their lands, deſcended from father to ſon in perpetual ſucceſſion. Others were annexed to particular offices, or conferred during life by the monarch, as marks of perſonal diſtinction.

From theſe particulars, one ſhould imagine the Mexicans to have made conſiderable progreſs in refinement; but in other reſpects they differed little from the rudeſt tribes of their neighbours. Like them, they were inceſſantly engaged in war, and ſeem to have been prompted to hoſtility by the ſame motives. They fought to gratify their vengeance, by ſhedding the blood of their enemies. In battle, they were chiefly intent on taking priſoners, and it was by the number of theſe that they eſtimated the glory of victory. No captive was ever ranſomed or ſpared. All were ſacrificed without mercy, and their fleſh devoured with the ſame barbarous joy, as among the fierceſt ſavages. On ſome occaſions it roſe to even wilder exceſſes. Their principal warriors covered themſelves with the ſkins of the unhappy victims, and danced about the ſtreets, boaſting of their own valour, and exulting over their enemies. This ferocity of character prevailed among all the nations of New Spain.—Their funeral rites were equally bloody. On the death of any diſtinguiſhed perſonage, eſpecially of the Emperor, a certain number of his attendants were ſelected to attend him to the other world, and thoſe unfortunate victims were put to death without mercy, and buried in the ſame tomb.—Their gloomy religious notions ſerved to increaſe their cruelty. Their divinities were clothed with terror, and delighted in vengeance. They were exhibited to the people under deteſtable forms, which created horror. The figures of ſerpents, of tygers, and other deſtructive animals, decorated their temples. Fear was the only principle that inſpired their votaries. Faſts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means employed to appeaſe the wrath of their gods, and the Mexicans never approached their altars, without ſprinkling them with blood drawn from their own bodies. But, of all offerings, human ſacrifices were deemed the moſt acceptable.

The

pital, which is ſaid to have then contained 60,000 families, had the boldneſs and addreſs to make its Emperor MONTEZUMA, the moſt powerful monarch in the new world, a priſoner, in the midſt of his own guards. This unhappy Prince, being afterwards obliged to ſhew himſelf, in order to quell an inſurrection of his ſubjects againſt the Spaniards, was wounded on the

The empire of PERU was ſaid to have exiſted longer than that of Mexico. The Peruvians kept an account of time, together with a regiſter of the number of inhabitants in each province, and of the ſeveral productions collected there for public uſe, by means of knots on cords of different colours, called QUIPOS. By the various colours, different objects were denoted, and by each knot, a diſtinct number. This mode was greatly inferior to the paintings and ſymbols, or the *picture writing*, as it may be called, of the Mexicans. Hardly any of theſe quipos or knotted cords now remain. They were almoſt all deſtroyed by the Spaniſh conqueſt, and the civil wars ſubſequent to it. Some remnants of the Mexican paintings ſtill exiſt, although not ſo many as might have been expected. The Peruvians aſcribed all their improvements to MANCO CAPAC, called the INCA, and his conſort, MAMA OCOLLO, who pretended to be the children of the Sun, and delivered their inſtructions in his name, and by his authority. The Inca aſſumed not only the character of a legiſlator, but of a meſſenger from heaven: hence, his precepts were received, not merely as the injunctions of a ſuperior, but as the mandates of the Deity. His race was held to be ſacred; and in order to preſerve it diſtinct, without being polluted by any mixture of leſs noble blood, the ſons of Manco Capac married their own ſiſters, and no perſon was ever admitted to the throne, who could not claim it by ſuch a pure deſcent. To thoſe CHILDREN OF THE SUN, for that was the appellation beſtowed upon all the offſpring of the firſt Inca, the people looked up with the reverence due to beings of a ſuperior order. They were deemed to be under the immediate protection of the deity, from whom they iſſued, and by him every order of the reigning Inca was ſuppoſed to be dictated. This perſuaſion rendered the power of the Inca very abſolute, and every crime committed againſt him was puniſhed capitally. The ſyſtem of ſuperſtition on which the Incas founded their pretenſions to ſuch high authority, was of a genius very different from that eſtabliſhed among the Mexicans. Manco Capac turned the veneration of his followers entirely towards natural objects. The Sun, as the great ſource of light, of joy, and fertility, attracted their principal homage. The moon and ſtars, as co-operating with him, received ſecondary honours. They offered to the Sun a part of thoſe productions which his genial warmth had called forth from the boſom of the earth, and reared to maturity. They ſacrificed, as an oblation of gratitude, ſome of the animals which were indebted to his influence for nouriſhment. They preſented to him, choice ſpecimens of thoſe works of ingenuity, which his light had guided the hand of man in forming. But the Incas never ſtained his altars with human blood, nor could they conceive, that their beneficent father, the Sun, would be delighted with ſuch horrid victims. Thus, the national character of the Peruvians became more gentle than that of any people in America. This was particularly conſpicuous in their wars; they fought, not like ſavages, to deſtroy and exterminate; nor, like the Mexicans, to glut blood-thirſty divinities with human ſacrifices; they conquered in order to reclaim and civilize the vanquiſhed, and to diffuſe the knowledge of their own inſtitutions and arts. Priſoners ſeem not to have been expoſed to the inſults and tortures, which were their lot in every other part of the New World. The Incas took the people whom they conquered, under their protection, and admitted them to

the head by a ſtone from an unknown hand, of which he died in a few days. GUATIMOZIN, his nephew and ſon-in-law, was choſen to ſucceed; who, after a brave reſiſtance, being entirely routed and made priſoner by Cortez, was at firſt treated by him

to a participation of all the advantages enjoyed by their original ſubjects. The idols of every conquered province were carried in triumph to the great temple at Cuzco, and placed there as trophies of the ſuperior power of the divinity, who was the protector of the empire. The people were treated with lenity, and inſtructed in the religious tenets of their new maſters, that the conqueror might have the glory of having added to the number of the votaries of his father, the Sun.

The lands were divided into three ſhares. One was conſecrated to the Sun, and the product of it applied to the building of temples and other religious purpoſes; the ſecond belonged to the Inca, and was allotted to the ſervices of the ſtate; the third and largeſt ſhare was reſerved for the maintenance of the people, among whom it was parcelled out, and divided anew every year, in proportion to the rank, the number, and exigencies of each family. All thoſe lands were cultivated by the joint induſtry of the community. The people, ſummoned by a proper officer, repaired in a body to the fields, and performed their common taſk, while ſongs and muſical inſtruments cheared them to their labour.—There was great inequality of condition among the Peruvians, who were divided into three orders, nobles, free-men, and ſlaves.

The arts were carried to a much greater degree of improvement in Peru than in Mexico. Agriculture was more extenſive, and carried on with greater ſkill. Of courſe there was greater plenty of proviſions. The Peruvians enriched the ſoil by manuring it with the dung of ſea-fowl, and conveyed a regular ſupply of moiſture to the fields by artificial canals. The uſe of the plough, indeed, was unknown. They turned up the earth with a kind of mattock of hard wood; and both ſexes joined in performing the work. Even the children of the Sun ſet an example of induſtry, by cultivating a field near Cuzco with their own hands; and they dignified this function by calling it their triumph over the earth.

The houſes, and particularly the temples of the Peruvians, were greatly ſuperior in their ſtructure to any thing of the kind in America. Many monuments of them ſtill remain, while hardly a veſtige of the edifices of the other American ſtates is to be ſeen. But the nobleſt and moſt uſeful works of the Incas, were two public roads from Cuzco to Quito, extending in an uninterrupted ſtretch, above five hundred leagues, the one through the interior and mountainous country, the other through the plains on the ſea-coaſt. At proper diſtances, *Tambos* or ſtore-houſes were erected for the accommodation of the Inca and his attendants, in their progreſs through his dominions. Over brooks and torrents, which roll from the Andes into the Weſtern ocean, they contrived to make bridges by means of ſtrong cables, which they formed by twiſting together ſome of the pliable withes or oziers, with which their country abounds. Six of theſe cables they ſtretched acroſs the ſtream parallel to one another, and made them faſt on each ſide, then they bound them firmly together by interweaving ſmaller ropes ſo cloſe as to form a compact piece of net-work, which, being covered with branches of trees and earth, they paſſed along it with tolerable ſecurity. Proper perſons were appointed at each bridge, to keep it in repair, and to aſſiſt paſſengers. In the level country, where the rivers became deep, and broad and ſtill, they were paſſed in *Balzas* or floats, on which the Peruvians raiſed a maſt and ſpread a ſail, a thing never attempted by any other of the American tribes, who were totally ignorant both of public ways and bridges.—The Peruvians were alſo more ingenious than their neighbours, in procuring

him with humanity; but upon an application of the Spaniſh ſoldiers, he was baſely ſubjected to the torture, together with his chief favourite, in order to force from them a diſcovery of the royal treaſures, which it was ſuppoſed they had concealed. Guatimozin

the precious metals. They obtained gold in the ſame manner with the Mexicans, by ſearching for it in the channels of rivers, or waſhing the earth in which particles of it were contained. But in order to procure ſilver, they hollowed deep caverns on the banks of rivers and ſides of mountains, and emptied ſuch veins as did not dip ſuddenly below their reach. They had diſcovered the art of ſmelting and refining ſilver, and many of the utenſils which they uſed in common life were made of ſilver. Several of theſe are ſaid to have been remarkable for the neatneſs of their workmanſhip, but moſt of them were melted down by the ignorant and rapacious conquerors of that country.——Many other ſpecimens of the ingenuity of the Peruvians have been dug out of their *Guacas*, or mounds of earth with which they covered the bodies of their dead; ſuch as mirrors of various dimenſions, made of hard ſhining ſtones highly poliſhed; veſſels of earthen ware of different forms; hatchets, and other inſtruments, ſome deſtined for war and others for labour. Some were of flint, ſome of copper, hardened to ſuch a degree, by an unknown proceſs, as to ſupply the place of iron on ſeveral occaſions. Theſe, however, were but few, and little uſed.

Although the Peruvians excelled the Mexicans, and all the other American tribes, in the arts of peace, yet they were greatly inferior to them in warlike courage. The greater part of the rude nations of America oppoſed their invaders with undaunted ferocity, though with little conduct or ſucceſs. The Mexicans maintained the ſtruggle in defence of their liberties with ſuch perſevering fortitude, that it was with difficulty the Spaniards triumphed over them. Peru was ſubdued at once, and almoſt without reſiſtance; and the moſt favourable opportunities of regaining their freedom, and of cruſhing their oppreſſors, were loſt through the timidity of the people. The Indians of Peru are now more tame and depreſſed than any people in America.——There are alſo ſome other circumſtances in which the Peruvians were inferior to the Mexicans. They had no cities, except Cuzco. Every where elſe, the people lived moſtly in detached habitations, diſperſed over the country, or, at the utmoſt, ſettled together in ſmall villages. In conſequence of this, the different trades and profeſſions were not ſo completely ſeparated in Peru as in Mexico, and there was much leſs commercial intercourſe among the inhabitants.

The Peruvians, notwithſtanding their character for gentleneſs in general, had the cruel cuſtom, upon the death of their Incas, and of other eminent perſons, of putting to death a conſiderable number of their attendants, and interring them around their *guacas*, that they might appear in the next world with their former dignity, and be ſerved with the ſame reſpect. On the death of *Huana Capac*, the moſt powerful of their monarchs, above a thouſand victims were doomed to accompany him to the tomb.——In one particular the Peruvians appear to have been more barbarous than the moſt rude tribes. Though acquainted with the uſe of fire in preparing maize and other vegetables for food, they devoured both fleſh and fiſh perfectly raw, and aſtoniſhed the Spaniards with a practice repugnant to the ideas of all civilized people.

Mexico and Peru, and all the other Spaniſh dominions in America, are ruled by viceroys or governors ſent from Spain, who poſſeſs ſupreme authority, and live in great ſplendour. Their courts are formed upon the model of that at Madrid, with horſe and foot guards, a houſehold regularly eſtabliſhed, numerous attendants, and enſigns of command, diſplaying ſuch magnificence, as hardly retains the appearance of delegated authority. There uſed to be only

two

Guatimozin bore whatever the refined cruelty of his tormentors could inflict, with the invincible fortitude of an American warrior. His fellow ſufferer, overcome by the violence of the anguiſh, turned a dejected eye towards his maſter, which ſeemed

two ſupreme governors, the viceroy of New Spain, who reſided at Mexico and of Peru, who reſided at Lima. The former governed all the Spaniſh provinces in North America, and the latter thoſe in South America. But each of theſe governments having been found too extenſive for the ſuperintendance of one man, a third viceroyalty has been eſtabliſhed in the preſent century, at Santa Fé de Bogota, the capital of New Granada, the juriſdiction of which extends over the whole kingdom of Terra Firma and the province of Quito. A fourth viceroyalty was erected, a. 1776, to which are ſubjected the provinces of Rio de la Plata, Buenos Ayres, Paraguay, Potoſi, &c. The viceroys appoint various officers under them. Juſtice is adminiſtered by certain courts or tribunals, called AUDIENCES, whoſe ſentences are final in ordinary litigations; but in cauſes of great importance, their deciſions are ſubject to review, and may be carried by appeal before the royal council of the Indies in Spain, in which is veſted the ſupreme government of all the Spaniſh dominions in America. As the king is ſuppoſed to be always preſent in this council, its meetings are held in the place where he reſides. —— As the Spaniſh viceroys are inveſted with ſo great authority, their power is commonly limited to a few years.

By the cruelty of the Spaniards, and ſtill more by their unwiſe policy, the number of the ancient inhabitants in their American provinces was miſerably reduced: and this depopulation was ſtill farther increaſed by famine, and by the introduction of the ſmallpox, a malady unknown in America, and extremely fatal to the natives. In the iſlands, and along the continent from the Gulf of Trinidad or Orinoco, to the confines of Mexico, ſeveral tribes were, by cruelty and oppreſſion, altogether extinguiſhed. Prudent regulations have ſince been made for the protection of the natives; but it will require a long time to reſtore to thoſe countries their former ſtate of population. The number of Spaniards ſettled in America was, for a conſiderable time, but ſmall. About ſixty years after the diſcovery of the New World, there were not above fifteen thouſand in all the provinces. The property of the colonies being engroſſed by a few individuals, chiefly by the deſcendants of the conquerors, who each of them poſſeſſed large tracts of country; and the impoſition of church tithes, which univerſally took place, together with other taxes, were very unfavourable to population.——The principal object of the Spaniſh monarchs was, to ſecure the productions of the colonies to the parent ſtate, by an abſolute prohibition of any intercourſe with foreign nations. Even the commercial intercourſe of one colony with another, was either abſolutely prohibited, or limited by many jealous reſtrictions. All that America yields flows into the ports of Spain; all that it conſumes muſt iſſue from them. No foreigner can enter its colonies without expreſs permiſſion; no veſſel of any foreign nation is received into their harbours; and the pains of death, with confiſcation of moveables, are denounced againſt every inhabitant who preſumes to trade with them. This commercial dependence of diſtant colonies on the mother country, which the Spaniards firſt introduced, is without example in the hiſtory of ancient nations, among whom colonies were either migrations, which ſerved to diſburden a ſtate of its ſupernumerary inhabitants, or military detachments, ſtationed as garriſons in a conquered province. Spain, by a jealous government, and by the hard of power, has now for near three centuries maintained its dominion over a tract of territory more extenſive than ever was poſſeſſed by any ſtate at ſo great a diſtance from the mother country.

The inhabitants of the Spaniſh provinces of America may be divided into

ſeemed to implore permiſſion to reveal all that he knew. But the high-ſpirited monarch, darting on him a look of authority, mingled with ſcorn, checked his weakneſs, by aſking, "Am I now repoſing on a bed of flowers?" Overawed by the reproach,

five claſſes.—1. The *Spaniards* from Europe, called *Chapetones*, who poſſeſs all the offices of truſt and power, and conſequently hold the firſt rank, which encreaſes their natural haughtineſs of character.—2. The deſcendants of Europeans ſettled in America, called *Creoles*, who are ſaid to be enervated by luxury, and debaſed by ſuperſtition.—3. The offſpring either of an European and a Negroe, or of an European and an Indian, the former called *Mulattoes*, the latter *Meſtizos*; of whom thoſe of the firſt generation are conſidered and treated as Indians and Negroes; but in the third deſcent, the characteriſtic hue of the former diſappears; and in the fifth, the deeper tint of the latter is ſo entirely effaced, that they can no longer be diſtinguiſhed from Europeans, and become entitled to all their privileges. It is chiefly by this mixed race, whoſe frame is remarkably robuſt and hardy, that the mechanic arts are carried on, and other active functions in ſociety are diſcharged, which the two higher claſſes of citizens, from pride or from indolence, diſdain to exerciſe.—4. *Negroes* from Africa, chiefly employed in domeſtic ſervice, who form a principal part in the train of luxury, and are cheriſhed and careſſed by their ſuperiors, to whoſe vanity and pleaſures they are equally ſubſervient. Their dreſs and appearance are hardly leſs ſplendid than that of their maſters, whoſe manners they imitate, and whoſe paſſions they imbibe. Elevated by this diſtinction, they have aſſumed ſuch a tone of ſuperiority over the Indians, and treat them with ſuch inſolence and ſcorn, that the antipathy between the two races has become implacable. The laws have induſtriouſly fomented this averſion, and, by moſt rigorous injunctions, have endeavoured to prevent every intercourſe that might form a bond of union between them. Thus, by an artful policy, the Spaniards derive ſtrength from that circumſtance in population, which is the weakneſs of other European colonies, and have ſecured as aſſociates and defenders, thoſe very perſons, who elſewhere are objects of jealouſy and terror. —— 5. The Indians form the laſt and moſt depreſſed order of men in the country, which belonged to their anceſtors. By the regulations of Charles V. 1542. the Indians were conſidered as ſlaves, to whoſe ſervice the Spaniards had obtained a full right by conqueſt. They were reckoned to be of an inferior ſpecies, both with reſpect to the powers of mind and body, and therefore were treated with a degree of indignity as well as cruelty, the detail of which is ſhocking to humanity. Theſe regulations have ſince been abrogated; and the Indians admitted into the rank of freemen. At the ſame time, a capitation tax was impoſed on every male from the age of eighteen to fifty, and certain ſervices exacted, particularly that of working in the mines. The Indians who live in the principal towns are entirely ſubject to the Spaniſh laws and magiſtrates; but in their own villages, they are governed by Caziques, ſome of whom are the deſcendants of their ancient chiefs, others are named by the Spaniſh viceroys. Although the tax be moderate and the Indians can only be called out to work alternately in diviſions, termed *Mitas*, not exceeding the ſeventh part of the inhabitants in any diſtrict, yet grievous oppreſſions are often exerciſed. This however is not general. In many places the Indians are now treated with gentleneſs, and enjoy not only eaſe, but affluence. Little progreſs has been made in converting them to Chriſtianity. The ſame ſuperſtition and number of monaſtic inſtitutions prevail in the Spaniſh ſettlements of America, as in the mother-country, and are productive of ſtill more pernicious effects. Many of the Spaniſh cities in America are now become populous and flouriſhing. *Mexico* is ſuppoſed to contain above 150,000 inhabitants; *Puebla de los Angeles*, 60,000; *Lima*, 54,000; *Carthagena*, 25,000; *Potoſi*, 25,000;

proach, he perſevered in his dutiful ſilence, and expired. Cortes, aſhamed of a ſcene ſo horrid, reſcued the royal victim from the hands of his torturers; but ſome time after, on pretence of a conſpiracy, ordered him to be hanged, together with two of his principal caziques or noblemen.

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25,000; *Guadalaxara*, 30,000; *Popayan*, 20,000; *Guyaquil*, from 16 to 20,000; *Cicenza*, between 25 and 30,000; &c.

The quantity of gold and ſilver found in the mountains of the New World aſtoniſhed the inhabitants of Europe, who had formerly been very ſcantily ſupplied with the precious metals from the mines of the ancient hemiſphere. The ſum regularly entered in the ports of Spain is equal in value to four millions Sterling annually, reckoning at a medium from the year 1492, in which America was diſcovered; which, in 300 years, amounts to twelve hundred millions. Spaniſh writers affirm, that as much more ought to be added to the ſum, in conſideration of the treaſure extracted from the mines without paying duty to the king. But this influx of money, inſtead of being advantageous, proved very hurtful to Spain. The rage of emigrating to the New World drained it of inhabitants; and the vaſt accumulation of adventitious wealth, diſcouraged agriculture, manufactures, and commerce, the only ſources of real opulence. The long wars of Philip II. and the impolitic bigotry of his ſucceſſor, which expelled near one million of his moſt induſtrious ſubjects, (the Moors), a. 1611, ſerved to aggravate theſe evils. "Early in the ſeventeenth century, Spain felt ſuch a diminution in the number of her people, that, from inability to recruit her armies, ſhe was obliged to contract her operations. Her flouriſhing manufactures were fallen into decay. Her fleets, which had been the terror of all Europe, were ruined. Her extenſive foreign commerce was loſt. The trade between different parts of her own dominions was interrupted; and the ſhips which attempted to carry it on were taken and plundered by enemies, which ſhe once deſpiſed, (the Dutch). Even agriculture, the primary object of induſtry in every proſperous ſtate, was neglected, and one of the moſt fertile countries in Europe, hardly raiſed what was ſufficient for the ſupport of its own inhabitants." *Dr Robertſon's Hiſtory of America, vol.* iii. *p.* 362. 8*vo.*——Thus Spain, thinned of people and void of induſtry, was no longer able to ſupply her colonies with the articles which they wanted; ſo that, notwithſtanding her ſevere prohibitions againſt a contraband trade, which ſtill remain unrepealed, ſhe was obliged to wink at her merchants introducing into her colonies the manufactures of England, the Low Countries, of Italy and France, as their own property. "In a ſhort time not a twentieth part of the commodities exported to America was of Spaniſh growth or fabric. All the reſt was the property of foreign merchants, though entered in the name of Spaniards. The treaſures of the New World may be ſaid henceforward not to belong to Spain. Before it reached Europe it was anticipated as the price of goods purchaſed from foreigners. That wealth which, by an internal circulation, ſhould have ſpread through each vein of induſtry, and have conveyed life and activity to every branch of manufacture, flowed out of the kingdom with ſuch a rapid courſe, as neither enriched nor animated it. On the other hand, the artiſans of other nations, encouraged by this quick ſale of their commodities, improved ſo much in ſkill and induſtry, as to be able to afford them at a rate ſo low, that the manufactures of Spain, which could not vie with theirs either in quality or cheapneſs of work, were ſtill farther depreſſed. This deſtructive commerce drained off the riches of the nation faſter and more completely than even the extravagant ſchemes of ambition carried on by its monarchs. Spain was ſo much aſtoniſhed and diſtreſſed at beholding her American treaſures vaniſh almoſt as ſoon as they were imported, that Philip III. unable to ſupply what was requiſite in circulation, iſſued an edict, by which he endeavoured to raiſe

SOUTH AMERICA is divided into the following parts, of which the firſt four belong to Spain.

1. TERRA FIRMA, 1400 miles long, and 700 broad; between the equator and 12 deg. N. lat. and 60 and 82 deg. W. lon.

raiſe copper money to a value in currency nearly equal to that of ſilver; and the lord of the Peruvian and Mexican mines was reduced to a wretched expedient, which is the laſt reſource of petty impoveriſhed ſtates." *Ibid.*

Theſe difficulties were encreaſed by the regulations eſtabliſhed about the mode of carrying on the intercourſe between the mother-country and the colonies. In order to ſecure the monopoly at which ſhe aimed, Spain did not veſt the trade with her colonies in an excluſive company, according to the plan of the Dutch with their colonies, both in the Eaſt and Weſt Indies; whoſe example was followed by the Engliſh, the French, and the Danes, with reſpect to the Eaſt-India commerce; and by the two former, in ſome branches of their trade to the New World:—a plan which has been thought by the beſt judges very unfavourable to the progreſs of induſtry and population in a new colony, *Smith's Inquiry*, ii. 171.

Spain, it is probable, was preſerved from falling into this error in policy, by the high ideas which ſhe early formed concerning the riches of the New World. Gold and ſilver were commodities of too high value to veſt a monopoly of them in private hands. The crown wiſhed to retain the direction of a commerce ſo inviting; and in order to ſecure that, ordained the cargo of every ſhip fitted out for America, to be inſpected by the officers of the *Caſa de Contratacion* in Seville, before it could receive a licence to make the voyage; and that on its return, a report of the commodities which it brought, ſhould be made to the ſame board before it could be permitted to land them. In conſequence of this regulation, all the trade of Spain with the New World centred in the port of Seville, and was gradually brought into a form, in which it has been conducted with little variation, from the middle of the ſixteenth century almoſt to our own times. For the greater ſecurity of the valuable cargoes ſent to America, as well as for the more eaſy prevention of fraud, the commerce of Spain with its colonies is carried on by fleets, which ſail under ſtrong convoys. Theſe fleets, conſiſting of two ſquadrons, one diſtinguiſhed by the name of *Galleons*, the other by that of the *Fleta*, are equipped annually. Formerly they took their departure from Seville; but as the port of Cadiz has been found more commodious, they have ſailed from it ſince the year 1720.

The Galeons deſtined to ſupply Terra Firma, and the kingdoms of Peru and Chili, with almoſt every article of luxury, or neceſſary conſumption, that an opulent people can demand, touch firſt at Carthagena, and then at Porto bello. To the former the merchants of Santa Martha, Caraccas, the New Kingdom of Granada, and ſeveral other provinces reſort. The latter is the great mart for the rich commerce of Peru and Chili. At the ſeaſon when the Galleons are expected, the produce of all the mines in theſe two kingdoms, together with their other valuable commodities, is tranſported by ſea to Panama. From thence, as ſoon as the appearance of the fleet from Europe is announced, they are conveyed acroſs the iſthmus, partly on mules, and partly down the river Chagre to Porto-bello. This paltry village, whoſe climate, from the pernicious union of exceſſive heat, continual moiſture, and the putrid exhalations ariſing from a rank ſoil, is more fatal to life than any perhaps in the known world, is immediately filled with people. From being the reſidence of a few negroes and mulattoes, and of a miſerable garriſon relieved every three months, its ſtreets are crowded with opulent merchants from every corner of Peru, and the adjacent provinces. A fair is opened, the wealth of America is exchanged for the manufactures of Europe, and during its preſcribed term of forty days the richeſt traffic

lon. It got this name, becauſe it was the firſt part of the continent diſcovered by Columbus. It was afterwards ſubdued and ſettled by the Spaniards under BALBOA, 1513. Its chief towns are, PORTO BELLO and CARTHAGENA, on the Atlantic;

traffic on the face of the earth is begun and finiſhed with that ſimplicity of tranſaction and unbounded confidence, which accompany extenſive commerce. The Flota holds its courſe to Vera Cruz. The treaſures and commodities of New Spain and the depending provinces, which were depoſited at Puebla de los Angeles, in expectation of its arrival, are carried thither, and the commercial operations of Vera Cruz, conducted in the ſame manner with thoſe of Portobello, are inferior to them only in importance and value. Both fleets, as ſoon as they have completed their cargoes from America, rendezvous at the Havanna, and return in company to Europe.

The trade of Spain with her colonies, while thus fettered and reſtricted, came neceſſarily to be conducted with the ſame ſpirit, and upon the ſame principles, as that of an excluſive company. Being confined to a ſingle port, it was of courſe thrown into a few hands, and almoſt the whole of it was gradually engroſſed by a ſmall number of wealthy houſes, formerly in Seville, and now in Cadiz. Theſe, by combinations, which they can eaſily form, may altogether prevent that competition which preſerves commodities at their natural price; and by acting in concert, to which they are prompted by their mutual intereſt, they may raiſe or lower the value of them at pleaſure. In conſequence of this, the price of European goods in America is always high, and often exorbitant. A hundred, two hundred, and even three hundred per cent. are profits not uncommon in the commerce of Spain with her colonies. From the ſame ingroſſing ſpirit it frequently happens, that traders of the ſecond order, whoſe warehouſes do not contain a complete aſſortment of commodities for the American market, cannot purchaſe from the more opulent merchants ſuch goods as they want at a lower price than that for which they are ſold in the colonies. With the ſame vigilant jealouſy that an excluſive company guards againſt the intruſion of the free trader, thoſe overgrown monopoliſts endeavour to check the progreſs of every one whoſe encroachments they dread, *Robertſon's Hiſtory of America*, iii. 368. This reſtraint of the American commerce to one port, not only affects its domeſtic ſtate, but limits its foreign operations.——Inſtead of furniſhing the colonies with European goods in ſuch quantity as might render both the price and the profit moderate, the merchants of Seville and Cadiz ſeem to have ſupplied them with a ſparing hand, that the eagerneſs of competition among cuſtomers obliged to purchaſe in a ſcanty market, might enable their factors to diſpoſe of their cargoes with exorbitant gain. About the middle of the laſt century, when the excluſive trade to America from Seville was in its moſt flouriſhing ſtate, the burden of the two united ſquadrons of the Galleons and Flota did not exceed 27,500 tons. The ſupply which ſuch a fleet could carry, muſt have been very inadequate to the demands of thoſe populous and extenſive colonies, which depended upon it for all the luxuries, and many of the neceſſaries of life, *Ib.*

Various ſchemes were propoſed for remedying the pernicious conſequences of this plan, but without effect. The evil went on increaſing till after the beginning of this century, when the houſe of Bourbon ſucceeded to the crown. Philip V. uſed the moſt vigorous meaſures to check the encroachments of foreigners on the trade of Spain; but his intentions were fruſtrated by an article in the treaty of Utrecht, by which the contract for ſupplying the Spaniſh colonies with negroes, called the ASSIENTO, which had formerly been enjoyed by France, was transferred to Britain, with the more extraordinary privilege of ſending annually to the fair of Porto-bello, a ſhip of 500 tons, laden with European commodities; in conſequence of which Britiſh factories were eſtabliſhed

Atlantic; and PANAMA on the Pacific; where are held annual fairs for American, Indian, and European commodities *.

2. PERU,

bliſhed at Carthagena, Panama, Vera Cruz, Buenos Ayres, and other Spaniſh ſettlements, under the direction of the *Aſſiento*, or *Britiſh South Sea Company*, as it was called. This privilege was greatly abuſed. Inſtead of a ſhip of 500 tons, as ſtipulated in the treaty, they uſually employed one which exceeded 900 tons in burden. She was attended by two or three ſmaller veſſels, which, mooring in ſome neighbouring creek, ſupplied her clandeſtinely with freſh bales of goods, to replace ſuch as were ſold. The inſpectors of the fair, and officers of the revenue, gained by exorbitant preſents, connived at the fraud. Thus, partly by the operations of the company, and partly by the activity of private interlopers, almoſt the whole trade of Spaniſh America was engroſſed by foreigners. The immenſe commerce of the Galleons, formerly the pride of Spain, and the envy of other nations, ſunk to nothing, and the ſquadron itſelf reduced from 15,000 tons to 2,000 tons, ſerved hardly any purpoſe, but to fetch home the royal revenue ariſing from the fifth on ſilver. —— To check theſe encroachments, ſhips of force, called *Guarda Coſtas*, were ſtationed upon the coaſts of thoſe provinces to which interlopers moſt frequently reſorted. The acts of violence committed by them on the ſhips of the Britiſh merchants excited murmurs and complaints, which precipitated Great Britain into a war with Spain, a. 1739; in conſequence of which Spain obtained a final releaſe from the Aſſiento, and was left at liberty to regulate the commerce of her colonies, without being reſtrained by any engagements with a foreign power.

Taught by experience, the Spaniſh government perceived the inconvenience of carrying on their trade to the New World ſolely by the Galleons and Flota, and therefore permitted veſſels, called *Regiſter Ships*, to be fitted out, during the intervals between the ſtated ſeaſons when the Galleons and Flota ſail, by merchants in Seville or Cadiz, upon obtaining a licence from the council of the Indies, for which they pay a very high premium. The regiſter ſhips are ſent to thoſe ports where any extraordinary demand is foreſeen or expected; by which means, ſuch a regular ſupply of freſh commodities is conveyed to the American market, that the interloper is no longer allured by the ſame proſpect of exceſſive gain, or the people in the colonies urged by the ſame neceſſity to engage in the hazardous adventures of contraband trade. —— The advantages of this plan became ſo manifeſt, that at length, in the year 1748, the Galleons, after having been employed upwards of two centuries, were finally laid ſide.

Various other improvements, with reſpect to the intercourſe of Spain with her colonies, and alſo with reſpect to her own domeſtic commerce and police, have taken place. In the year 1765, Charles III. laid open the trade to the Windward Iſlands, Cuba, Hiſpaniola, Porto-Rico, Margarita, and Trinidad, to his ſubjects in every province of Spain. In 1774, a free trade was granted to the colonies between themſelves, which before was prohibited. Still, however, rigid reſtrictions remain, which diſcourage the induſtry and cramp the commerce both of Spain and her colonies. —— A commerce is carried on between South America and the Philippine iſlands, without any communication with the mother country. One or two ſhips depart annually from *Acapulco* for *Manila* in the iſland of Luconia, at the diſtance of near 10,000 miles, which carry out ſilver to the value of 500,000 peſos, but have hardly any thing elſe of value on board; in return for which, they bring back ſpices, drugs, china, and japan wares, calicoes, chintz, muſlins, ſilks, and every precious article, with which the benignity of the climate, or the ingenuity of its people, has enabled the eaſt to ſupply the reſt of the world, *Ibid.*

* The climate here, eſpecially in the northern parts, is extremely hot and ſultry during the whole year. From the month of May to the end of November

2. **PERU**, 1800 miles long, and 500 broad; between the equator and 25 deg. S. lat. and 60 and 81 deg. W. lon. Its chief towns are, LIMA, 12—15 S. lat. and 77—30 W. lon.; *Callao*, *Quito*, *Cuſco*, and POTOSI, where is the richeſt ſilver mine that ever was diſcovered. Moſt of the mines of gold are in the north of Peru, and thoſe of ſilver in the ſouth. A fifth of the produce belongs to the King of Spain.

This empire was reduced by three private adventurers, PIZARRO, ALMAGRO, and LUQUEZ, a prieſt. FRANCIS PIZARRO, the chief of them, ſet ſail from Panama, 1531, with only 250 foot, 60 horſe, and 12 ſmall pieces of cannon. Having perfidiouſly got into his power ATABALIPA or *Atahualpa*, the Inca or Emperor, the twelfth in deſcent from *Mango Capac*, who was accounted a child of the ſun, he inſtantly received for his ranſom no leſs than 1,500,000 l. Sterling, an incredible ſum for Europeans at that time. But even this did not ſatisfy the avaricious Spaniards, nor ſave the life of the Inca. The thirſt of gold, which had at firſt brought them into this country, and prompted them to commit unheard-of cruelties on the natives, ſoon ſet them againſt one another. Pizarro and Almagro, be-

ber, the ſeaſon called winter by the inhabitants, is almoſt a continual ſucceſſion of thunder, rain, and tempeſts; the clouds precipitating the rains with ſuch impetuoſity, that the low lands exhibit the appearance of an ocean. Great part of the country is of conſequence almoſt continually flooded; and this, together with the exceſſive heat, ſo impregnates the air with vapours, that in many provinces, particularly about Popayan and Porto-Bello, it is extremely unwholeſome. The ſoil of this country is very different, the inland parts being exceedingly rich and fertile, and the coaſts ſandy and barren. It is impoſſible to view without admiration, the perpetual verdure of the woods, the luxuriancy of the plains, and the towering height of the mountains. This country produces corn, ſugar, tobacco, and fruits of all kinds; the moſt remarkable is that of the manzanillo tree. It bears a fruit reſembling an apple, but which, under this ſpecious appearance, contains the moſt ſubtile poiſon. The bean of Carthagena is the fruit of a ſpecies of willow, about the bigneſs of a bean, and is an excellent and never failing remedy for the bite of the moſt venomous ſerpents, which are very frequent all over this country. Among the natural merchandiſe of Terra Firma, the pearls found on the coaſt, particularly in the bay of Panama, are not the leaſt conſiderable. An immenſe number of negroe ſlaves are employed in fiſhing for theſe, and have arrived at a wonderful dexterity in this occupation. They are ſometimes, however, devoured by ſharks, while they dive to the bottom, or are cruſhed againſt the ſhelves of the rocks.

PANAMA is the capital of Terra Firma Proper, and is ſituate upon a capacious bay, to which it gives its name. It is the great receptacle of the vaſt quantities of gold and ſilver, with other rich merchandiſe, from all parts of Peru and Chili: here they are lodged in ſtore-houſes, till the proper ſeaſon arrives to tranſport them to Europe.

PORTO BELLO is ſituate cloſe to the ſea, on the declivity of a mountain which ſurrounds the whole harbour. The convenience and ſafety of this harbour is ſuch, that Columbus, who firſt diſcovered it, gave it the name of Porto Bello, or the fine Harbour.

coming irreconcileable enemies, the former, being victorious, caused his rival to be beheaded; and was himself soon after murdered in revenge, by the friends of Almagro; who, setting his son at their head, exercised the most horrid cruelties on their enemies. But young Almagro, being defeated and taken prisoner by *De Castro*, the Spanish governor, was executed as a traitor. Some time after, Gonzalo Pizarro, a brother of Francis, also attempting to make himself sovereign of Peru, met with the same fate. He was vanquished by PETER DE LA GASCA, formerly an ecclesiastic, a man of great abilities and integrity, who finally settled the affairs of this country 1584*.

3. CHILI, extending 1200 miles along the coast of the

* Though Peru lies within the torrid zone, yet, having the Pacific ocean on the west, and the Andes on the east, the air is not so sultry as is usual in tropical countries. The sky is generally cloudy, so that the inhabitants are shielded from the direct rays of the sun; but what is extremely singular, it never rains in Peru. This defect, however, is sufficiently supplied by a soft and gentle dew, which falls every night on the ground, and so refreshes the plants and grass, as to produce in many places the greatest fertility. In the inland parts of Peru, and by the banks of the rivers, the soil is generally very fertile, but along the sea-coast it is a barren sand. The productions of this country are, Indian corn, wheat, balsam, sugar, wine, cotton—cattle, deer, poultry, parrots, wild fowls, lions, bears, monkeys, &c. Their sheep are large, and work as beasts of burden. Another extraordinary animal here is the vicunna, or Indian goat, in which is found the bezoar stone, celebrated for expelling poisons. The province of Quito abounds with cedar, cocoa, palm-trees, and the kinguenna, which affords the Peruvian or Jesuits bark; also the storax, guaiacum, and several other gums and drugs. Gold and silver mines are found in every province, but those of Potosi are the richest. The mountain of Potosi alone is said to have yielded to the Spaniards, the first forty years they were in possession of it, two thousand millions of pieces of eight.

Peru is governed by a viceroy, who is absolute; but it being impossible for him to superintend the whole extent of his government, he delegates a part of his authority to the several audiences and courts, established at different places throughout his dominions.

LIMA, the capital of Peru, and residence of the viceroy, is large, magnificent, and populous; and for the splendour of its inhabitants, the grandeur of its public festivals, the extent of its commerce, and the delightfulness of its climate, is superior to all cities in South America. These eminent advantages are, however, considerably overbalanced by the dreadful earthquakes which frequently happen here. In the year 1747 a most tremendous earthquake laid three fourths of this city [illegible] with the ground, and entirely demolished Callao, the port-town belonging to it. Never was any destruction more complete or terrible: but one, of 3,000 inhabitants, being left to record this dreadful calamity, and he by a providence the most singular and extraordinary imaginable.

Lima contains from 54,000 to 60,000 inhabitants, of whom the whites amount to a sixth part.

All travellers speak with amazement of the decoration of the churches with gold, silver, and precious stones, which load and ornament even the walls. Quito is next to Lima in populousness.

South

South Sea, between 25 and 45 deg. S. lat. from 300 to 500 miles broad. Its capital is St Jago *.

This country was firſt invaded by Almagro, 1535. By repeated attacks the Spaniards have ſubdued all the champaign country along the coaſt; but the *Puelches*, *Araucos*, and other inhabitants of the mountainous country, have bravely maintained their independence.

Weſt of Chili 300 miles is the iſland of JUAN FERNANDES, not inhabited, where Commodore Anſon refitted his ſhattered ſhips, 1741, and where ALEXANDER SELKIRK, a Scotſman, being left by his ſhip, 1705, lived above four years; which ſerved as a foundation to *De Foe* for the celebrated novel of ROBINSON CRUSOE.

4. PARAGUAY or LA PLATA, 1500 miles long, and 1000 broad; between 12 and 37 deg. S. lat. and 50 and 75 deg. W. lon. The interior parts are little known. The chief city is BUENOS AYRES, ſo called from the excellence of its air, on the ſouth ſide of the river la Plata, about 200 miles from its mouth. The chief cape is *St Antonio*, north of which is *Cape St Mary* †.

This

* The air of Chili, though in a hot climate, is remarkably temperate, occaſioned by the refreſhing breezes from the ſea, and the cool winds from the top of the Andes, which are covered with eternal ſnows. This country is free from lightning, and although thunder is frequently heard, it is far up in the mountains. Spring begins here about the middle of Auguſt, and continues till November. It is ſummer from November till February. Autumn continues till May; and winter till Auguſt. It rarely ſnows in the vallies, though the mountains are always covered. This country is entirely free from all kinds of ravenous beaſts, poiſonous animals, and vermin; not even ſo much as a fly is to be found here. The ſoil is extremely fertile, being watered with numberleſs little rivulets from the mountains. It produces, in the greateſt abundance, apples, pears, plums, peaches, quinces, apricots, almonds, olives, grapes, cocoa-nuts, figs, and strawberries as large as pears,—wheat, oats, corn, garden flowers, and fruits of every kind. It abounds in gold, ſilver, and lead mines, and the rivers themſelves roll on golden ſands. But their ſtaple commodity is cattle; they have them in ſuch abundance, as frequently to caſt the fleſh into the rivers, reſerving the hides, tallow, and tongues, for exportation.

† This country, beſides an infinite number of ſmall rivers, is watered by three principal ones, which, united near the ſea, form the famous Rio de la Plata, or Plate river, and which annually overflow their banks, and, on their recess, leave them enriched with a ſlime, that produces great plenty of whatever is committed to it. This river, where it unites with the ocean, is 150 miles broad. At 100 miles from its mouth, a ſhip in the middle of the channel cannot be ſeen from either ſhore; and at Buenos Ayres, 100 miles ſtill further back, one cannot diſcern the oppoſite ſhore. There are no mountains of conſequence here, excepting that remarkable chain which divides South America, called the Andes. The height of Chimborazo, the moſt elevated point in these mountains, is 20,280 feet, which is above 5000 feet higher than any other mountain in the known world.

This country was firſt ſettled by the Jeſuits; and wonderful things are told of their ſucceſs. But upon the expulſion of that order, ſome years ago, from Europe, their poſſeſſions in Paraguay were alſo ſeized on by the crown of Spain, a. 1767.

4. BRAZIL, belonging to Portugal, 2500 miles long, and 700 broad; between the equator and 35 deg. S. lat. and 35 and 60 deg. W. lon. The chief towns are, *St Salvador*, on the Bay of All Saints; and *Rio de Janeiro*. Its chief cape is *St Auguſtine*.

This country was firſt diſcovered by AMERICUS VESPUCIUS, 1498. It abounds in gold and ſilver, and diamonds; and various other rich commodities *.

6. GUIANA or CARIBIANA, ſometimes included in Terra Firma, extending from North Cape, at the mouth of the river of the Amazons, to the Oronooko.

This country is very little known, except a ſmall ſpace along the coaſt, where the French and Dutch have formed ſettlements. That of the French, on the ſouth, is called CAYENNE; their chief town, CAEN: That of the Dutch, on the north, SURINAM †; their chief town is *Parimaribo*, on the river Surinam.

7. AMA-

This country conſiſts of extenſive plains, 300 leagues over, except on the eaſt, where it is ſeparated by high mountains from Brazil. La Plata is a moſt deſirable climate, and one of the moſt fruitful countries in the world. The cotton and tobacco produced here, with the herb called Paragua, which is peculiar to this country, would alone be ſufficient to form a flouriſhing commerce. There are here alſo ſeveral gold and ſilver mines.

BUENOS AYRES, the capital of La Plata, is the moſt conſiderable ſea-port town in South America. It is ſituate on the ſouth ſide of the river La Plata, 200 miles from the mouth of it. The river is upwards of 20 miles broad at this place. From this town a great part of the treaſure of Chili and Peru is exported to Old Spain. The natives of Tucuman are ſaid to have wooden houſes built on wheels which they draw from place to place as occaſion requires.

* The air of this country is hot, but healthy, and the ſoil exceedingly fertile in maize, millet, rice, fruits, ſaffron, balſam of capivi, ginger, indigo, amber, roſin, train oil, cotton, the beſt of tobacco, fine ſugar, brazil wood, &c. Here alſo are mines of gold ſilver, and diamonds, and a great quantity of excellent cryſtal and jaſper. This country alſo abounds in cattle, apes, parrots, and beautiful birds. The rivers and lakes are ſtored with fiſh, and there is a whole fiſhery on the coaſt.

The coaſt of this large country is only known; the natives ſtill poſſeſs the inland parts: whereof thoſe towards the north are called Tapayers, and thoſe to the ſouth Tupinambays. Theſe natives ſeem to have little religion, and no temple or place for public worſhip: but yet are ſaid to believe a future ſtate, and have ſome notion of rewards and puniſhments after this life.

† SURINAM is one of the richeſt and moſt valuable colonies belonging to the United Provinces. The chief trade of Surinam conſiſts in ſugar, cotton, coffee

of

7. AMAZONIA, or the country of the Amazons, 1200 miles long, and 960 broad, ſtill in the poſſeſſion of the natives, who are governed by petty ſovereigns, called *Caciques.*

FRANCISCO ORELLANA, one of the officers of Pizarro, who firſt ſailed down the river Maragnon, from Peru to the Atlantic, 1540, obſerving companies of armed women on the banks, annexed the name of *Amazons* both to the country and river. It was however afterwards found, that theſe women were not ſoldiers, but were only, according to cuſtom, carrying the arms of their huſbands *.

8. PATAGONIA, or *Terra Magellanica*, including the iſland *Terra del Fuego*, ſo named from a volcano in it, extends 700 miles in length, and 300 in breadth, between 45 and 57 deg. S. lat. and 70 and 85 deg. W. lon.

This country alſo, from the barrenneſs of the ſoil, and the extreme rigour of the climate, ſtill remains unoccupied by Europeans.

of an excellent kind, tobacco, flax, ſkins, and ſome valuable dying drugs. They trade with the United States, of whom they receive horſes, live cattle, and proviſions, and give in exchange large quantities of molaſſes. The Torporific eel is found in the rivers of Guiana, which, when touched either by the hand, or by a rod of iron, gold, copper, or by a ſtick of ſome particular kinds of heavy wood, communicates a ſhock perfectly like that of electricity. There is an immenſe number and variety of ſnakes in this country, and which form one of its principal inconveniencies.

* From the diſcoveries of Orellana, and others made ſince his time, it appears that the Amazons is one of the largeſt rivers in the world. It runs a courſe from weſt to eaſt of about 3000 miles, and receives near 200 other rivers, many of which have a courſe of 5 or 600 leagues, and ſome of them not inferior to the Danube or the Nile. The breadth of this river at its mouth, where it diſcharges itſelf by ſeveral channels into the ocean, almoſt under the equator, is 150 miles; and 1500 miles from its mouth it is 30 or 40 fathoms deep. In the rainy ſeaſon it overflows its banks, and waters and fertilizes the adjacent country

The fair ſeaſon here is about the time of the ſolſtices, and the wet or rainy ſeaſon at the time of the equinoxes. The trees, fields, and plants, are verdant all the year round The ſoil is extremely rich, producing corn, grain, and fruits of all kinds, cedar trees, brazil wood, oak, ebony, logwood, iron wood, dying woods, cocoa, tobacco, ſugar canes, cotton, caſſavi root, potatoes, yams, ſarſaparilla, gums, raiſins, balſams of various kinds, pine-apples, guavas, bonanas, &c. The foreſts are ſtored with wild honey, deer, wild fowls, and parrots. The rivers and lakes abound with fiſh of all ſorts; but are much infeſted with crocodiles, alligators, and water ſerpents.

The Indian nations inhabiting this wide country are very numerous; the banks of almoſt every river are inhabited by a different people, who are governed by petty ſovereigns, called Caciques, who are diſtinguiſhed from their ſubjects by coronets of beautiful feathers. They are idolaters, and worſhip the images of their ancient heroes. In their expeditions they carry their gods along with them. *Morſe's American Geography.*

ISLANDS

ISLANDS *of* AMERICA.

THE following belong to Great Britain.

I. CANADA ISLANDS. —— NEWFOUNDLAND, at the bottom of the Gulph of St Laurence, 350 miles long, and 200 broad; between 46 and 52 deg. N. lat. and 53 and 59 deg. W. lon. This iſland is chiefly valuable for the fiſhery of cod carried on upon thoſe ſhoals called the *Banks of Newfoundland.* —— The chief places are, *Placentia*, *Bonaviſta*, and *St John.*

CAPE BRETON, about 60 miles ſouth of Newfoundland, 110 miles long, and 50 broad. Its chief harbour is *Louiſburgh.*

ST JOHN, and ANTICOSTI, in the gulf of *St Laurence.*

II. BERMUDAS, or SUMMER ISLANDS, at a great diſtance from any continent; few in number, of ſmall extent, and very difficult of acceſs; their capital is *St George*; N. lat. 32 deg. W. lon. 65 deg. They were firſt diſcovered by *Bermudas*, a Spaniard; and were called *Summer Iſlands*, from Sir George Sommers, who was ſhipwrecked on their coaſts, a 1609. The healthfulneſs of the air is celebrated by the poet *Waller*, who for ſome time reſided there.

III. BAHAMA or LUCAYAN ISLANDS, ſaid to be 500 in number, but few of them inhabited; between 21 and 27 deg. N. lat. and 73 and 81 deg W. lon. ST SALVADOR, one of theſe iſlands, was the firſt land diſcovered by Columbus in 1492, who gave it this name, becauſe his men, from deſpair of finding land, had determined to throw him over board, and return home.

But the principal iſlands of America are theſe called the WEST-INDIA ISLANDS, which belong to different nations. Their ſtaple commodity is ſugar. They are divided into the *Great Antilles*, *Caribbee* iſlands, and *Little Antilles*.

I. The GREAT ANTILLES are four in number.

1. CUBA, Spaniſh, about 700 miles long, and 70 broad; between 19 and 23 deg. N. lat. and 74 and 87 deg. W. lon. 100 miles to the ſouth of Cape Florida, and 75 north of Jamaica; divided by a ridge of hills, which run from eaſt to weſt through the middle of the iſland; naturally very fertile, but not well cultivated.

The chief places are, the HAVANNA, facing Florida, where the galleons from Carthagena and Vera Cruz rendezvous in their return to Spain; and *St Jago*, oppoſite to Jamaica.

2. HIS-

2. HISPANIOLA, or ST DOMINGO, Spaniſh and French, 450 miles long, and 150 broad; ſeparated from Cuba by a ſtrait 50 miles broad, called the *Windward paſſage*. This is the moſt valuable of all the Weſt-India iſlands.

The chief town of the Spaniards is ST DOMINGO, on the ſouth-eaſt ſide of the iſland, founded by Bartholomew Columbus, brother to the admiral, in 1504, who gave it that name in honour of his father Dominic.

The French towns are, *Cape St François*, *Leogane*, and *Port Louis*.

3. PORTO RICO, Spaniſh, 54 miles eaſt of Hiſpaniola, 120 miles long, and 60 broad. The capital, PORTO RICO, or *St John*, ſtands in a ſmall iſland on the north ſide of the main iſland, and is joined to it by a cauſey.

4. JAMAICA, Britiſh, about 140 miles long, and 60 broad; interſected by a ridge of ſteep rocks, which run from weſt to eaſt, and have been tumbled upon one another by the frequent earthquakes, in a ſurpriſing manner.

The chief towns are KINGSTON and SPANISH-TOWN, both on the ſouth ſide of the iſland. The former capital, *Port Royal*, was deſtroyed by an earthquake, 1692.

The Spaniards, in ſubduing theſe iſlands, deſtroyed an incredible number of the natives.

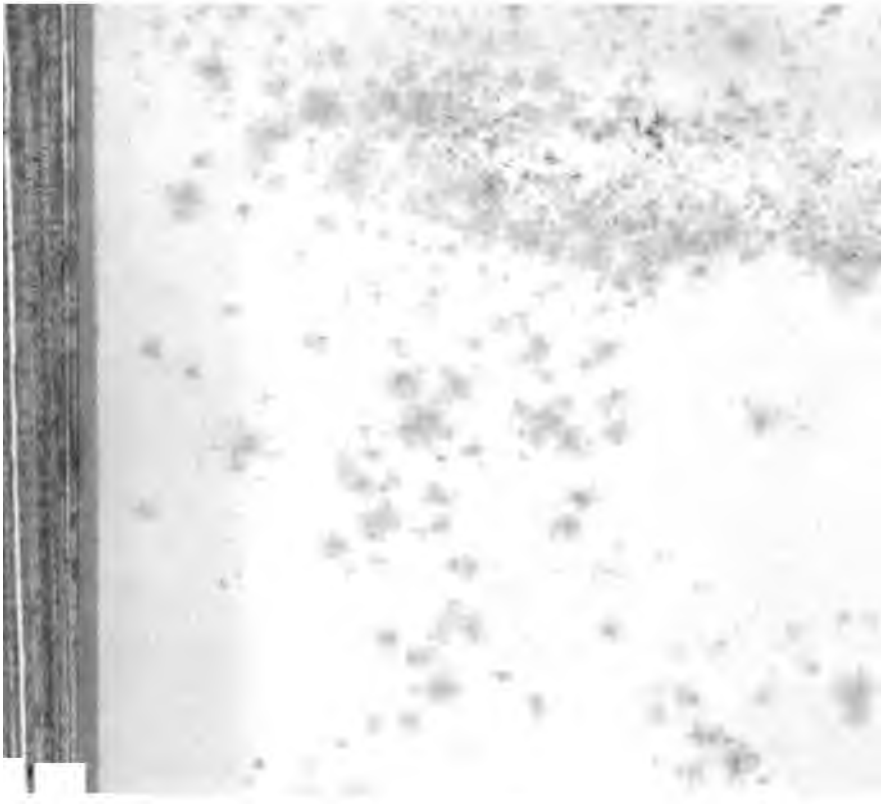
II. CARIBBEE ISLANDS, between 11 and 18 deg. N. lat. and 59 and 63 deg. W. lon. divided into the Leeward and Windward iſlands. Martinico, and thoſe ſouth of it, are called *Windward Iſlands*; thoſe north of it are called *Leeward Iſlands*.

The chief of theſe iſlands, belonging to Britain, are, *St Chriſtopher's* or *St Kitts*, named from Columbus; *Nevis* and *Montſerrat*; *Antigo* or *Antigua*, *Dominica*, *Barbadoes*, *St Vincent*, *Grenada*, and the *Grenadines*.

Thoſe belonging to France are, *Guadaloupe*, *Martinico*, lately taking by the Engliſh, *St Lucia*, and *Tobago*.

The two ſmall iſlands *St Euſtatia* and *Saba*, a little weſt of St Kitts, belong to the Dutch.

St Thomas, and *St Croix* or *Santa Cruz*, belong to the Danes.

Eaſt of Porto Rico are ſeveral craggy and uninhabited iſlands, belonging to Spain, called the *Virgin Iſlands*.

III. The LITTLE ANTILLES, called alſo the *Sotovento iſlands*, along the coaſt of Terra Firma——*Trinidad*, *Margarite*, &c. belong to Spain; *Cayenne* and *Tortuga*, to France; *Curaſſou*,